

# ORIGINS

Selected Writings on Primeval Europe

HERMAN WIRTH



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on Primeval Europe



HERITAGE





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ON THE  
PRIMORDIAL MIND  
OF HUMAN BEINGS

HERMAN  
WIRTH



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

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

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

Vienna, March 1960.

The publisher

## **FOREWORD**

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

The author

Marburg an der Lahn,  
January 1960

## A DIALECTICAL GUIDING PRINCIPLE

### I.

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

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

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

Sigdrhrifomâl ("The Song of the Sigdrifa") in  
the "Edda

### II.

Delusion! Delusion! Delusion everywhere! Wherever I look in the chronicles of the city and the world to find the reason why people torment and toil in useless rage to the point of blood?

No one has reward and thanks from it: beaten into flight he imagines to hunt;

hears not his own shriek of pain, when he burrows into his own flesh, thinking to show himself pleasure!

Who gives the name? It's just the old delusion, ...

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

### III.

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

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



## I.

### **THE ATTEMPT OF A FIRST HUMANITIES SYNTHESIS**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

With my Dutch youth movement, the "Landsbond der Dietsche Trekvogels" I stood at the same dead point as the German Wandervogel movement before the First World War, which in the end, as a time-conditioned, deep-psychological awakening of the basic hereditary type, had gone out to rediscover the soul of folklore and homeland. Their spiritual equipment in the rucksack was the Edda, Goethe's Faust, Nietzsche's "Also sprach Zarathustra", and

- especially after 1918 - German and Nordic prehistory and prehistory, folklore and local history, such as Hans II ah ne's "Annual Festival" of the Hallens Museum Circle. From all this, this young generation made a show of Nordic spiritual heritage, which was dismissed and pushed aside with a single gesture by the representatives of the Christian churches and their theology as well as by the relevant catheter sciences.<sup>4</sup> ) Especially where this lay awakening from the subconscious sensed a right track and began to turn their attention to the symbolic-historical tradition of the homeland in folk beliefs, customs and folk art, at the farmhouse as at the so-called "Romanesque" church buildings.

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

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

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

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

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

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

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

But the "salvation" of this Nordic world, as Grönbech can let us see it as the essence of Nordic worldview, has already decomposed, passed over into dissolution and externalization - fragments of an older wholeness, of that cosmic experience of the meaning of being and wi.i n of the man of the original community. The picture which Ci<sub>UH</sub> liech was able to unveil for the first time shows the tragi- I In ii course of a heillos becoming to already heillos gew- d, new world. And also Grönbech himself was not able to „m.l.T i through to the prehistoric times, to the origin of "salvation" iliiiigeii Also he was not able to move away from the mainland of the du iHliche tradition. If Grönbech had known that the Nordic man had a symbol for this "salvation", the same symbol as for the supersensible "power", the "inspiration" from the sky, from the universe and the wave spirit, perhaps this independent, profound and independent man would have been able to find his way to the origin of the "salvation".

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Son of Heaven and Earth, the World and Year

god and savior can therefore appear in his year as al-, e l i l -. o  
 l ul, in the totality as year god i l u or i  
 l a :, as winter-solar dual, duality of ul- and a l,  
 it can appear as u l a or a l u, also l u a, a still in

An old cult-language formula found on the escort coins  
 (bracteates) of the Germanic migration of peoples.

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

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

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

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

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

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

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

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

"Century"). Correspondingly, in that magical-mystical age of Hellenism and its renaissance of ancient cosmic myths and symbolism that had become occult, and which in the Mysteries again penetrated through the superimposition of the state gods, the Christ appears as the A i ð n. In the Apocalypse of John (I, 8, cf. 11; XXI, 6 and XXII, 13) he calls himself "Alpha and O" and "beginning and end" ( a r c h è kai telos),

"the first and the last" (ho protos kai ho eschatos). Whereby we must consider that this O, O-mega, is a younger, Ionic additional letter to the old Greek alphabet, which as old European character series - like the old Italian and old Nordic, Germanic alphabet, originally closed on fl (fl, A respectively U, V etc. - u. u, w), and from which this £2 sign is also derived. The Christ speaks here nothing else than what already before him as an ancient Aryan tradition the "Exalted One" (Bhagavadgita X) had proclaimed: "I am the beginning, middle I and end also of the beings all" (20); "of the words I am the Om" (25), the holy cosmic syllable, which - according to Mândūkya-Upanishad,

"the whole world" - "the past (bhūta), the present (b h â v a d) and the future ( l > li a v i ? y a d ) " would be. "All this is the sound O m. And what is moreover beyond the three times, this too is the sound Om" (a-u-m). According to Chândogya-Upanishad (2, 23, 2-3), the sound Om would have originated from bhūr "earth", liliuvah "air space" and s v a r

"Heaven." And so the Bhagavân, the "exalted one", says then also in the Bhagavadgita X further: "Beginning and end of the creations and mille I am" (32), "among the sounds I am A" - "I am the time which never passes, I am the creator who looks allhin. I am the death that robs everything, the origin of what is to become" (32-34).

So also the Christ calls elsewhere with vocalization

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

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

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

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

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

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

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

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



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

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

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

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

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

I batte yes some correct findings" -.

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

There were only a few of the catheter guild who wanted to and had to express their agreement with me stealthily at night and in the fog. Like Ernst Bertram (Munich), who gave me his He sent a copy of the "Book of the Norns" with the dedication: "For Herman Wirth with special thanks for reading the "Aufgang der Menschheit". Munich, October 1928. Ernst Bertram". And as I opened the book, there before me stood:

Envy is the part of mortals.  
You shall not uproot what the Creator has planted for  
you. The work shall worm you, higher than you.  
You shall envy. Up  
forcing you the painful tower.  
You shall be tormented at night by the feverish foreign  
dream, deeper than yours.

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

This is exactly how I experienced it. If, for example, I look through the runological literature of the gentlemen Germanists in Germany, since the appearance of the "Aufgang" and the "Holy Urschrift", up to the present, one can notice with an indulgent smile how they are nevertheless so "confounded" against will and thanks - that is to say, "confused". "confused", apparently a good joke of these opponents, were applied to others - that a certain terminology, designation, interpretation crept in with them, was taken over; whereby one was obviously endeavored to blur this borrowing by somewhat different designation as far as possible and to make it unrecognizable. So that only the technically informed, who understands the older conceptions

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

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

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

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

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

## II

### THE NON-EXISTENT RUNE

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

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

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

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

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

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

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

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

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

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

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

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

One of those enigmatic, obscured traditions from the dynamic-emanistic period of the human intellectual history, that of man's own inherent "power," "force," has been recorded by ethnological research still in North America as *w a k a n* (Sioux), *o r e n d a* (Iroquois), *m a n i t u* (Algonkin), as *m a n a* in Melanesia and so on. In the Nordic, Germanic regions, where literary tradition begins, it has already passed into a state of decomposition, dissolution, and dwindling: as a

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

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

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

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

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

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

He was seized by the opening possibilities for the development of the autochthonous Nordic culture and now wanted to deal with it seriously. We agreed that I would provide him with photographic material for a lecture tour in the North. On the way to the station Neckel told me another characteristic case. A Norwegian colleague - who (Shetelig?) and where (Tidsskrift for Nordisk Sprogforskning?) I have forgotten - had published an article in which he had hypothesized the possibility of an originally Nordic origin of the runes. When he was attacked for this, he would have immediately backed away from his hypothesis and swung back into the prevailing doctrine. "You see," said Neckel, "that is the esprit de corps in professional science."

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

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

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



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

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

### III.

#### **AROUND THE OERA LINDA CHRONICLE AND THE FAILURE OF THE HUMANITIES**

Then came the collective action of the "Corps" of the Guild of German Studies against me because of my publication of the "Oera Linda Chronicle" (1933). Neckel was also frightened, like his Norwegian colleague, and hurriedly rejoined the front of the guild, the corps. He took part in the staged discussion in the assembly hall of the Berlin University in the row of the opponents, who let sabotage my remarks by their student clique. In the already printed volume of the *Handbuch der Kulturgeschichte*,

"Culture of the Ancient Teutons," Neckel inserted another epilogue in which he declared, "he would have wished to have expressed himself even more cautiously about the hypotheses of a man like Herman Wirth. "For Wirth's latest publication, the *Oera Linda Chronicle*, is not conducive to strengthening confidence in him."

What had hit Neckel particularly, had to hit him, was my first public rejection of Valhallwodanism as a Germanic religion. Thus he expressly "took distance" from me: my publication would be "of an almost unparalleled lack of criticism",

"an unworthy object not to be taken seriously," - "the illustrations, noteworthy in themselves, including depictions of the strange six-spoked wheel and its bearer, e.g., the Krodo, are almost devalued by the self-assured judgment they receive from the author."

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

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

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

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

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

So when Zuccalmaglio reports from his Westphalian, old-Tweonic area about the "Jul"- or "Joelfest" as the "Mother's Night", this is a tradition, which is equally available to us in the Swedish Modernatten as a name for the 1 i 11 e Jul, also called Lussinatten, as in the old Anglo-Saxon m o dræne c h t - "id est matrum nox (i. e. "the night of the mothers"). i. "the night of the mothers"), by Beda for the pre-Christian g e o l -, English Y u l e -

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

In addition still two millennia later the Anglo-Saxon rune poem says, as explanation of the old a - rune, old-Nordic ä s s (from urgerman. a n s u z ), later ö s ( s ) : os byth ordfruma selcre spraece

"God is the beginning of all language," -

here of the cult-calendar phonetic series from the year of the Lord, the Frey-Frö.

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

and end" - "I am the time that never passes - "among the sounds I am A", - so he also says to Arjuna in the Fourth Canto:

"Thus the devotional doctrine I proclaimed to Vivasvant once, Vivasvant communicated it to Manu, Manu Ikshvaku.

So from mouth to mouth it went on, the king's ways knew it, - But through the long time this teaching was then lost here."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Nor can Hübner rely on the folklorists.



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

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

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

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

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

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

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

(above)

or

or



(among them)



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

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

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

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

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

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

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

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

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

And it had concealed this tradition also before the inquisitorial eyes and ears of the church with a symbolic language. From the murderous-violent mass "conversion" of the imperialist Frankish Bonifacius age, through the Roman ecclesiastical Middle Ages, through the extermination campaign of the Calvinist church in Friesland against

"pagan and papist" customs in the 17th century, until the 20th century, the craft had faithfully guarded and preserved the ancient signs of salvation of the farm and its lineage. In a completely different light appears - as we also see in the

"Mystery of the Externsteine" will see - the assumption, often considered legendary, of a cult-symbolic tradition guarded by the building lodges of the Middle Ages, which we can follow at every turn in the "Romanesque" churches and their wood carvings transferred into stone. Here, apparently, the Masonic tradition of the 17th century is still connected, before it was completely buried in the 18th century by the Jewish Kabbalistic, the "Temple of Solomon" allegory and other oriental foreign superimpositions. How old and faithful the handicraft permanent tradition of these "timmermansbaesen" was, will still be determined in the course of this following investigation, on the basis of the symbolism of the "oele- borden". Because, what the old masters have told me about it, leads over the Frisian land law of the beginning of the 13th century and the Annales Brunwilarenses with the "non-existent" ? o d i l - r u n e (end of 10th century) back into the time of the O d i l - "mothers" at the Lower Rhine (1st century), of which the Oera Linda- Chronicle transmits us the early-historical knowledge, which also in the vernacular still in connection with the "Frauenbeigen" etc., is still known.

preserved until the 19th century.

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

Hübner's statement, with reference to Neckel: "That the Ura Linda Chronicle was the starting point of Wirth's original research in spiritual history", - "the whole of Herman Wirth is swept into the vortex of the Ura Linda catastrophe". Further - that the polemic was played over into the political sphere, in order to give further leverage to a certain action against me and to be able to prove oneself faithful to the line. Now the Berlin cathedral guild confirmed the justification and the necessity of this action against me through Hübner's brochure (p. 34/35):

"Those who approach the Ura Linda Chronicle as a "revelation," a "Ahnenerbe" in good faith, it preaches pretty much in all pieces the opposite of what must be preached today. The Ura Linda Chronicle is not only democratic, anti-leader, pacifist in its basic attitude, it is on the whole a work of art without juice and strength, blurred and shadowy, sometimes even sentimental to the point of weeping. In the minds of "spiritual laymen" it can only cause a horrible, ideological confusion. He who does not feel this has no right to pose as a leader in the struggle for a new spiritual attitude of our people." (Blocking by me. The author.)

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

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

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

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

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

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

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

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

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



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

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

After 1934, the situation was the following:

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

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

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

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

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

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

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

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

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

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

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

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

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

- Neckel must have known that, and he did. But if he had

"Holy Urschrift" demonstrably and admittedly did not work through. )<sup>13</sup>

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

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

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

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

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

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

A corresponding motion of the defense to reject the

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

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

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

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

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

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

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

"song, voice" present, as II in dialect-Norwegian o d, o d n "rut", Faroe Islands, Sunn- liordland, Hardanger. Ryfylke oa (oda)

"seed" (sperm).<sup>15</sup> ) Likewise, the ancient Chinese seer, the clan, clan

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

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

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

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

"Anger.

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

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

North Sea megalithic culture circle, the Wanen,

Ingweonen, Ingwinen circle. This incursion is

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

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

"berserksgangr". The berserksgangr, the ganga berserksgang, is that battle frenzy and obsession that could come over the professional fighter, the b e r s e r k r . The name ber- s e r k r is a compound of Old Norse. \* b e r i,

far, b e r a "bear" and s e r k r "shirt": thus - who were wrapped in a bear skin. If Snorri also compares them with wolves, their name is accordingly ulfhedhnar "wolf-skins". These are those men over whom that ce d h i, se d h i could come, the "frenzy", the "rage" of the battle: t h a var hann gripinn

af cedhi mikilli, "there he became of great

Rage seized". They are phenomena of the warriors



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

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

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

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

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

The symbol of Silas is the eight positions of the sun of the circle of sight divided according to the eight directions of the compass, the 8-spoked "wheel", of which the ? is the axis. This 8-spoked "wheel" already appears as a symbol in the Neolithic period.

symbol in the Neolithic Eskimo culture (Old Bering-  
 street-culture), when there was no wagon wheel and where still  
 thousands of years later no wagon and wheel should reach.

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

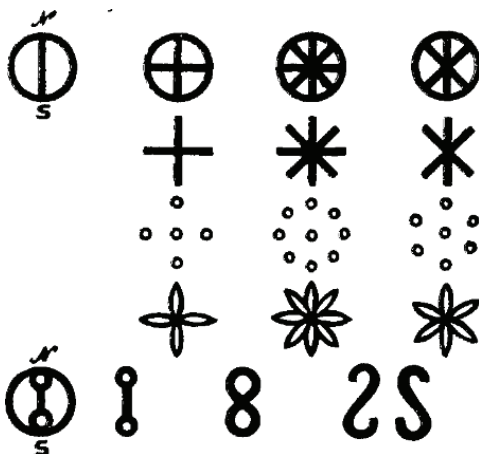
like the ? Symbolism as the "power" for the knowledge of God's ; message and his kingdom.

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

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

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

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



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

in solid formula compound.

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

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

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

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

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

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

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

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

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

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

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

Dead realm demon have been deposited.

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

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

Old Norse r â d h, the Vilh. Grönbech in the connec- l  
düng heil r â d h discussed, Anglo-Saxon r a e d, "can be used as a  
be explained the force that comes from within  
and flowed out in counsels, orders, plans; it is the '  
Wisdom, which fills words and thoughts, the just

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

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

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

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

The Nordic primal religion, as it is symbolically preserved in the Lappish drums, is the primal religion of heaven and earth and of the Savior, the Heavenly Child. The Supreme Being is called Jubmal, Jumal acce "Heaven-Father", or Radien aöce, "Council-Father", i.e. "Power- , "Healing-Father , "Ruling-Father". He works and creates through Jubmal b a r d n e o r k i e d d e, "Council-child", the W ä r a Iden Ol- m a i "world-man", "-man", also called Weralden Rad "world-council". The Wäralden Oimai, Vera l d e n Ol m a y is the S t o r j u n k a r e, the Norse "Wanengott", Frey veraldar godh "world-god", the ârgudh ok fégjafa "year-god and cattle-giver". On the Lappish "Runebommen" he is also represented with the same symbols, the attributes of Frey: the

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

So all this still appears in the Gallo-Germanic area in the symbolism of those matres, matronae, idisi (di- s i r ) as the old symbolism of the "Mothers" who have both the 8, S . sign, or the child, on or in her lap, or as a se-.

inside it as a symbol of the divine "power" around the main carry. They are the "earth-mothers," Anglo-Saxon e o r t h a n m o d o r , who are responsible for the "power", the "inspiring" of the sexes.

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

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

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

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

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

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

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

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

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

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

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

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

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

Womb of the mother earth, - correspond

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

heimr. The âlfar return to their clan, to the court, for rebirth in the "driving days" (Swedish still faradagar), like the lra vaäi's itn Awesta, who as Vo h u M a n a h represent the heavenly collective of ancestral souls between heaven and earth; or the p i t a r a s, the "fathers" of the later male, father-law period of ancient Indian Vedic religion, where only the son is the reincarnation, "the daughter a misfortune."

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

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

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

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

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

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

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



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

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

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

"Frauenberge", "Frauenburgen", "Maiden", "Magdeberge", - "bürgen", "Leuchtberge", - "bürgen" etc. trace: fading away towards the north through Denmark in the southern Scandinavian area; in the southern Germanic area with the "three healers" and their old Germanic names Aimbede, Warbede, Willbede reaching into the Alpine region.

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

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

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

In this image of a "reformed" original religion, however, the tidings of the worldview of the original community still ring through: the doctrine of the

"power", of the "animation", of the o d of the world God, which is active in man and enables him to recognize the great divine order of the universe, of which man "is a part like all created things". This is the "oldest doctrine" that the castle maidens should teach the children. This is the "worldview" of primal humanism, which is codified in the "non-existent" Urrune.

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

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

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

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

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

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

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

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

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

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

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

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

#### IV.

#### SPIRITUAL REVOLUTIONIZATION AND HUMANISM

Thirty years have passed since Gustav Neckel accused me in that letter of being on the point of Bolshevizing - corrected by me - revolutionizing the German academic youth. The greater part of that period, nearly twenty-five years, before

and after 1945, was enforced silence. If I now

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

With it we have arrived in the middle of the central problem. All periods of migration of peoples are, compared with the primitive community, ideologically, metaphysically as well as ethically, a decline, - a loss of the "forces" of the primitive time. The emergence of the "man and power"-...

Ideology of the Migration Army- 1 kingship and its warrior-men's league in their end

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Response to an-

1

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

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

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

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

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

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

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

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

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

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

Creation of a migratory god revealed. How

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

In short: - if one considers the time-related social crisis- 1  
 moment in the Roman Empire after the atrocities of the civil-  
 wars and sucking out the acquired new provinces as a factor of  
 the need for redemption into a better social world j deducts, - so  
 the Nazarene, the Christ, died on Golgotha

for a priestly counterfeit of the worldview of the Cy- lian age.

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

Polar to this is the "world"-view of the Nordic primitive community of the essence of being human, of humanism, of being human, which heill ok saell "whole" by its inherent

"Force" of the universe, of the world spirit is. This is the great period of the human primitive community, which since the Aurignacian according to the hitherto official astro- and geophysical determination of time...

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

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

In the Nordic Occident it was the Renaissance, the Reformation and the Enlightenment which broke through the overlapping by the state church of the former army king and began to establish the human self-decision and self-determination, directly towards nature, the world, God. What was in these different currents still a subconsciously foreshadowing spiritual awakening, now becomes for the first time a clear historical realization through the history of ideas. The Mosaic-Christian doctrine of God and the Christian church are no new revelations, theological objectives of a divine will of creation from primeval times on, no venerable institution in the face of "paganism", especially of the "barbaric" North, but - an *im* ge, youngest manifestation of the religious structures of the break age. The time-conditioned common validity of this Mosaic-Christian ideology, brought about by the violence<sup>1</sup> of the heerköniglichen power state, has - with the upheaval of the break age - been broken through as overlapping and is again replaced by the returning humanism. This humanism is now confirmed by the history of ideas as a historical, biological fact, and not as a constructed wishful thinking. In the course of the dialectical process of history, man returns to the foundations of his being. The sole validity of the world view of a Mosaic-Christian church of the Middle Ages is also called Christian-Mosaic or Mosaic world church.

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

But this male school of the humanities has reached the end of its validity. The way to the essence of man, to the origin and meaning of being human, of humanity, it is not able to open for us any further, no more. Already from its differentiation it cannot direct the view on the whole, its scientific criticism is the attempt to be able to prove subordinate specialized scientific trivialities as erroneous, on the basis of which the overall view can be accepted and rejected as a misconstruction. One reads for it z. For example, what was written at that time from the Protestant-Germanist side, by a Walter B a e t k e, as a criticism of the "Holy Urschrift". In addition, there is the ignorance of the never seen, considered or recognized monumental material, which is again a consequence of the inability to think symbolically. And to be able to deal with mythology, one must master the history of symbols, since the mythe is only exegesis of the symbol. Especially the purely utilitarian thinking of the still spirit-history-less pre-historians afforded themselves at that time in their attacks on me flashes of genius or - "jokes", such as:

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

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

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

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

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

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

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

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

This ideological utopia of a Mosaic-Christian<sup>1</sup> "Una Sancta" with the Jews as the "Empire of Christ", as an ultimate world dominion, will never be realized. If there is a for us humans uniquely recognizable action of an omnipotence, which our distant ancestors called the world spirit, then it is probably in the dialectical historical process: - that the Jewish spirit, Marxism, had to destroy the world domination of the Jewish-Christian ideology itself, in order to pave the way to

The Nazarene is the only way to free humanity and mankind in their inner law of life. With all the highest human esteem for the personality of the Nazarene and the sacrifice of his own life as confirmation of his doctrine of redemption, he cannot be the way, the truth and the life in the light of the spiritual history of mankind. His way is still that of the Mosaic-cult patriarchy and his "Father in heaven" and the male covenant following: the "woman, what have I to do with you", continued by the male-legal "petra" church of Peter's and Paul's successors with the muzzling of the woman and her permanent disenfranchisement as the former councilor of salvation. Its truth of life is the far and life-law contrary ideology, according to which man is allotted only a short unique life span, oriented to eternal blessedness or eternal damnation, unless he is saved by the

"Faith" can be redeemed. This "faith" is the loss stage of the knowledge about the eternal return, the redemption delusion of a mankind no longer contained in the divine law of life and its original community.

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

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

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

Accordingly, the church of Christ has never been realized, never been achieved. And it can never become, because it is historically conditioned in its contradictions and oppositions to true humanism. Last still, the cannons of Christian England, which in the 19th century forced the reimportation of opium into China, as in the

20th century, the atomic bomb on Hiroshima, accompanied by the Christian-American military pastor's prayer, put an end to the western "Empire of Christ" drawn in the East. A Christian-Western "Una sancta" with Israel will never dominate the awakened East anymore, neither in China,

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

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

"Worldview" of the original community:

No being can decay to nothing, the eternal moves on in all,  
in the being keep you happy.

Being is eternal: for laws preserve the living treasures from  
which the universe is adorned. The true was found long ago,  
has noble spirituality connected, the old true, touch it!

Owe it, son of the earth, to the wise man, who showed her the way  
to orbit the sun and the sibling.

All these are the elements of the "world view" of the Nordic primitive community: the great cosmic order, the all-laws of the eternal recurrence of being, expressed in the division of space and time of the face-circle-sun-year. Man is a part of this universe and the laws outside of man are therefore just as effective within man as the law born with him, the *lex nata*, which expresses the universal law, the *lex universalis*, in him. This is that natural law of the primal community, of the world of the "mothers": - the OLD TRUE! And that is why Goethe continues immediately:

Immediately now turn inward, the center you find in there, in  
which no noble may doubt. You will not miss any rule there,  
because the independent conscience is the sun of your moral day.

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# TABLE

H

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

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

I THESIS-

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

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

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

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

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

Transition from magic to  
cosmic religion with belief in  
rebirth:

a) universe, universe, world  
spirit, and b) all-mother; -  
in the younger Stone

Age (arable period):

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

Urgemeinschaft als Gemein-  
wirtschaft der Großsippe.

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

II

ANTITHESIS age negation of  
thesis ca.

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

Origin of the

Migration of nations army  
kingship with the

Kriegermännerbund a . the

"personal" King,

priest, state protector and  
escort gods.

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

Final development to  
the proletarian class struggle  
(Marxism).

Power state with power right  
as men's right.

Bondage- and

Slave economy. Private sector

**"Man Age"**



## The upheaval October Communist Revolution 1917

<p><b>negation</b> <b>negation</b> 1917 -? <b>Russia:</b> historical materialism (Marxism) the speculative and analytical <b>naturalism:</b> development from mechanistic and physiological to the psychological philosophy of cognition State planning of the common economy</p>	<p><b>of</b></p>	<p style="text-align: center;">III</p> <p>SYNTHESIS Age (3. Jahrts. (?) - "Fulfillment of philosophy" <b>Naturalism</b> the "all-power"-consciousness in man again dynamic moment of a new humanism and its humanity</p> <p>Social community of states and peoples</p>
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**Germany:**  
**National Socialism** (1933-- 1945)  
"Blood and Soil" Ideology: Gender Earth and State Preservation  
of Racial Purity of the Sexes

**Israel** (1948 -)  
"Blood & Soil" ideology: communal soil and communal  
economy (Qibbutz). State preservation of racial purity

**.man and woman age'**

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

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

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

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

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

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

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

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

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

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

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

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

The development of the North Eurasian primitive community as a

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

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

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

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

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

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

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

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

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

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

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

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

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

folk character in the unity of the family,

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

According to their own doctrine, the one who died on Golgotha for his doctrine of redemption stood outside the connection with the great divine order of the eternal return of the primeval time. The crucified one of Golgotha is himself no longer an embodiment of the cosmic parable, of the myth of this old and primeval worldview, of the doctrine of the world God and his world order of the universe: even if the Logos myth at the entrance of John's Gospel and the Aion myth of the Apocalypse (cf. p. 25) connect him with it. According to the gospels, the crucified one is dogmatically-ideologically connected as the son of the people of Israel with the late migration God from Sinai, who because of the "fall of man", i.e. because of the urge of knowledge of the people, in particular of the woman, must be angered and reconciled. But this "sin-fall", the paradise legend of the tree of the cognition of the good and evil is it, which is proved by the primal religion history as jahvistic-priestly expedient reinterpretation, turning of an ancient north Eurasian symbol into the opposite sense. And with it the new migration god from Sinai of these jahvistic priests would become a "Apostasy from God", from the world spirit knowledge of a decade thousand become. With the God of a priestly "turn" mankind truly does not need to be "reconciled".

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

those are the flower and the leaf.

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

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

Every nation on earth shines

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

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

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

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

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

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

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

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

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

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

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



## Notes

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

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

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

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

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

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

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

s) F r. F o c k e : Beiträge zur Geschichte der Externsteine. Berlin 1943, p. 68.

°) Midgard's downfall, p. 154 f.

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

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

<sup>12)</sup> Oscar Almgren: Tanums Härads Härlistingsar. Bidrag till kännedom om Göteborgs och Bohusläns fornminnen och historia. Vol. 8, Gothenburg 1906-13, p. 492, Fig. 170.



<sup>13</sup>) Culture of the Ancient Germanic Peoples, p. 121.

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

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

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

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

<sup>17</sup>) Uno Harva: Die religiösen Vorstellungen der altaischen Völker. FF-Communications No. 125 Helsinki 1938, p. 440 ff.

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

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

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

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

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

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

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

## **Abbreviations**

the title of the author's own works cited

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

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

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

"Prolegomena" = Eurasian Prolegomena to the History of Indo-European Primitive Religion. Vol. I and II and picture atlas (3 vols.). E. J. Brill, Leiden.

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

*HERMAN WIRTH*

# What is German?

WITH 17 B I L D A N D S H O R T P A N E L S ( I - X V I M A N D A N A G  
E )

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*The German wife and mother*  
*ønd dem Lommenden gropen deutschien VolLe*  
*in Jssfeøi Gfaøðøti gsaidms/*

In those dark times behind us, it had imposed itself as a command of the hour, the question: What does "German" mean? It had to be asked and answered. And so I undertook to pose the question and attempt to answer it in this little pamphlet written in the year -930, the wording of which I hereby present in the form of the exhortation of that time, with a slight  
the second edition.

May the "Deutsch-Schrif t" continue to serve the realization of our ancestral heritage, our spiritual and mental heritage.

What does "German" mean? Is there a German people? Some believe they can and must deny it. Was there once a German people? Can there still be a German people today or in the future? Does it still make sense today or again to want to be "German"? Which was also denied by some as being outdated. Conversely, those who were completely clear about the nature of being "German" had to ask: can one not want to or be able to be "German"?

What actually is "German"? If it were only a more or less due historical concept that was linked to the formation of a tribal state, one could justifiably doubt the inner necessity of its continued existence if the earlier conditions had fundamentally changed. After all, the natural development of folk organisms today urges the elimination of those arbitrary state limitations that have survived in the evening country from the last two millennia of human history. It wants its own nationality to become its own state form as its external embodiment. In this most recent, hitherto only "historical" period in the history of the West, the personal will to power of individuals and a right of possession and inheritance based on this has often determined the fate of nations. State formations that were inorganic from a popular point of view and which came into being in this way were sooner or later bound to fall victim to dissolution into their popular components: thus the Spanish-Burgundian-Habsburg monarchy of the

z6. It was no different from the Austro-Habsburg one of our time. Let us now ask about the origin and development of the word, the be-

term "German", the answer is given to us automatically. The term "German" is far older than the national-terrestrial term "Deutsch- land" and reaches far beyond the German Empire of the Middle Ages in terms of time and space. The meaning of the word handed down to us historically

"German" does not coincide with any state term, but woM does with the term "People" and "country".

Let us first look at what the history of language has to tell us about the word. The Berlin Germanist Gustav Neckel was one of the last to point out clearly and forcefully how the original term

"German", just like the term "Germanic", has been increasingly restricted and narrowed down to the current national and geographic term "Germany".

Caesar still counted Norway as part of Germania. Where he describes the triangular Britain, one side of which faces Gaul, the other Ireland, the third side the open North Sea, he places one end of this third coast opposite Germania. Caithness (or its northeast corner Ducansby Head) lies opposite Stavanger. Tacitus, writing more than a century later, also regarded the tall "ruddy" Caledonians of Scotland as a Germanic tribe. This is entirely consistent with the ancient Irish legends, which have the Tuatha Dfi Danann, the "people" of the goddess Dana (Danu, Anu etc.), Mother Earth, migrating into Ireland from the north via Scotland. **These** Tuatha, however, were the bearers of the Neolithic megalithic culture, and their name refers to nothing other than the "Germans" in terms of sound and word history, as will be explained below.

In Carolingian times, "German" still referred to the entirety of the Germanic languages, both Anglo-Saxon and Lombard, Gothic and Frankish, in contrast to Latin and the Romance idioms. And the Vlamic nobleman Marnix van Sint Aldegonde still speaks in the preface to his translation of the Psalms (Antwerp 1580) of the "old German country and mother tongue" *[oude du ytsche landt- ende moederspraeckeij*, which was still regarded and used in *"ciefsn Landstr und Provinzen als Jiirnelimclich in Holland, Gsfdsrfaad, F'riesland, Oueryssel und an die Ostsee entlang bis on Danzig als Niederländisches betrachtet und verwendet."*

Marnix is the friend of the great "Silent One", WilheJm of Orange-Nassau, whose "Apologie" (1581), the Dutch national anthem, begins with the testimony of the great national community:

Wilhelmus van Nassouwe  
ben ick van duytschen bloet - (Wilhelmus  
von Nassaue  
I am of German blood)

Just as today the old Protestant church in the Netherlands is still called "de Nederduitsch- hervormde Kerk" (the Low German Reformed Church), and the Englishman calls the German "German" but the Dutchman "Dutchman" (- "Deut- schen").

As far as the history of the word and the meaning of "German" and "Deut- scher" is concerned, it has come down to us in Old Irish, as just mentioned, as foafÄ ; in Old Frisian it is *tliiude*, in Old Saxon *lliiod[aj]*, in Old Low Franconian *Idiot*, in Old Norse *p(db)*, in Gothic *šiodn*, in Old High German *diot(a)*, in Middle Dutch *dig* etc.'. It has the meaning "people". Its eastern distribution extends to the Baltic region, where it is found in Lithuanian as *fo/a* meaning "people" and "hand" and in Old Prussian as *tauto* meaning "land".

The connection between the designation and meaning of "people" and "Land", which is fundamental in terms of worldview and which we will deal with below.

The southernmost distribution is found among the tribes of Nordic race who immigrated to Italy "prehistorically" from the north, in Oscan *louto* and Umbrian /*ofo*.

The "German" is Old Saxon *tkiudisk*, all West Frisian *l yoesch*, Latinized Old High German (8th and 9. century) *llieodiscus*, the "völkisch" i.e.

"Germanic language" of the *thiudisca liudi* (Old Saxon), the Anglo-Saxons, Franks, Lombards, Goths, etc., Old High German **die** *dio/isca zunga*, Anglo-Saxon *peodisc*, Gothic *iudisbo* -- "heathen", Middle Dutch *duutsc*, *dietsc*, English *dutcli*, "Dutch", Middle High German *tiuliscli*, *tiutsch*, *diutiscli*, etc.

The fact that the term "German" extends linguistically and ethnically from the Baltic to Scotland, Ireland and southwards to the pre-Roman Italics takes us higher up in time and spirit into the past. Namely, into a period of Western human history that we call the "later Stone Age" in terms of cultural history. It encompasses a period from 6000 to 2500 B.C. It should always be borne in mind that these cultural epochs never show sharp boundaries in terms of location and time, but merge into one another and linger on. The name for this universal Stone Age tool, which was used as a hammer, hatchet or axe, plow axe, etc., with minor formal modifications, comes from this period of a community of farmers and seafarers in the wider North Sea region. used on land. It is the word *clan* that combines Old Icelandic *sam*, Old High German *sags* "knife", Latin *securis* "axe" and *sa* "rock", Old High German *seli* "plow knife" and *segansa*, New High German "scythe", Old Icelandic

' ß pronounce like the toneless (hard) iA of English, e.g. So *think*, - 'I- sprioh like toned (weiohes) fä of English, e.g. *faf/rer*.



spg "saw" and *sigtir* "sickle", Anglo-Saxon sseg "sword", Polish soc6a "Plowshare" etc. are included together.

From that time of a "German" or "ethnic" community of northern Europe, which was based around the North Sea as its closer home, a sublime monument to its spiritual culture still stands out in our present day. These are the large stone tombs, the so-called megalithic tombs, the dolmens, barrows, etc., which can be found in Scotland and Ireland, in Scandinavia, northern Germany, the Netherlands, in north-western France (Brittany, Morbihan, etc.) and on the Atlantic coast of the Pyrenees peninsula. The cult symbolism preserved in these tombs as stone drawings or carvings, including the same ship depictions, points to an overseas connection of a large, common, spiritual cultural circle. At that time, this North Sea cultural circle encompassed Northern and Western Europe, i.e. Atlantic Europe, as a cultic, i.e. religious, ideological unit, with the other local, subordinate cultural characteristics of the various countries. This Neolithic megalithic tomb culture, the forms of these stone tombs and their cult symbolism can be traced in detail in their wide overseas spread through the Mediterranean region and across its southern African hinterland to Egypt, Palestine and Arabia. It forms the basis of the later high religions there, as can be seen in my "Holy Urschrift"° and the soon to be published Palestine Book° by the hand of the monuments.

The question now is, what is the religion, the world view of the North Atlantic West, from which it erected these large burial houses for its dead like natural monuments in the landscape and gave its ethnic community the designation "German"? The fact that the "Germans" were actually the bearers of this magnificent, monumental stone burial culture is still clear from the ancient Irish tradition. The fact that neither the

The fact that the "civilization" of the Roman Empire was never able to gain a foothold on the Emerald Isle, nor that its work of destruction could be continued by Roman-Christian imperialism, is assured by the antiquity of Irish tradition. As already indicated above, the ancient Irish tradition also tells us that the Tuatha, the "Germans", coming from the north, invaded Ireland via Scotland and took over the Emerald Isle after persistent fighting. These battles are fought with the "fir bolg", the sack or skin boat (kayak) people, and with a related, older Atlantic wave of people, the Fomorians, the latter being their main elders.

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' From the Greek *meas* "great" and *lilhos* "stone". ° "The Sacred Original Scripture of Humanity". Symbolic historical studies on this and the other side of the North Atlantic. Publisher Koehler & Amelang, Leipzig 193°-sq. text volume and picture atlas. ® "The enigma of the PalAstinian megalithic tombs. From JAU to Jesus."

on an island and had also settled in northern Africa. This statement of the early medieval Irish legends has been fully confirmed by modern, prehistoric and ethnological research. The "Hadschra Maktuba", the "sign stones", rock carvings of the Sahara Atlas, belong entirely to the North Atlantic symbolic style of the late Diluviunl or Q,uartärs (younger period of the older Stone Age, Magdalenia): in their entirety as "palimpsests", according to the superimposed entries of the various periods, they range in content from the Stone Age to the Libyan-Berber epoch of modern times and the present. Even today, the North Atlantic component of this North African population has been preserved as a race whose Nordic human type is already depicted in the ancient Egyptian monuments.

The Tuatha, for their part, were defeated by the Milesians (Celts) in fierce battles in the last millennium BC. They had come over from the European mainland after taking over Gaul and the north-western coast of the Pyrenean peninsula. This also destroyed the cultic tradition of the great Tuatha empire of the megalithic tomb period: the "ban-tuath", the volksmothers, the wise women, were replaced by the druid shaman. The bloodthirsty superstition of this Celtic druid cult was rightly emphasized by the writers of antiquity. And whatever old, high, ideological beliefs may have been preserved in their occult secrecy came from the religion of the megalithic tomb period, from the priestess who had been disenfranchised by the Druids. The thought of his "wise woman", the "matres" and "matronae" of Gaul in Roman times, the "emergency helpers" etc. of Christian-Roman syncretism, however, remained sacred to VoJke. As far as the large stone tombs, the sign stones and rocks still exist today as cultural monuments of the old Tuatha empire, the memory of the people's mother, the wise woman, still lives on in the vernacular.

However, when the Milesians or Celts overpowered the Tuatha De Danann, the people of Mother Earth (Ana, Anu, the "primal ancestor"), the Tuatha retreated to the burial mounds, according to tradition. They are then called the "fir side", the "hill people". The meaning of this tradition is clear: these burial mounds with their stone chambers held on to the memory of the pre-Celtic times of the "Tuatha", who had once been the bearers of the culture and religion of the megalithic tombs, and despite the Celticization had held on to the old, light faith of the ancestors in the burial cult. For it was at these gravesites that the cultic annual festivals of Ireland took place in later times.

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' Cf. the introduction to my edition of the "Ura-Linda Chronicle", section V, e) "Volksmutter und Burgmaid" and f) "Der Turm der Volksmütter und die heilige Lampe". Published by Koehler & Amelang, Leipzig +933

And when Patrick and his followers proclaim the love doctrine of the "white Christ" against the cruel and bloodthirsty cult ritual of the Celtic Druid shamans, such as Cromm-Cruaich, they are characteristically called the "fir side", the "white Christ", by the beautiful daughters of King Loegaire. "hill people", named.

Even in those days of the Irish sagas, the racial ideal is the pure Nordic, light man as the bearer of the ancient tradition of the upper classes. And the fact that the skeletal remains of the Irish megalithic tombs show the pure type of this so-called "Nordic" race has been emphasized several times by British and Scandinavian researchers. (Cf. my "Aufgang her Menschheit", Jena Igz8, Section IV, Die Auswanderung der nordischen Rasse". p. 166ff.).

But what do the "side", the stone burial chambers of the Irish burial mounds, the passage graves and the even older dolmens of the great North Sea culture tell us about the nature of this religion, this world view and the origin and meaning of the word "German"?

In my "The Rise of Mankind" I have already shown, on the basis of the results of initial, cult-symbolic investigations, that the religion of the North Atlantic Tuatha, those "people" or "Germans" of the distant past, was a monotheistic one, a belief in the god of the world and the sky. By incorporating the paleo-epigraphic monumental material of North America, the symbolic-historical monuments of prehistoric rock drawings, and their folk tradition in cultic customs and myths, I have been able to supplement this evidence in my "Holy Original Scripture". For we are dealing here with a far older spiritual culture, which encompassed both shores of the North Atlantic in the same way and whose area of origin was once the present-day Arctic Atlantis, the "ultima Thule". Its last further and highest development took place in the latest Stone Age megalithic burial culture of the North Sea region, when the cultic community between North America and Atlantis-Europe had already ceased to exist. The break-off of this community already takes place with the end of the Early Stone Age, around 8000 B.C., as I will show in the continuation of my "Holy Urschrift", in the study of the "North Atlantic constellation ages" and their symbolism on the basis of the monuments.

The common basic feature of this Arctic or North Atlantic "world view" and its experience of God is the belief in the divine in the universe, in the "Great Spirit", the World Spirit, who is beyond time and space, and whose name in Old Germanic was accordingly "world", Old Frisian *Wralda*, in ancient Lappish borrowing from Old and Proto-Germanic *iPars/der O/mey* "WeJtenmensch". The Germanic word "world", Old Frisian

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<sup>1</sup> Cf. introduction to the "Ura Linda Chronicle", p. i 45 f.

*mrald*, *marld*, Anglo-Saxon *u'eorold*, *teorold* (English world), Old High German *mcralt*, *märolt*, *morolt*, Old Norse *verp/d*, Middle Dutch *aérsff* etc., still retains its cosmic meaning in these Germanic languages, in the sense of "age", "time", "world", "creation", "earth" (as the dwelling place of people), "mankind", "people", "people". The word is formed from those

Primal syllable {} er-, or ter-, wr- (cf. Holy Bible, main section 9), the world age and beginning of the year, winter sun standstill and turning point turn of life and

Incarnation (Old High German *wer* "man") and *ald* (Gothic *efds*, Old Norwegian *lfd*) - "age", "time", "age", "eternity", which contains the name of God -et.

The world spirit, whose name is "world", thus reveals itself in time and space. This revelation appears in the later myth as the "Son of God", like the World Spirit as "God the Father".

The "Father" reveals himself and works through the "Son", who, as the epitome of this cosmic world order, the world law, the eternal return, reveals himself in particular in the year. The year is the revelation of God, the spirit of the world, through his Son, in time and space. This primeval Aryan myth is still clearly handed down to us in the Vedic age: see "Heilige Ur- schrift", p. 20. The oldest Aryan year, the Arctic-Atlantic year as a division of time and space, is based on the orbit of the sun in two ways: firstly, on the observation of the sunrise and sunset points on the circle of vision or horizon: it is the horizontal or horizontal observation of the sun's course seen from and in the plane of the **earth**. As Fig. 2a and Plate V show, the high or arctic-northern annual ideogram, which is the

year symbol, the vertically divided face circle Q, the linear connection of the south and north points of the winter and summer solstice; or with the equinox line O-W, the old Norse "midpoint of time" (place between the tides). The image of the world and the image of the year is therefore the same here: it is the symbol of the revelation of the spirit of the world in space and time.

The south-northern annual ideogram (North Sea circle) is the -painting cross in the face circle, the linear connection of the rising and setting points of the Sun at winter and summer solstice <sup>NW NE</sup>. The connection of the

SW SO

both year ideograms Q) and Q) is the 8-spoked "wheel" or, with the omission of the "middle time", which is irrelevant for the North, the 6-spoked "wheel", Old Norse *degstnerA* or *eyéfoinerÄ* (Plate V). It is the "wheel" that was popular from the Old Norse Saga and Edda periods until the Iq. It is the ancient division of the year and the day, which is still popular from the Old Norse Saga and Edda periods until the Iq.

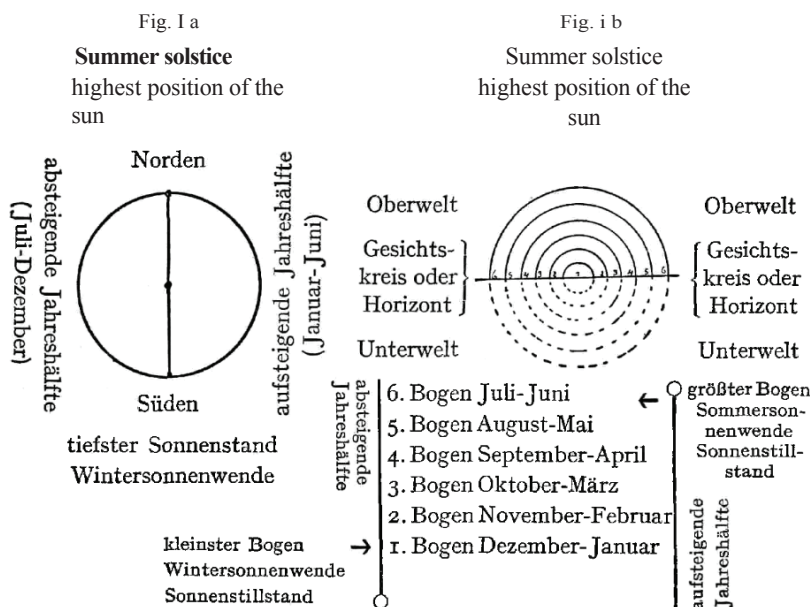
cungen is still preserved (Holy Original, main section I, p. >3f. and main section y).

The 6-spoked wheel appears in the Old Frisian, as in the Old Lappish,

\*3

The "oldest symbol" of the "spirit of the world", *Wralda* or *Waraldeis Olma y*.

In addition to this horizontal or horizontal solar orbital observation of the geographic solar year (Fig. I a), i.e. according to the rising and setting points on the horizon, which is intended for practical use, we also find a second one: it is based on the observation of the solar orbits in the sky in their descent and ascent from the summer solstice to the winter solstice and vice versa: this is the vertical or vertical solar orbital observation in the sky from the earth (Fig. I b). The distance from the lowest solar arc or sunset at the  $\backslash \backslash \backslash$  solstice in the south to the highest solar arc in the sky, towards the zenith and north, at the summer solstice, was *d i v i d e d* into certain distances.



Such observation and measurement of the solar arc is known to us from pre-Christian Iceland, where a certain Oddi, known as "Star Oddi" because of his astronomy, carried out such measurements. The self-made tool he used was (according to Reuter) better than the one adopted from the Mediterranean region with the Roman civilization.

The whole system of solar arcs as a concentric circle, spiral or labyrinth was symbolically compared to the winds of a snake. Hence the name still handed down in the German vernacular

"Worm position" (cf. plate XIV, NF. 13-x6; and further "Sacred Original Scripture", main part 8, Concentric circles, spiral and worm position). The purest solar arc of the July or winter solstice month (December) (j) is the deadly coil of the "serpent". It must be overcome by the Son of God as the bearer of the "light of the land" (Old Norse *landa* /Jdins) in order to resurrect the sunlight, like all life, from the sleep of death'.

Here it should be emphasized immediately that the Son of God, the "ruler" or "Sky child", as he is still called in the tradition of the Tuatha religion and cult symbolism that can still be traced among the Lapps, was never understood as a sun god. The sun is only his material manifestation as a timekeeper, fire, light and warmth, in his purely cosmic manifestation as the god of the year. In the cult symbolism of the ancient Lappish shamanic drums, the Son of God also appears with the signs e and j as symbols of the year and the sun, as they were handed down to us almost a thousand years earlier in the Anglo-Saxon and Nordic runic signs of the Migration Period in the same form and meaning.

The Son of God has already been handed down to us in the prehistoric rock carvings of Scandinavia from the late Stone Age and the Bronze Age with the same symbols as his designations. And he is depicted no differently in the prehistoric rock paintings of North America (cf. "Sacred Original Scripture", Section III).

It is the *Thoz* or beast of the Scandinavian runic gravestones, the Thor of the Edda, the son of All-Father and the earth (J pr6), the hammer (axe) and year god of the Scandinavian peasant staff calendars. Tacitus tells us about this "son of the earth" (*Jaz4ar sunr*) of the Edda a millennium earlier than about an old tribal tradition of the Germanic tribes of Germany: Toisco or *Timisbo*,

"Son of God" (*Tin-*, *Tiu-* or *Tim-*), who is also known as the year god of the "Zwielache".

*Tuis/o'*, would have been born of the mother earth (/srrs *edilus j.*). From him came the first man, *Mannus*, and from him the three great tribes of the Germanes as *Manniskones*, Mannus descendants, "men".

In the cult symbolism of the prehistoric rock paintings of the North Atlantic, the Son of God appears in three symbolic arm positions of his year (panel T): as the one who is reborn from the midnight or mother night of the year, the Qm or New Year, the winter solstice, he is depicted as a figure raising his arms. In the Germanic runic script, this symbol is still preserved in the angular form T, which was created using the wood carving technique and which in Anglo-Saxon man, errs Old Norse means more "man".

' For the "Ur" {-} and the serpent that turns to the winter sun, see "Holy Original Scripture", main sections g and i3. " An ancient common North Atlantic designation for the Son of God as "J-hrgott", see Table V and "Heilige Urschrift", main section z8.

\*5

And in a medieval Icelandic runic song it still says:

er manns gaman  
ok moldar auki  
ok skipa skreytir

T is the joy of man  
and the dust (of the earth) multiplier and  
the ships adorning.

In the picture atlas of the "Holy Original Scripture" you can learn in detail about the prehistoric origin of this sign of the Son of God, the resurrected and reawakener of all life, "the multiplier of the earth", in the tomb and ship symbolism of the Atlantean culture. It is the great symbol of the North Atlantic world mission and world voyage. To illustrate this, please refer to plate II (no. 8-x6).

If the Son of God has now ascended to heaven and in the summer solstice, the summer solstice, has ascended to the highest heavenly seat as king of heaven, he is depicted as a figure stretching out his arms horizontally, standing as a cross +, later on the **cross**.

In the Anglo-Saxon rune series (Thames Knives), the sign of the cross + is still preserved in the meaning of the "year" rune. Jahr"-Rune, appears as an alternate form of the otherwise common Q or Q etc. sign. As I explained in the As I explained for the first time in the "Rise of Mankind" and further explained and documented in the "Sacred Original Scripture", the Germanic series of runes originally represents the sequence of the month signs of the North Atlantic solar year. In the most recent form, the so-called "long series of runes" of 2 x Iz or z4 signs, the + or Q sign still appears as the year-dividing sign of the summer solstice, i.e. as the xz. Rune, while the cult symbolism of the Scandinavian rustic wooden calendars, the "rune sticks", carries both signs for the division of the year, the halves [*misseri*], i.e. for both the summer solstice and the winter solstice.

The Anglo-Saxon sign "year" Q appears in the Norse runic script in the meaning of "man", alternate form for J, i.e. for the Son of God as the "Son of God". ...year man", just like in the prehistoric North American rock drawings.

After the division of the year or tQ of the summer solstice, the descending half of the year begins, the descent of the Son of God, who "homo factus est", became man, must suffer and die, in the winter night of his year, where he will enter the *gzoDe* mother water, the world or circular sea, the mother or grave house, the womb of mother earth, in order to return to the earth again.

to be born. In this part he is depicted as a figure lowering his arms J, angular shape etc. (Plate I, Plate I\*, 3 71

At the hand of the monuments of my "Holy Original Scripture" (plate 35--3g6) it becomes clear what paramount importance this hieroglyph of the dying Son of God lowering his arms had as a guide to the dead in the rebirth belief of the Stone Age Atlantean culture. This sign became the symbolization of the great, cosmic certainty of salvation of the eternal God of life in the universe, of "die and become". It became *the* symbol for "God" in the writing and language of the Nordic race, as will be explained below.

If the Son of God has now arrived again in the Mother's Night or "Mother's Night" (Anglo-Saxon *modranechl*) of the year, the July or consecration night of the winter solstice, he appears again symbolically in the form of a cross -} (panel I I I, nos. z, 4, 6, Ii) or as "year sign" Q : either he wears the & sign as head, or holds his arms in Q posture thrust into his sides (panel III, no. -. s. 6, 8, g), or he appears neither as 9 nor as '3, but as as |, as "armless" God, as "one", the primordial-initial (Table III, No. 7. 1: or as "zweilacher" in the dualistic form, with one arm lowered and one raised, also handed down as the letter g ("year") in the Anglo-Saxon rune series.

In the winter solstice caves of the Pyrenean Peninsula, which were located in the womb of the All-Mother Earth, we see the threefoldness of these arm postures of the Son of God reproduced in triptych depictions. These Neolithic depictions, which belong to the large megalithic tomb culture of the Tuatha peoples, are particularly important for us because they also illustrate the emergence of Atlantean linear writing from calendar cult symbolism (Plates II and III).

In the depiction of Cueva de las Figuras the pictorial predominates: the figures are represented schematically; in the triptych of Bacinete we see the written transcription (panel II, nos. I and z, panel III, nos. 5 and 6). Of the Atlantean-Western writing systems, only the Germanic peoples, the Tuatha peoples, still preserved the unity of symbol and character and the double use in their runic script, when the northern Mediterranean writing systems (the Greek and Latin script) had long since lost this. The depiction of Bacinete is extremely important, because the winter solstice Son of God appears here as the combination of Q and +, i.e. in the megalithic tomb house, the ideogram of the dolmen, its archetype: two upright supporting stones and a capstone n . The axe underneath, the symbol of the son of God as the year and grave-splitter, the § (Anglo-Saxon) 6ora Es "thorn-god"

' Celtic word - "table stone" or "hollow stone".



or (Old Norse) Aders *the* "giant god" of the Germanic runic series and prehistoric rock paintings, is of the greatest significance in terms of religious history. It assures us of the western origin of the large Palestinian stone tomb or megalithic culture, its monotheism and its cult symbolism from the North Sea circle of the North Atlantic Tuatha culture. I refer you to the detailed study of my "Palestine Book" and the monumental material collected there for the first time. For the other details of panel **III**, the depiction of the winter solstice, resurrected or resurrected Son of God as the "horned one" (NO. 3), his winter solstice posture with one arm lowered and one raised (No. 4), the two ships escorting the Son of God in the "misseri", halves of the year (No. 2), the reborn Son of God as a swaddled child with the aureole around his head (No. 3), and the "misseri", half of the year (No. 3).

Haupt (No. 4) etc., I refer to my "Holy Original Scripture".

It should be emphasized once again that nowhere is the Son of God the sun god. Never and nowhere does he appear in the hieroglyphics, in the cult symbolism of the Arctic and North Atlantic cultures, as the sun god, but always with the various cosmic signs of his yearly and worldly changes. This Atlantean hieroglyphics and cult symbolism is based on a sun god religion, not a sun god religion.

The sun-god religions first emerged in southern latitudes as the end result of a more southerly indigenization of Atlantic master races and their mixture with lower, darker primal races: in Central America as in Egypt. The primordial experience of the northern, arctic winter night, the dying of the sunlight, the primeval eclipse of the world and yet the unchanging progress of the cosmic orbit, the jubilee-like "Let there be light" - all this had become an increasingly fading tradition in the southern homeland, the meaning of which was soon no longer understood. The spiritualization, the abstraction of the Nordic-cosmic experience of God, was transformed into a worship of nature gods and demons, which penetrated upwards from the lower classes of the dark original population in the racial mixture. Special deities split off from the individual sections of the course of the year of the Son of God as the original deities of the seasons and elements. This is the origin of the pantheon of gods in Central America, in Italy and Greece, in Egypt as well as in India, in repeated sequences of ethnological and cultural stratification.

The loss of the spiritual height of the folk religion, its old myth, is also revealed in these more southern mixed cultures by the loss of the abstract Atlantean linear script, which is then replaced by more primitive pictorial writings. The authors of this destruction of the Atlantean script, of this race's experience of God in the time and space of the universe, are always the priesthoods of the mixed cultures and mixed religions: not in Mexico and Peru

unlike in Egypt and Mesopotamia. Under the reign of Topa-Kauri-Pachacutec, the priesthood of Peru tried to enforce the destruction of the old script and monuments due to catastrophic events, invasions by hostile hordes and epidemics, in order to appease the wrath of the gods. In place of the old, North Atlantic linear script, the knotted script was introduced, which could only be interpreted by the priesthood and therefore had nothing to do with a script at all, but was merely an arbitrarily used memory aid, a secret knowledge of a priesthood.

This last dynasty of Peru, the Incas with their sun god religion, subjugated the coastal region as far as northern Chile in their final display of power - before the Spanish invaded. There they encountered ancient Atlantean culture, which had once reached the Pacific coast of South America via the Isthmus of Darien and Colombia, as if from the north across the sea.

The Incas wanted to impose their sun god religion on these coastal people, who despite the darkening had still preserved the tradition of the god *Irina*, the *Pacha-camac*, the "creator of the world", for reasons of state unity. According to Calancha's report, however, the Inca army leader Khapach Yupanki had to issue a law as a concession to the defeated Yunka that Pacha-camac was the invisible creator of the world and supreme god and deserved more worship than the sun.

This confession of <sup>faith</sup> of the Yunka from the coast of Peru represents the fading end of the Atlantic diagonal of that ancient Arctic-Atlantic knowledge of God, which still reaches us in its final manifestation in the Old Norse saga period.

In Ari's "Landnahmebuch", which contains the story of the colonization of Iceland, it is said of Ingolf, "the most famous of all land-takers", that his grandson was the law-speaker Thorkel Mond, "who of the heathen men still had the best faith, as far as examples are known. In his deathly illness, he allowed himself to be carried into the sunshine and was entrusted *into the hands of the god who had created the sun*. He had also led a life as pure as only the most pious Christians".

This is an ancient farewell blessing from the pre-Vodan religion. In the "Ref saga", Gest uses the same formula to wish his nephew a safe journey to Greenland: "I pray for you to the one who created the sun, that he may help you to good things."

These details of the history of religion had to be mentioned here briefly for the sake of fundamental clarification. For both scholars, the old school of Germanists, and laymen still often regard the Skald theology of the Viking Age as an ancient or even pre-Germanic religion.

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<sup>1</sup> For their cult symbolism, the god as a guide for the dead, cf. *srückj6*.

considered. This is due to the impossibility of advancing beyond the so-called oldest "written" texts, the Edda, into the actual Germanic cultural period. Caesar and Tacitus were the oldest outposts of "secure" knowledge. The ignorance of the prehistoric memorial material of cult symbolism on the one hand, the complete helplessness in the face of this undeveloped memorial material on the other, were the causes that even 'Iacitus' statements were misunderstood to the most monstrous extent, interpreted in an oriental way and made a "hermaphrodite" out of the "twofold", the Toisfo, a hermaphrodite of the roughly sensualized and humanized gods of the Orient.

The monuments of the Son of God, the Earth-Born and "Twofold" as the Year-God, as the Foremost and the Hindmost, as the Upper and the Lower may be looked up as a main motif of North Atlantic cult symbolism in my "Holy Original Scripture", main section s8.

Thus it was possible that nothing was known about the rich and highly ancient cultic tradition of those golden escort coins (bracteates) of the Migration Period (around 400 AD). And it is precisely these thinkers, standing between Caesar-Tacitus and the Edda and the Sagas, that could have given us the most valuable conclusions about the proto-Germanic, original "German" religion, as well as about its increasingly progressive decay and the obscuration of its tradition up to the Edda period.

The Vodianism of the Skalds of the Viking Age has little more to do with this ancient Germanic region. On the basis of the monuments, one can learn about the origin of this god of war and the Vikings' ruler of war, created by the Skalds, as a late creation of the post-Christian period of decay. It should now be briefly pointed out that Odinn, Wodin or Wotan, is actually God the Father in his revelation as the god of the pre-Jul storms in the "Od" month, "wind month" (November, December), the later Christianized St. Nicholas or the "wild hunter" turned into a fiend. This often manifestation of the God the Father, whose "breath" accompanies the dying son, the guide of the dead and resurrector of the winter solstice, was emphasized as a special figure as a god of war and death. He is therefore only a completely humanized and materialized creation of the Skalds of the Viking Age, with strong Asian undertones from the world of superstition, the demon beliefs of the Lappo-"Finnish" indigenous population, and also with dark memories of a better past.

The racial mixture of the Nordic upper class of the Tuatha peoples with this protomongoloid, Lappo-"Finnish" indigenous population first becomes visible to us in the finds of the Nordic megalithic tombs. The completely tenceless information on racial characteristics in the sagas provides us with documentary confirmation (cf. "The Rise of Mankind", Section IV). There is a racial

spiritual lineage from the phallic figures in the prehistoric rock paintings of southern Sweden to the priapic Freyr-Kiiltbild in Up- sala and the ritual worshipped stallion limb, the Wölsi, of the peasants in the Northland in King Olaf's time. It is the document of the spiritual-racial sub-dominant of the Nordic peoples, their Urasian underclass. And it is probable that these phallic cult figures, as in the southern Swedish rock paintings of Bohuslän, are connected with old settlements of this "Lappo-Finnish" hunter-fisher population. They are missing, for example, in the Bronze Age Germanic rock carvings of Ostrogothia, which represents a more recent coionization of the arable Nordic population<sup>2</sup>.

We will also search in vain for these phallic figures in the cult symbolism of the Tuatha clan tombs, the megalithic tomb culture, whether in Scandinavia, Denmark, Lower Germany or Britain, western France and the Atlantic coast of the Pyrenean peninsula. And accordingly, they are missing in the North American prehistoric rock paintings and in the still folkloric cult symbolism of the non-Asian North American Indians, as in their cult rites. This crude humanization of the son of God, the "man" J, the moldar-auki, "the multiplier of the earth", is the spiritual characteristic of the southern, dark primitive race, both in Africa and in Asia and Oceania.

Neither the Vodanism of the Edda nor the phallic cult symbolism of the rock carvings has anything to do with the Norse religion. It is *Bernhard Kum r's* achievement to have clearly demonstrated in his "Midgard's Downfall" on the basis of the sagas that the figure of the Son of the All-Father and the Earth, Thor, was the only supreme divine figure, the /of/free, i.e. "in whom one has complete trust", the savior of the Germanic peasants and that all "theophores", god-bearing names are almost exclusively in his name.

In the Germanic people of Germany, a spiritual and mental awakening and remembrance of their heritage has been making itself felt ever more clearly since - 9-8. It was increasingly triggered by the external and internal distress of enslavement under the hostile world economy and its mechanization of all life in the service of a completely externalized and materialized instantaneous world view.

This northern awakening is a conscious continuation of the northern reformation of the 16th century. It is a conscious continuation of the Northern Reformation of the sixteenth century, which, sensing the spiritual heritage, groped back to the sources of evangelical Christianity, to the experience of God and the knowledge of God of the megalithic tomb period. For in the same primal tradition, in the same spiritual

<sup>2</sup> For this question, see my edition of the "Ura Linda Chronik", Leipzig '933

The Galilean Reformation, from the land of the "horned dolmen", was still rooted in part in the genetic heritage of the Galileans.

The migration of these megalithic tomb cultures, their cult symbolism and their religion through the Mediterranean region to Palestine, a wave of Nordic peoples who came from the west, the Libyan Amorites, will be explained in my book on Palestine. The long-lasting tradition, the continuity of this ancient folk religion of the far west, is perfectly confirmed by the archaeological finds of Palestine up to the time of the emergence of Christianity. In terms of intellectual history, this is the hitherto invisible path by which the reformation of the Nazarene could, so to speak, return to the north and enter the Germanic world in the so diversely composed appearance of Eriental-Mediterranean Christianity - not via the dogma, but via the assimilation and fusion of cult symbolism. It is therefore not only ignorance of the deeper and actual connections of the spiritual phenomena in the past and present, but conscious creation in the service of a clerical-political imperialism, when the Nordic movement is ideologically suspected of being a New Vodanism.

As indicated above, the migration of the megalithic tomb culture to the Orient can be traced typologically on the basis of the monuments that have survived and their pictorial representations in individual sections. The same applies to the cult symbolism of this megalithic culture. Their superimposition in the surviving monuments and in the rock carvings clearly shows their origin in the North Atlantic culture of the Late Stone Age.

From the North Sea to Palestine, the monuments of the myth of the Son of God, the god of the cross or year, who is placed in the tomb house, splits the tombstone like the year and rises again from it (cf. For example, the guide to the first exhibition on the history of primal religion, "Der Heilbringer", and also my Palestine book, and here our panel II, no. 2 and III, no. 6, depiction in the cult grotto of Baenete, Spain). He is depicted symbolically with the type of stone or the stone hammer: as such he is the "thorn-god", the § g of the runic series, Anglo-Saxon *dorn* ds, Old Norse *thurs* éss. As I can now fully demonstrate on the basis of the most important new research, including American research, the stone axe or the stone hoe or the stone hammer is called the "thorn" and is equated as an ideogram with the sign b , i.e. the angular spelling of the "split" annual sign. In the prehistoric rock paintings on both sides of the North Atlantic, the winter-sunnivorous Son of God, the year- and grave-splitter appears with this or 9 or @ sign, either as a <sup>head</sup>1 or in his hand, or he carries it as a "determinative sign" (determinative) ("Holy Original Scripture", main piece II).

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<sup>1</sup> Hence phonikisohes [- *rōä* "head".

The conqueror of the dark power of winter, of rigid death, the reawakener of new light and life, he himself the reborn and risen one, is then likewise depicted "horned", as a sign of the new divine life force.

The Eddic tradition still preserves the cult symbol of Thor's stone hammer, which consecrates marriage, new life and death (the blast of Balder's funeral ship, the gravestone) as a symbol of "die and become". It is his weapon in the winter solstice battle with the dark, unholy forces of winter. This Eddic tradition goes back to the time of prehistoric rock paintings (panel IV), where we find him depicted with a stone axe or stone hammer (no. i), with his right hand reaching up to the sun (no. z), the wheel of the year (no. 3) or even horned (no. 5-10). This "thorn god" splits the year (no. 4)

In the Yule or New Year symbolism of the Nordic peasant calendar This figure with the horns or the horned headdress was also preserved as a "bishop" with the stone hammer or the double axe and the year sign or cleft year sign (no. zu) up to the 15th century. The axe with the split year mark (No. z3) has also been preserved.) And from the Swedish peasant calendar symbolism of the 16. We are expressly told that the "Q ...year" sign of *Thor's belghbunt* "Thor in the bellows (womb)" is a symbol of the Swedish peasant calendar.

bound" means the one enclosed in the womb of the earth, the Son All-Father and the Earth, in the midnight or mother night of the year. The Municipal Museum in Bremen owns such a monument as a burial object from the older, Germanic Iron Age, Lower Weser; it depicts the Q sign made of bronze, which bears the head of the god at the upper end, who is therefore in the gj.

This is why the axe with the split year sign appears consistently in the Kliltsynbolik of the megalithic tombs of Morbihan (no. x51)

The ancient Germanic cult symbolism borrowed from the Lapps in more recent times also shows Horagalles (Thor-Karl) with a stone hammer and horns (Rengewei, No. i6). Just as the older Arctic-Atlantean layer of Lappish cult symbolism still depicted the son of God, the *M dirn kidda* ("ruler's son") or especially (*Ibinel*) *barn* ("son of heaven") in the 12nd century with "year" B and "year" B. Century with "year" B and "cross" (No. I/). Both signs & and - }- have the same meaning in the Anglo-Saxon runic series as in the North Germanic peasant calendars.

Meaning of .. ja>". the old solar year. Hence the fact that in Lappish cult symbolism the sign received the meaning "sun" (Taier, *Baeioe* etc.) from the meaning "solar year" (No. i2), as an alternate form

until the 17. Century also the Nordic rune *sol* "Sonne" S or 't; appears (No. z8).

This depiction of the horned Son of God with the sun rune (no. 191

^3

The downward or lowered arm position is striking in the examples mentioned above. For the Son of God, the winter sun, the year-God is the bz-+. '\$ etc., who is now again the resp. etc.

Common Germanic runes				Celtic			
= (name) <i>Ti, Tyr, the= Ti-J-u(r) -</i> i a b				𐍚 = (Anglo-Saxon <i>Tir</i> (Old High German <i>Ziu</i> ) s 3 4 5			
South Iberian		North Iberian		Kypriisch		Carian	
6a b c		d e		f g h		9 i i a b	
↑ 𐤀 𐤁 v a b c		𐤃 𐤄 𐤅 d e f		𐤆 𐤇 = v g h 8		𐤈 𐤉 = vo i o a b	
				Faliscan		Carian	
				𐤊 𐤋 = v 8		𐤌 𐤍 = vo i o a b	
						𐤎 𐤏 = ka i z a b	


Fig. z

to 353-) It is the Son of God, the one who lowers his arms, who enters the (j er, the  
the smallest solar arc at the winter solstice (fig. z, no. I). The same name is  
given in Anglo-Saxon and in the runic manuscript of Hrabanus Maurus to the

Son of God standing upright and raising his arms (No. s). We see the same change in Iberian: the one who lowers his arms in *h* (No. 6 a-c) and the one who raises his arms, the "man" (No. 6 d-h) have the same

/ sound value. However, the same signs also have the v sound value, i.e. y (No. 2a-h). However, the so-called "Iberian" represents the

permanent tradition of the Old Atlantic linear script of the older Stone Age, the Magdalenian, in the Pyrenean region. (Cf. "Aufgang der Menschheit", p. 36ff.)

The Iberian characters 6b and c, or 2b and c, in turn correspond to the northern "yz" rune, the abbreviated form of the er rune  etc., just as the Iberian characters 2 d-f correspond to the Germanic é-rune, the ideogram of the empor-

lifted, life-giving arms of the Son of God, which is handed down to us, for example, as *da* in Egyptian.

The one who lowers his arms is the same one who raises his arms again after passing through the winter night, hence in Carian the {no. I2ā-b) also carries the phonetic value of the sign. *It is schu'i fgeschlichtlicli thus the aodi- fibation of the "die and become" of the Asteuropean, North Atlantic fisfigion.* The phonetic history also shows that the character T in this Old European, Atlantic linear script has the phonetic value f or i or o or y ( o or w):

Cf. Nd 3 s and 8-IZ. This would therefore be a formula *fix-*, *litt-*, *lie-*, *lim-* etc. But this formula is the general Indo-European word for "God", alt-Norse *door*, Anglo-Saxon *tin'*, Old High German *die*, Old Irish *dia*, Latin *deus* "God" and *draus* "divine", Old Indian *dena* "God", *din* "heaven", *Drauf* "heavenly God" etc.

It is not the purpose of this short essay to go into the scriptural and linguistic I would like to go into more detail about the historical problems, the cult script and cult language formulas and their transmission up to the time of the Indo-European language separation. Here I will only briefly summarize what I have established as the basic laws of this pre-Indo-Germanic, Stone Age cult language in my "Rise of Mankind". Writing and language are still inseparable. The cult language has a cosmic-calendrical character: for example, the vowel value in the name of God changes according to the period of his year, not unlike in the ancient Chinese cult of the year.



Fig. j

If the Son of God is called *ml-* (or *ja-*) before the winter solstice, then after the winter solstice *h e i s* called *al-* (or *ls-*), in spring *ef-* (or *ls-*), at the height of summer, as the heavenly king of the summer solstice, of the half-year *if-* (or *li-*), in the descent of- (or *fo-*), to become *N* (or */o-*) again. In its entirety as a god of the year, the name of the god is then called *i/o* or *afu*, *lm* etc., formulas that are also still preserved in the cult language of those coins (bracteates) of the Migration Period.

In addition to this cult-language "ablaut law", for which I will continue to explain my



In the "Sacred Original Scripture", main section 6, there is a similar cult-language "sound-shifting law" that allows the closing sounds to change through the sequence of the three divisions of the Old Norse year:

Winter	Spring	Summer
voiceless or toneless breathy,	voiceless	voiceless closing sounds
Closing sounds	closing sounds or voiced	
	loose rasping sounds	
tenues	aspiratae	mediae
e.g.		
t	th, J'	d
k	kh, ch	g
p	ph, f	b

The winter sun name of the god can therefore be lm- or ifo or pe, la- or *Jia-*, /i- or /Bi etc.. This would be the first half of the word "German" (cf. p. g), Old Irish *tu-alh*, Old Frisian *thi-uðe*, Old Saxon *thi-od* (a), Old Low Franconian */fi-s/*, Old Norse *2j-o6*, Gothic *pi-uda*, Old High German *di-ot(a'}*, Lithuanian *ls-of-a*, Old Prussian *ta-uf-o* etc. Incidentally, that the Son of God f is likewise the II (2), the annual cleft Q or '4 § , anyone may convince himself of this on the basis of the rich monumental evidence of the "Holy Original Scripture", main part 3-. Plate 3-\*-336. The question now is: what does this second syllable -ml, -alt etc. mean? (Younger Germanic *-of*, *-otli*, *-od*) and *-o/*, *-ath* etc.? ?

In connection with the further name of God -al or -if, it is still handed down to us in a German runic manuscript for the g rune od-if as Old Norse, which otherwise fell into disuse in the post-Christian Germanic runic script and was replaced by the younger g rune. *Both signs, however, already belong to the Old Norse, North Atlantic linear script, as I have shown in the "Sacred Original Scripture", on the basis of my investigations of the North American rock carvings and their cli-symbolic and linear script components.*

In the escort coins (bracteates) of the Migration Period, however, the sign g still appears as a symbol of *Tyr*, Tim, the god with the winter-sun-turning bull or 9 sign, who is none other than Thor, as can still be seen from the obscured tradition of the Edda. The name of this highly significant, ancient, Arctic-Atlantic sign is believed to be *odi/* in Old High German, o[-i/ in Anglo-Saxon, which corresponds to Old Saxon oh-if, Old Norse d\$-uf. The second part of this word contains the word -if or -al "god", which is also found in the cult-language formulas of the coins of the Migration Period as *mag-alu* "Hag-God" for *Tyr* with the H (or H or H).

"hag" rune is preserved. The H or [j or H sign is an alternate form for the A| or rune (cf. "Heilige Urschrift", main section 3g, plate 4x4-4I6), which was again used in the more recent Nordic runic script.

*returns.* The word oJo "God", which was already lost in the Edda period, still lived in the Scandinavia of the coinage (bracteate) period, as other finds confirm (cf. "Heilige Urschrift", plate 418). It is linguistically preserved in Old Norse *ala* "to nourish", "to bring forth", Gothic *furnace* "to grow up", Latin *sfo* "to nourish, to bring up" etc., while the form *i/-* (or */i/-*) is an ancient, cultic, Atlantean word with the meaning "God", "heaven", "light" and can be found in the same way in the "Old" as in the "New" world. Compare e.g. Sumerian (in composita also J) *nun*, *dingir* "God" (Akkadian *ilu*}, *fi ilan* (Akkadian *i/ōa*) "the upper", "God" (Akkadian *ifo*) etc.

The same Sumerian, however, also knows the g sign, which there is *ntinos* "SproD", which means "offspring". The word *od-* or *od-*, the phonetic value of the Germanic g sign, still has the same meaning in the "German" vernacular, where, for example, the swan or stork, the bringer of children or life, is called *adebar* in Middle Low German, *odo-6sro* in Old High German, *odo-boro* in Middle Low German, *odeuare* in Middle Dutch and *ooievaar* in New Dutch (i.e. *od-* and *der-*, Usr- "to carry").

Where did this hieroglyph of the God of Heaven, the All-Nourisher and Giver of Life, come from?

Here we must once again refer to the Arctic-Atlantic year ideogram Q) discussed in Fig. I a and Plate I (Plate V). This year ideogram, the vertically divided circle, is still preserved in the Anglo-Saxon runes (plate V, no. 2a and b) in the meaning of "year". This ideogram, the connection of the south and north points of the circle of vision as the winter solstice and summer solstice points, i.e. New Year and half-year, is naturally an Arctic ideogram. Only at a latitude north of 60° n. Br. the sun rises and sets in the south at the winter solstice and in the north at the summer solstice. In the latitude of the North Sea, the annual ideogram is quite different. The sunrise and sunset points of the Wends are correspondingly shifted to the east and west: the annual ideogram is no longer B but Q) (Plate V, No. 9).

Q, or in conjunction with the spring and fall same, Old Norse "mid-time place", the "right cross" -1- or Q), represents the Arctic-Atlantic year ideogram, the "painting cross" is X or the North Atlantic year ideogram. The latter is now also contained in the Anglo-Saxon runic series as a letter sign for g, name *ger*, *gssr*, *gyr* "year" (plate V, no. 20). The practical, generally Old Norse year and day division is the eightfold divided face circle, *dagsmerk* or *syé/einar*Ä ge-

which is known to us from the Saga period of Iceland up to the 20th century. This 8-spoked wheel, the linear connection of the 8 points around the center (\*-, is thus the connection of and (vgl. "Sacred Original Scripture", main section i): the 6-spoked wheel appears to be equivalent, with the omission of the central place of time, which is completely irrelevant for the North. It is the ideogram for "year", "God, man", for the "year"- "God-", "world-"

"tree of life" or "human tree", the "tree" with the three "roots" and three "branches" (No. I4a-d). It is the sign of the "twofold"  $\text{I} \_ \text{the Tes seg4r}$  (Old Norse **Tritnedðr**), as the sign is still used in the Scandinavian peasant

The symbolism of the 16th century calendar (after the bull's helmet and the boar) was twice the incl "man" sign of the Son of God, the *moldar auki*, "the earth multiplier", as the "upper" and the "lower" in the course of the year. It is the

*Tuisto*, the "twofold", the earth-born son of God of the Germanic tradition of Tacitus, the Sig-Tyr of the Edda, the *ig* of the runic series, who had to be called "twice".

From the Q sign, the combination of the lowest and highest light of the year, where death turns to death and the highest life turns to death again, arose the ancient, generally Atlantean sign *g* (Plate V, No. 8). At the beginning of the last century the North American Indians still guarded this ancient sign of salvation of the \*ancient Atlantean ancestors of the Stone Age in their cult symbolism and still knew the meaning of the sign, which they called "coming from above and below", "life and death", "seeing the spirit", etc. (cf. "Holy Original Scripture", main section zI).

In a manuscript preserved in the Vatican, which apparently dates from the Brunweiler Abbey near Cologne (Codex urbin. 90 membr. fol., Stephens No. 22, Runic Monuments III, p. 12), there is a series of runes described as "Nordic", which still bears the sign *g* with the name *odif*.

What is the origin and original meaning of this syllable *od-* mentioned earlier, which in Anglo-Saxon was *oð-*, in Old Saxon *oth-*, in Old Norse *od*, etc. ? For this purpose we must first realize where this sign stood in the Germanic series of runes, i.e. in the original sequence of the month signs of the Arctic-Nordic solar year. In Plate VI, No. i, the *jilngsfs* runic series, the so-called "long" one of *z X zz* or *-4* signs as the series of calendar signs of the solar year in the form of a circle. A beautiful monument to these round Nordic wooden calendars from the year 1550 can be found in the "Holy Original Scripture" (plate 46): There the 9 sign, the younger alternate form of the *odil rune*, still appears as a Calendar sign of the month of July, in connection with the *J-* sign, as it appears in the calendar disk of the southern Swedish rock carving of Fossum (H. U. Taf. 2\*s1 in the symbolism of July. The older *odi/-Ru-*

' S'igrdrifomal 6.

e8

ne g has been preserved in the Swedish runic staff calendar in connection with -]- in the July symbolism ; vg1. H. U. Taf. 44 and 3-8. The sign § is the -3 or penultimate sign of this series, i.e. the sign of the month of July. In plate VI,

No. z is a depiction of the Son of God "in the waters" from the dolmen of Corao-Abamia (Spain). According to ancient North Atlantic cosmology, the Son of God, who lowers his arms 'E, in the wintry, midwinter or midnight part of his annual cycle, enters the Circular Sea, the World Ocean, the Mother Water, the womb of Mother Earth, the Mother or Grave House. Hence those peculiar, symbolic representations of Berne, or the arms and legs of his linear image, as u/sf/igø *water lines*. In the comparative plates of the "Holy Original Scripture" (plate 35a

bĪS 3s3) one can be c o n v i n c e d t h a t the petroglyphs of the ancients and New World leave us no ambiguity as to who this god in the waters is: it is the or etc., whose hieroglyph is combined with the water ideogram as a determinative t o form a formula.

In the North Atlantic cosmic cult symbolism, there are two forms of representation of the Son of God as J>rgod within the wheel, i.e. within the circle of vision: he stands with his feet in the winter solstice points (SE-SW) and with his hands in the summer solstice points (NE-NW), holding the "high suns" of the year as "stigmata" (circle O or circle with center @) ; - or he appears as the "twofold" in the winter solstice in the lower half of the circle, in the underworld, therefore in reverse representation (Plate VI, Nf 3Ī. in the summer solstice upright, in the upper half of the circle.

Both in the first representation, which is found in the dolmen of Corao-Abamia (Plate VI, No. z), and in the last representation, which was preserved by the extremely important find, the clay bowl from the pre-Elamite cultural layer of Susa (Plate VI, No. 3), the sign appears at the bottom, in the SW of the face circle, where it is still found in the series of runes (Plate VI, No. z). Very important is also the further detail of the representation on the small bowl of Susa, that the god stands against the "serpent", i.e. the Fi sign, the smallest solar arc of the winter solstice: cf. H. U. p. 5z5 ; for the winter-solar serpent and the fĪ, plate xo2--°9

This is the ancient, cosmic myth: how the Son of God emerged from "the waters" The human being is reborn, reborn, resurrected from the "Hans of the Deep", the wisdom, the power, the mother water, in the mother night of the year, so the human being also emerges again from the mother womb, from the mother night of his life, from the mother water. The birth of man is a microcosmic, a miniature image of the great annual cosmic mystery. A North Atlantic, pre-Indo-Germanic root word -ōf forms the basis of an entire Germanic word clan, which in High German means "water", "from",

"breath", with the winter-sun-used o-e (younger o-a) ablaut preserved everywhere and adjacent forms o and y (or ts or v), i.e. "f- or of-, wo/- (wow), hat- etc.

The name of God the Father in the g or 9 month, in the month of July, Odihi, is also preserved in the bracteates as *an-o(d)an[a]*. The "ancestor" - od- "god" *{ana, anu,*

iaa, ins, "God" ; cf. plate **VIII**, no. 33 and fig. s. no. i), is the God at the beginning, the Creator of man, who reveals himself in the waters in his Son.

bart, as Odin in the Edda still means **Ufr**, "water". This str is the same word as Sanskrit *u d a n*, Latin *unda* (( mde-), Greek *hydōr* "water", Gothic *auto-*, Old Norse *rs/e*, Anglo-Saxon *tea:ler*, Dutch *wahr*

"water", Old Prussian *uuds* and *ieundan* "water", also Old Indian *ddman*

"Waves", "floods" and *odanē-m* the cultic sacrificial mash.

The god *Odin* or Old High German *Drofinn*, *Woden*, Old Saxon *Wodia*, is therefore also the water god who with his breath brings forth new life, his son and human beings from the waters. We must take into account that the Norse rune *f*, phonetic value o, name "r "water", is the ideogram of the smallest arc of the sun's course at the winter solstice: see

"Sacred original script", main section g. Its ablaut form *Jr* is the last or winter solstice rune of the **Garzro** rune series of i6 signs, the older North Atlantic rune or annual calendar sign series (cf. fig. x b). In the Anglo-Saxon runic series, this sign is then handed down in the following forms, among others:

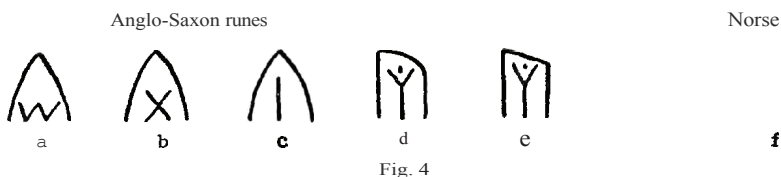
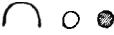


Fig. 4

Either the water-ideogram appears in it (a), or the year-ideogram of the "Painted Cross" (b), or the "One" the "First" (c) (cf. fig. z, no. 6 a and b, 2a, b and g) or the Son of God, the Risen One, the Y who raises the sun (d and e) - the old North Atlantic and also still old Egyptian form @ *ra-ka*. The short Nordic series of runes also has the yr rune with the name "yew" (*velrgrenstr viÖa* "the most wintergreen tree") as the winter root of the annual or divine tree or the inverted, underworldly "man" (fig. ff).

In the writing of the Sumerians, the ancient civilized people of Mesopotamia, who also appeared with the Atlantean T or Y "man"-ship in the Persian Gulf (as the myth reports and the monuments confirm), this connection is also still clearly visible hieroglyphically.

## Sumerisch

1.   
a b c

u or a, /in or *ja, uku* -- **Io** (cf. Egyptian n m'f - zo) ; u  
- god, *anu* (Akkad. im) ; "ground",  
"house", "power", "wise", "clever".

*buru* - "earth", "cave", "well", "to be low".

In - "sunset", "end" (of the day) ;

"turn", "period", "circulation".

3o "sink", "become low", "cover",

"overwhelm", "sunset", "go down".

dtimsJfin "period", "circulation".

2. 

3 A angular spelling of

d. i O " sun" hidden in the

sig

"low", "located below", "under".

4. angular spelling of d

. i. "sun", resulting from

o, od "day", "light";

*Barbas, Amne* "the sun god" (Akkad. i/ Ü"-

*ra* "bright, shining" ; but also

Occupation "stone" (Akkad. abnu) ; "earth",

"land" (Akkad. ersitu) ; "night" (Akkad. muäu),

"cold" (Akkad. kasgu, kussu).

## Allchinesisch

5

-- *Itsia* "below", "under",

6. 

-- *sliang* "over", "above".

Fig. 5

The numerical system here still gives us the whole context of the winter solstice myth, just as the ancient Sumerian year began with the winter solstice. Here we also find the sounds of the winter solstice u and e ablaut for the (j sign, which has also been preserved in the old European, northern Mediterranean script systems. The god who is in the ui dwells in the "house of power", the "wisdom", in the "cave", in the

"Well", where the sunset, the turning point is, the new cycle begins; it is the place where the sun sinks (No. 1 and 2), is hidden in the (j l>-- 3). and after the turning point e m e r g e s again from the "earth", the "stone", the "land", the "night", the "cold", where it becomes day, light (No. 4).

that is the o, od, the sun god, which is also called file, as zfa also means "sun-means "setting". It is interesting to note that the ancient Chinese script shows the sun either in the l s a) or below the horizon.

.3arsiellt und sie durch die Wendung daraus hervorgehen lässt (6a and b).

Hence that this \*of- (W-, etc.) is also preserved in our adverb "from" (out, out), Old Norse Gothic srf, Old Saxon, Old Frisian, Anglo-Saxon, Middle Low German ú / , Dutch cii, Irish md- and od-. It is the same root word that i s contained in "breath", Old High German if-can and id-Btu, Old Saxon cfs-om, Old Frisian elf-ftse etc., Old Indian 'if-mò "Breath", "breath", "spirit", Irish *ath-acli* "breath", "wind", in Luther still with the old ablaut *atliem* and *adem* as well as *odem*.

Generally North Atlantic is the cosmic myth that God the Father, the world spirit and sky god, forms human beings and breathes his breath into them. The trinity of God the Father, his revelation in the three seasons, in the Edda Odin-We-Wili or Odin-Hænir-Lodur, animates the first, from the "tree", on the "sea" and gives him the bud "breath", "soul", and the od, Old Norse öfr "breath", "soul", "life"

(Voluspa I/, x8 ; Gylfaginning 9)

The name *Hænir* is the Indo-European word ifor "swan" or "stork" (cf. "Heilige Urschrift" p. z5z and p. 43. 73). who as a "companion

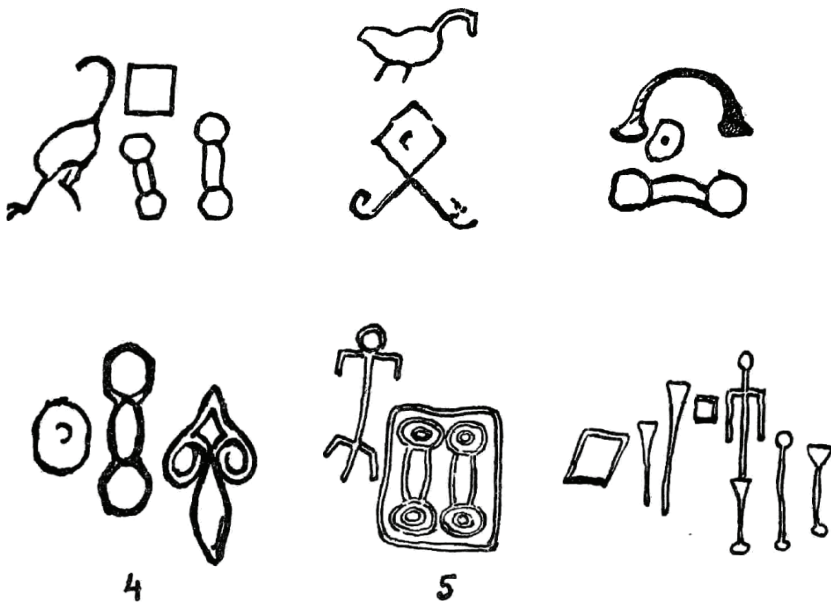


Fig. 6

The "Odebaar", the odií rune, the tomb house and the god lowering his arms

3\*

Odin's" (Skaldskp. 15), i.e. as the winter-sunning companion bird that brings the od to the human couple created from the tree (- J) by the sea. This is why the swan is the *odebaar* of the North Sea Germanic tribes and the stork their mainland representative.

In the cult caves of Scotland, East Wemyss, Clyde, (Nf. I, \*. 4 Jonathan's Cave, Nr-3 DOv Cave) whose records d a t e from the later Stone Age to the first millennium of our present era, the *Odebaar* appears with the grave house rune @, the alternate form for the m ing rune (zz. Rune second half of November, cf. plate VI, Nf- 3). WelChe means "born of", "begotten of" and with the double odiJ rune § (fig. 6, no. I), also with the younger odif rune ß (no. z) ; the odiJ rune also appears in the wintersonnenwendlichen (j er with the sun @ (No. 3. cf. "Heilige Urschrift", plates 69 and 2i8). It is the certification of the urnordic myth, the par-ticular, the certainty of salvation of the "night of consecration" or "mother's night" of Germanic Tradition that the graves of the homeland open, the souls of the **dead** rise and return to their clan for rebirth. In the same way we see the rune of the god lowering his arms with the § odi/ rune and the sun @ (No 41. with which we shall leave ourselves in a moment. Still in the ancient scriptures the or rune part "Descendants" (panel X, no. z8). The god who lowers his arms and enters the PI, the burial house, the womb of the earth, as the rune and cult site on the Externsteine have been handed down to us, can also be found in the rock carvings of the Arctic-Atlantic Thule culture on Lake Baikal in Siberia (No. 5): the two odif runes are depicted in the burial house. The same uniform representation of the myth of light and life in the north can be found in the prehistoric rock carvings of Salvan, Valais, Switzerland ( N o . 6, cf. plate X, No. zsi:

For the winter sun bringer of salvation, the and with the escort swan, the fetching and bringing and the tree of life, year and world, see my edition of the "Ura Linda Chronicle <sup>1</sup>, fig. 16-86; for the swan as *odebaar* with the Odil rune, bringing the Christ child, see fig. 82-88.

The tree names *Askr* "Asch" and Hallo ("elm" ?) like the "sea", the

"Waters", where humans are animated by Allfather-odinn, thus p o i n t t o the "root" of the tree of the year or tree of life, the "mother tree" (*mimameidr*) in the (j, to the r or er, to the winter solstice in the year of God and man. There the g od-if, the *oth-il*, the "life of God" is lent. In the memorial material of my "Holy Original

Scripture" you can look up the rich evidence for this ancient Atlantean myth:  
in the fi is the § "life", the "year" Q , the Son of God as or

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<sup>1</sup> "Die Ura Linda-Chronik", translated and published with an introductory historical study by Herman Wißtli, Leipzig '933



and T or Y ; the tree of God, year, world or life is rooted in the n. We have already seen in Plate VI that the g is actually located at this SteMe of the solar year in the winter solstice. The sign itself is a symbol that arose from the "Year of God", as the monuments also clearly illustrate. To illustrate the emergence of the § sign from the Q sign, I give here a further plate from the plate material of my "Holy Original Scripture" (plates 2-3) as No. VM.

In Nos. I-3 and 8 the origin of the sign is clearly evident: North America and the Late Stone Age Atlantic Europe show the same idea

gram: in the rock drawing of the Covatillas cave, the equal points are also indicated [Nz 31 The South American rock drawing at the Yaureté Rapids of the Rio Caiary-Uaupés still shows the g sign detached from the C' sign in the fj. In place of the two dots or circles of the i or g sign, the "year" sign itself appears again as a "determinative" (Nos. 5 and 6), also completely detached (No. 2), or the year wheel cross (Q or as a determinative) is added to the g sign

(No. 9-Hz), or the "year" sign Q {No. i z-i q!, or the sun (Nos. i5 and z6), or the six-pointed or "-rayed" star (Nos. 8 and I2). Note this last rock drawing by Yerington in

W. Nevada, where the "year" sign & is located in the Bl, the smallest solar arc of the year, with the life sign g.

Particularly beautiful is the group from the rock carvings of the Yenisei region, Minussiosk, where the J, the god lowering his arms, with g-sign, sun and snake (-fj) is located at the cross and Q year sign.

It is the place of "die and become", the sacred turning point of the cosmic and human year of life, where it turns to, as the series No. Ig-s6 clearly illustrates. The God of death is the God of life | Life is of God, of light, it is the eternal return. Hence the fact that the g sign is also represented *radiantly* (No. i6), or itself bears the wheel of the year as a sign of destiny (Nos. Hz and a6), as it appears to us so particularly beautifully in the monuments of Iro-Scottish Christianity, in the cult and cross stones of the peculiar Nordic form of Christianity that emerged from the Tuatha religion, which was subjugated and suffocated by Rome and the "Apostle of the Germans", Bonifacius. I have found these magnificent monuments to the permanent survival of the "Tuatha" religion, the "German" religion of the Stone Age, in part in the "Holy Original Scripture ( Tat.

\*37. i82, 2Z0-2\*\*, 3°9. 318-321 tISW.) published.

If we now summarize the results so far, we know that "man's" "life" g is like a "year" ffi of God, or of the "year of God",

of the "man", the "moldar auki", the "earth multiplier" comes from the light of God. I would like to illustrate this summary in a further plate from my work here as plate no. VIII.

In No. i-2 we see the forms of the *od-il*, *olli-il* or *od-el* rune in the Germanic runic series of the first millennium of our era, No. I the old sign, No. z-4 the otherwise common forms of runic writing. As a calendar cult symbol, the g, like the fl sign, is the winter sun snake loop in which the sun is "caught". The forms no. 5M-

As already discussed above, the second syllable -if or -of is known to us as the name of the year or god rune or or H or H etc., Weg-afu "Hag- God" (No. 8 and g). (For the history of the H-sign vg1. "Holy Original Scripture", main section 39 and plate Oh-416). Therefore the life-sign g still appears in the Germanic house-marks of the Middle Ages in connection with the God-sign ( No. io and II), and we find in the prehistoric

rock paintings of North America the g sign at the "root" of this year or god tree (No. Iz), or the g sign bears the frag-al sign, in both runic forms and H as a determinative sign (Nos. 3 and 14) The Anglo-Saxon variants Nos. 5 and 6 of the g and 9 "life" signs respectively

is found in the Nordic runic script as an alternate form (No. Is ä-b) for the "Man" sign T (No. x6): this Nordic form of the "man" rune (No. -5a-b) corresponds in turn to the Anglo-Saxon "year" rune (No. z2-zo).

So the equation is:

*Golf-year-life-man,*

as with the name of God IFro/da "world", whose "oldest symbol is the == (cf. p. ZR-14) It is now understandable why in the prehistoric rock paintings of this North Atlantic cultural area, the "life" sign g appears in connection with the "man" sign (No. zI-°4. cf. plate VII, No. 18 and -3) The "man" sign No. zI, or the "year" sign (No. zz) is used once again to illustrate this binding formula, or the "life" sign (No. -4), so that our university professors w o u l d later understand the world view of their "primitive", "barbaric" ancestors, the world view of people whose "Kul-height would not be "compatible" with the existence of a letter font l

Now the last Anglo-Saxon form of the "life" sign (No.y) : it already appears to us in the rock paintings of Atlantic Spain, in Galicia (Ponte- vedra) in connection with the g rune (No. z5) as a "determinative". **This** sign no. 2, however, is again the Nordic rune *sol* "sun" \$, which for its part

z\*

55

appears as an alternate form to the generally Germanic Q sig rune in the fixed form ty *Sig-Tyr* (No. zg) in the short, Nordic rune series.

The z6th, I/, 18th rune of the long rune series

*Si g Tyr bſirg-enn* ("mountain fruit")

form the beginning of the third d// or the third "cardinal point" of the long series of runes, the beginning of the third season, the winter part of the year of the Son of God. It is an ancient oath formula

with the southern setting sun and  
Sigtyr's mountains ---

(AtlakVi ä 3°)

which has been examined in detail in my "Holy Original Scripture" (main section if) o n the basis of prehistoric monuments.

We already know who this Sig-Tyr (No. 2W3-) with the "south sinking sun \$ is, who has to be called twice, from the previous discussion.

to fig. 5; it is "God", the one who lowers his arms, in his wintry, pre-winter solstice course of the year, the god of death and life, of "die and become", of eternal life in the cosmic return.

It was a great pleasure for me when, while examining the Old Irish Ogham script for the fragments of the older, North Atlantic linear script it contains, I came across the hieroglyph of this god with the meaning "offspring" *Auraiceft ca n-éces*, edit. George Calder, Edin- burgh 19\*7, No 35)- (Plate VIII, N€- 33)-

The antiquity o f this tradition can be seen from the juxtaposition Fig. 6 and further from the comparison with the Neolithic rock paintings of the Pyrenean Peninsula (Abri de las Vifias, Plate VIII, N° 34) where the J, the Son of God, not only appears with the g "life" sign, but the latter is also connected with the } sign (No. 34b-c). On the basis of an exhaustive memorial material, this ancient Atlantean sign T *pa*, the winter solstice and beginning of the year sign of the "Aries" constellation age (800 000 B.C.) in my "Holy Original Scripture" (Haupt-

piece 4s) -+ltersucht. Even in the prehistoric North American rock drawings of the original Pueblo region, where it is still popular today in Calen Darian cult symbolism, it seems to be associated with the "life" of a man.

Sign §.

Here, too, Sumerian confirms the common tradition (Plate VIII, No. 36): it has not only preserved the phonetic value ;6e for the sign, but the same meaning as the § sign: "offspring", "descendant"

(No. 3s) and in addition do "man", "man". And since, as the North American Indians still knew, the § sign has the meaning "coming from above and below", "life and death", it is understandable that we also find it in Sumerian as the sign of the "physician" *aza* (No. 37a-b). It is nothing other than the "Aesculap" or "Caduceus" staff of our military doctor, which bears the § - β sign (cf. table IX, nos. 2a-b and 8 b, which in Sumerian also has the meaning "to bear fruit"; "son", "child").

It is the same numeric, the script of those oldest high-culture bringers of Mesopotamia, which carries the sign (in compositions and in cult symbolism also still J) as a sign for "god" (*anu*), Akkadian *im*, corresponding to the *hag-alu* or the § od-i(o) of the Germanic runes, and in the doubling (= "to call twice") is also called *ilan* in Sumerian (cf. plate VIII, no. 38-39)

If we follow the cult-symbolic and scriptural-historical trail of the god- and sign of life further in the Atlantean daughter scripture systems of the Orient, Ancient Arabia still offers us a closed sequence. In the table on the history of the sign of "life" § or 2, which is "from God", which is further consulted here as plate IX from my "Holy Original Scripture", I refer in particular to series no. xp.

The year hieroglyph of the six dots around the center of the six-spoked wheel (No. I-I2) is the symbol of the supreme, Old Arabic god, the *Hmm-kahn* or *Almukah* etc., the if-god, like the J-A-U (later Jahu, Jahve) of the Old Testament tradition (cf. "Meilige Urschrift", main part 5). On the sign of the year and God in Old Hamudic (nos. 3 and 4L however, the § sign occurs in New Hamudic (variant no. 6 a and b), in the Lihjanic the g sign with the ray or staff (No. 2a and b), as it is also preserved in Sumerian, to which the Akkadian glossaries contribute the meanings "son", "child", "bearing fruit", "being bright", "light". The phonetic value of these signs no. 3 is the same. It is now extremely important that we find the same variants of the Old Arabic (No. 6b and 2b) as a formula in the prehistoric rock paintings of North America (No. 8, W. Nevada, Yerington). The old § sign is attached to the younger 9 as an explanation, a formula that we see in the Neolithic cult tomb of Er-Regima in Libya (No. Io) as well as in the pre-Elamite writing monuments of Susa in the Near East (No. 9). Which are related to the Sumerian script are.

From Plate IX, r e f e r e n c e is made here once again to the transmission of the Atlantean script in West Africa, where the alternation of the two forms of the "life"-sign g and Jt is also preserved (No. I I-i8). The <sup>Chai</sup> scripture also confirms that he is the bringer of life (No. Zx) and the Bamum scripture that he is the dying god who enters the night (Nf. 19), where

death and life (nos. 14 and 18); that in (j is the "being" g (nos. I5-I2) of eternal return; that life is of light, of God (nos. 20 and st). This ancient, northern or arctic-atlantic experience of God in time and space, the certainty of salvation of the Tuatha peoples, still appears in clear tradition in the archaic Chinese scriptures. Life is from God (No. 22); when it is in the (j, the smallest solar arc of the winter solstice, it is "Minster", "dark" (No. 25). The is the "sprout", the "child" (No. 24 to 26), the son of God of the season, who is the or (no. 22-26), the "year" (No. 3°-i

In the series N-- 31 40 ISt, the previously discussed aspects of the prehistoric North American rock paintings are summarized once again: the The "cross" or "year" god brings "life" (No. 31). He is the *hag-alu* of the Germanic runic series, or H (No. 3--341, the lord of "life and Death" (No. 35). of the eternal return of the cosmic world order: from the year of God Ø comes "life" g, the "man" J, the Son of God, like his Children, the people (No. 3 4°)

We now know who the God or *Ti*, *Tim* (Tim), *To*, *T yr* etc. is, the "year splitter" Q, or -} (d\$ or db), the 9 of the "*tliurs dss*" or *down äs*, the "Giant-God" or "Thorn-God", the axe or hammer god, the Q "Thors belghbunten", the one who was "born" in the womb, in the mother's night of the year, who was reborn, as he appears on an axe with highly ancient runic script.



Fig. 7

Axe hammer with ancient runic inscription, similar to that on the bone piece from Ødemotland, **Stavanger Amt**, Norway (older Iron Age ( ? ) ; Museum Uppsala

For this reason, in the entirety of the Norse-Atlantean cult symbolism, the winter-sun-turning Son of God also bears the sign p or b as a determinative sign, also as "head" or "inn head", a myth which the Edda has also handed down to us for Thor in his winter-sun-turning battle (cf. the memorial tablets in the "Heilige Urschrift", plate 3°-336 to Main section

3\*) 3

We now know the meaning of the two syllables of the word "German". In a schematized rendering, it would be

9 (and {° or (-)

8 bzw. 8

*ti-, tu-, ta-*,

*tlii-*, for-, the- etc.

"God" : the one who lowers his

arms, the one who turns to the

winter sun, the year splitter, the

lord of the year, of "death and life".

-si-, -uf6, od etc. ; od;

- "I, -eff, -ad etc.

"Death and life" : "out" (God),

"Breath" (of God), "life", "posterity".

In the Stone Age, North Atlantic, sy// "éic linear script, the word  
"German" etc. therefore written

and g or 6

This syllabic phonetic value of the Stone Age linear script is still **preserved** in the monuments of the Germanic runic script of the first Christian millennium, as a direct permanent tradition of the Stone Age script of the "Tuatha", the "Germans". The following Plate X may, in continuation of our Fig. 6 (p. 3°), confirm and conclude the result obtained here by the "prehistoric" monuments of the North Atlantic cultural circle : that indeed the *Ti, Tin, T yr (Thur, Tlior)* is the bringer of the new life, the "od", as the Old Irish Ogham script (Plate VIII, No. 33). <sup>will</sup> the Atlantic-African Vai script (plate IX, no. ii-13) already assured us.

In the North American prehistoric rock paintings, J, the year god J, appears in the waters as the bringer of new life g (No. I-4). This takes place in the smallest arc of the sun's course, in the n, which is in the waters (nos. 2-9), the er or yr of the Germanic runic series (fig. 4. nos. a-c). There is the serpent (panel X, nos. y and II), the T ;ös sign (nos. zo and 16), cf. panel VIII, no. 34 36, panel IX, Nf 371

The alternation of g and 6 can also be seen here (plate X, nos. 5 and 6, see plate IX, no. 8).

The cult-symbolic community of the two Atlantean parts of the world becomes particularly striking when one considers similarities such as No. \*3. -4a and b and .5a and b. The triangular head of the Son of God is a flat shape of the "U1"-knife, the symbol of the wintry god 9-, the Ull of the Edda tradition, cf. "Heilige Urschrift", Ta1e1 365. He is the bringer of life, the one who lowers his arms in the Bl (No. 13-1, cf. No. 2-g), or in the grave or mother's house [2 (No. -4a, rock drawing of Salvan, \Val1is) : the Son of God J, who lowers his arms, to whom the sign "Die and Become" g belongs, is the "Year"-Q or and "Cross"-God T (i8-zo). The beautiful

depiction in the *caves* (!)<sup>1</sup> of East Wemyss, Fife, Scotland (cf. fig. 6j, I have taken as the emblem of this step: it is the word fu-att, la-of (od), /(Jt)i-of (o@), /(£)i-al etc., the name of the "Germans", the "fullness of God". With the Atlantic "human" ships, this certainty of salvation *r e a c h e d* the "Red Sea" along the coast of Africa: the

or † or brings the

§ or P (No. zx-2q). From the Red Sea and the rock carvings of the pre-dynastic culture of Upper Egypt, the traces of their steps and cult symbols lead to the Persian Gulf, to the ancient Sumerian and pre-Elamite cultures. Where the Son of God lowers his arms, stretching downwards in the fi, there is the

"Die and become", the new life (No. z4-z2, vg1. panel VI, Nf 5)

In the rock paintings of Sweden {Tanum, Bohuslän} this myth of the "die and become", of life, which is "from God" §, is still handed down in its own, likewise ancient North Atlantic "writing": the Son of God appears on or in the trans-he with the § "life" sign, namely the arm on the

§ sign lowered, the other raised: it is the dualistic combination of the and Y sign, which we have already become acquainted with in terms of cult script in Fig. z: as a rune, the Zeirhen J is still familiar to us in the Anglo-Saxon runic series. preserved in the meaning of g (ger, gear etc.) "year". Cf. "Heilige Ur- schrift", pl. - 4 "Ura Linda Chronicle", fig. 54-60.

*So far, the history of the name of the "Germans" lies before us in accordance with the Alar monuments.* The word J§ means "God-out", "God-breath", "God-life", "God-spirit", i.e. "out of God", "breath of God", "life of God", "spirit of God". It is the same meaning that the sign § *od-il* has.

Now it remains for us to clarify part of the h'amen and the meaning of the *od-il-2ei* - chen. The *od-iJ* in Brunweiler's manuscript is known to us as Old Saxon *oil-if*, Old Frisian *off-st*, *eff-ef* "hereditary property", Anglo-Saxon *o{-zl, e p-el* "homeland", Old Norse or "neimat", "fatherland", "landed property", "property", Old High German *mod-if*, *mod-of*, Gothic *liaim-op-li* "native property", Old High German **hsitn-odi**, *heim-uodli* etc.. The same **word** with the same meaning is *found* in the Latinized *all-od*, a Middle Latin form *allodis*, *allodium* from Old Frankish *o/-odis* of the Lex Salica (Old High German \**al-of*), with the "reversal" (inversion) of syllables or root words that is so characteristic of the winter sun words.<sup>9</sup>

It is our all-mother, the earth, preserved in Old High German as *oo/s* "great-mother".

<sup>9</sup> In the "I-föhle" i.e. in the (j : cf. Sumerian *z--x be-ru* (bu-ur) "cave", "well". „earth" (fig. 5, no. i), the origin of Odin and Brahotan. The Atlantean cult heights of the older and younger Stone Age are all winter solstice cult sites. ^ I have established the law of the cult-linguistic "reversal" of the root syllables in the "Rise of Mankind".

*Odil* or *Odal* is also the same word that is preserved in the Germanic word clan "Ade1" and "*noble*". In the Norwegian saga period, "Odalsbonde" was the person who owned the land in an unbroken succession of three generations (or thirty or more years).

This land could always be bought back if it was lost. Odalsbauer is the Frisian "Edeling" *ellieling*, the "aeyn-eerde", who called his "own earth" his "ain-ervet" owns.

"Noble or "edel" is therefore whoever has the "Od-al", that which is "from God", the "life of God", the gift, the fief of God. This sheds a bright light on the ideological history of Caesar's message about the communal ownership of the place among the Germanic tribes, as it has continued to have an effect on our basic village law for so long.

If this is true, then the cult-symbolic monuments must give us the same connection: we must find the Son of God, the ' or J, the od-sign g and the still unknown signs for the "earth", the holy mother earth, in formula connection.

Let us return once again to Sumerian as the oldest language and script known to us to date, whose Atlantean foundations we have already been able to establish several times. A number of related ideograms for "Mother Earth" are handed down to us in the ancient Sumerian script, of which I will only pick out a few examples here and refer you to my "Primal Belief" for a more complete examination.

Sumerian ideograms - phonetic values and meanings in the glossaries :






	<i>fif</i> "land" (Akkadian <i>erfiffo</i> ).
,	"old woman", "grandmother", "dress", "garment" (Sumerian <i>sig</i> ).
	<i>came</i> "plant" ' (Akkadian <i>Jaw</i> "io", "food", "eat", "feed",
.j'	"power", "god" (Akkadian <i>rfe</i> ) ; wood etc.
q	9@ (@Q #o "to settle down", "to live", "place of residence",
	"reason", " " * "ground" (Akkadian <i>ei</i> "fo") ; "planting", "garden" ;
	<i>fe</i> "grain", <i>mc</i> "garment".
	<i>um</i> "entrance", "enclose", "cover" ; "eternal dwelling"
	; "eternity" ; "harrow", "sprinkle".
	<i>balama</i> "land" (Akkadian <i>male</i> ), <i>oéu</i>
	"people" (Akkadian <i>tiijo</i> ).

Fig. y



It is still entirely the symbolic designation of the North American Indians, who call the mother the "old woman", the "grandmother" the "night woman", the land "her garment", her "body", as the dwelling place of the people, but the plants their "hair", the people's food, etc.

It is the parable and symbol that the ancient totem liturgy in Rigveda X, z8 gives us: "Open up, earth, offer him good access and good shelter. As a mother wraps her son in a robe, enfold him, earth."

The Sumerian signs are composed of the four- or right-angled ideogram for "encompass", "enclose" and the ideogram of the earth furrowed with the hoe or **harrow**, in 6a-b still with the "Tree" or "forest" ideogram linked to the sign.

We now find these Sumerian Mother Earth ideograms again in the rock drawings of the Arctic-Atlantic style of Siberia, of which some important examples are given in Plate XI, Nos. 2 and 8-xy (Irtish, Smolanka ; Tomsk, Bukhtarminsk and Bukhtarminsk). I have already referred to these Arctic-Atlantic relations of the oldest culture of Persian gold (Sumer-Elam) in the "Rise of Man". Down there, an Arctic-Atlantic cultural current coming from the north overlapped with another Atlantic cultural journey around Africa (the people of the Y "Man" ship), as well as a Neolithic, continental, Atlantic cultural migration that reached the Near East via south-eastern Europe. Main section I I, p. 3<sup>o</sup>6 f and An - 7. p. (42).

Particular attention is drawn to the series of short strokes or Furrows at the top of the rock drawing of Irtisch, Smolanka (No. 2). Even in the popular cult symbolism of the North American Indians, such as in the ornamentation of the Buckskin sacrifices of the Winnebago, this symbol appears as the

"Mother Earth", consecrated to the "old woman" (No. z b), while the right cross + belongs to the "earth maker", the "Great Spirit" and world creator (No. za). In the prehistoric rock paintings of Santa Barbara County, California, we find this symbol of Mother Earth with the Son of God, the J-, also known as the "cross" or "year" god, the j#o sign and the sign of the "Zwiefachen" i. e. Y find in the annual cycle (No. I).

We also find the sign in the South American rock paintings with the (tomb) house ideogram, w h i c h I examine in detail in my "Palaestina Book", and the watermark (No. 3, Brazil, Inhamum). Similarly, we find it in the Bronze Age Swedish rock drawings with the II sign and the winter solstice ship of the dead with the fl er sign (nos. 5 and 6, Ostgotland, Himmelstadlund and Leonardsberg).

In the archaic Chinese script, whose arctic relationships on the one hand

tiber Siberia, on the other hand across the Near East, we now find for Mother Earth as the mother house of the Son of God his winter-sun ideogram, the one lowering his arms ( No. iga-b), the year-cross (No. -9c-e) also the connection of both, the so-called

"Anchor" sign (no. -9d), as well as the split circle, also with the "ka" sign.

Sign Y (No. I9f and g). In addition the "theophoric", God-bearing name of the "Earth", "Mother Earth", /i or /o.

The other ideogram of the earth, the square or rectangle divided by the cross, from which the "man" arises (No. 18a-d) also has the "theo- phoric" name fien of the Son of God, the God of heaven as the "year" God (No. zoa-b). The Son of God J, the fi, lm, as the God of the cross or year is b'oa

"earthly", "underneath" (No. 2I, cf. No. z above). It is the deity who brings life g (z2a-b). Now we also understand why the row of lines, the furrows in the field, are also symbolized by the "life" sign (No. I-41. <sup>third</sup> in the so beautiful rock drawing of Atlantic Spain the row of life lines is connected with the cross or (and) year sign and the tomb house ideogram\* (Galicia, Eiro d'os Mouros, Pontevedra).

If we now look through the cult-symbolic monuments of "Mother Earth" to this ideogram of the furrowed farmland, we will be able to substantiate the ideogram as its determinative (Plate XII).

In the south side (!) of the nave of Aldborough church, from the time of Edward the Confessor and King Knut of Denmark, there is a

"Julrad", which is embedded in the wall above a pillar (panel XII, no. I). It is the deed of foundation of the powerful Earl Ulf, who died around the middle of the

-- He ruled there at the beginning of the 20th century. The inscription says that he had the church built for himself and Gunwaru's soul. At the bottom of the south-west corner, in the 8th or last part of the North Atlantic year wheel, i.e. in the Yule or Mother Night wheel.

(*modranecht*) month, the sign of Mother Earth appears where the life sign § or ß, the *od-al*, stands in the long row of runes (see Table VI, No. x). And further down in the south, in the division of the year, appears the hoe, the axe, the "thorn" of the division of the year (see also "Sacred Original Scripture", main section 31 and "Mother Earth and her Priestess"). Let us now compare this with a depiction of "Mother Earth" on an ancient Sumerian inscription tablet in the Louvre (panel XII, no. 3). Thus we see how she not only shows the sign on the "breast" but also as a "garment". In front of it is the g sign (sumeric *matioz* "shoot", "offspring switch", cf. act. VI, No. 3) and the sign of the three dots (Sumerian ler "earth", "land", "dwelling", "power"

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\* For the typology of this tomb house ideogram of nos. 3 and 4 as well as of no. i8 I refer to my Palestine book.

etc.). The latter is also an ancient, North Atlantic Mother Earth symbol, like the sign of the three feathers or trees T or J, which she bears on her copy. A Neolithic stage of the continental eastward migration of this Atlantean cult symbolism is still preserved in the depiction of the burial vessel from Szelevény-Vadas, Tisza region, Hungary, from the Linear Pottery culture (panel XII, no. z). The Mother Earth figure wears the same "earth garment", the "head of the year" and the é'r sign of the rising god.

son as a mark of identification (vg1. plate XIII, no. 3\*-34)

In the Frisian year cake iron from i285 (Museum Emden, East Frisia), which I illustrated for the first time in the "Appendix of Mankind", we can still see the old tradition of the original, according to which it must have been made again at that time.

likes. The Mother Earth figure stands naked on the earth sign with the year cross signs -|- and X , in her right hand the § odi/ rune with the loop ends drawn together, an ancient alternating form ; with her left arm she holds the reborn child of God, the *Tuisco* of Tacitus' time, who raises his arms in or posture and also bears the year cross -J- on the head of the sun @: he has the year or life tree with cross and three-part root next to him as a "sign of destiny". The eight-spoked year and Yule wheel appears above the head of Mother Earth. On the other side of the tree of the year, the sign rises from the Bl,

The arms indicated as a cross (still the cult symbol of Mother Earth in Mexico), the "chessboard" or "diamond" pattern on the robe, t h i s is how Mother Earth and Mother Goddess appear on the Boeotian 1(cult statuettes (panel XII, no. 5 from Tanagra, no. 6 from Thisbe).

Today, this Atlantean cult symbolism is still practiced by the Yoruba of West Africa.

in the form of the winter solstice Mother Earth (panel XII, no. 6), on her chest she also bears the Mother Earth sign in its later ornamental development as a wickerwork or so-called "chessboard" pattern, on her head the "double axe", which was also sacred to the Cretan Mother Earth and Mother of God. It is also an ancient, common atlantic winter solstice symbol, the -4 Or winter solstice turners

(I-Q "day") of the long series. With the -3 rune, the od rune β , the younger form of g, it also forms a fixed formulaic connection in prehistoric and ancient cult symbolism (cf. "Heilige Urschrift", main piece z4).

To conclude this last examination of the *od-il*, *od-al* word and sign, I give in Plate XIII an overview of the occurrence of the Atlantean Mother Earth sign, the ideogram of the "fabric" of the furrowed earth, in the prehistoric rock paintings of the two Atlantean <sup>parts</sup> of the world. We

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' When roh accidentally showed these ideograms to the South Tyrolean racial researcher, Earl Felix Wollt, he said with sure instinct, without having heard anything of the symbolic

see it in connection with the sun (No. 4, 51, the sign of God or year of the six- or eight-spoked wheel (Nos. 20 and 26), with the Son of God as the God of the year or cross [Nz s. 7 and 26] ; but what is most important for us is  
 - in connection with the life sign, the *od-il*, *od-al*, also in the characteristic doubling as an intensification of the wish, the request (No. 6, y, 8, II, a6). It will be possible to multiply the evidence by a considerable amount.

For the overall question of worldview, it is again of importance that the depictions no. 20 and 11 in the burial chamber of Sliabh-na-Calliaghe, Ireland, are located in the ancient Tuatha area, as no. 26--s in the dolmen area of Tras-os-Montes (Portugal); no. 22-25 in the "Ligurian" rock carvings of the Maritime-Alpine region with numerous depictions of agricultural rites (pluggespans, as they still exist there today, axe consecration of the field, etc.); No. 26 in a Neolithic cult cave (!) in the Kručičina mountains near Suvidol (Serbia). The latter cave drawing also provides us with the connection of the -{- with the òs sign and elsewhere the Ø sign with the wheel . For the clarification of the ideological preconditions and foundations, series no. 2-3 of plate XIII, the Lydian and pre- and early dynastic Egyptian representations. Ans of the mother Earth, from the II the turns to or to the T, to the ancient Egyptian be, the life-giving sign. It is the ideogram of the pair of arms of the Son of God, who carries the "light of the land", descends to Mother Earth (No. 2W30) and rises again from the mother night fi of the year (Nos. 22 and **31- A**), where the year of God or rises again (Nos. 3s and 36), the sign is split (nf. 37)

The winter sun, the underworldly, midnight and midnight sun is depicted darkened with the "robe" of Mother Earth (No. 32 b1s 37): the depiction no. 33 and 34 is the stylization from early dynastic times. The god who brings back the light from the Mother Night to Mother Earth brings "life", the anèa ( No. 33a, which results from the combination of B and -{- Egyptian form of the sign of life.

We have now reached the end. And with that we want to summarize the overall result. To be "German" means to be "from God", to be the "life of God". - Life is from God, is from the time of God, the "year" of God; it is the "Die and become", the eternal return, which is the revelation of God in Time and space is the moral world order, the ancient Vedic rfe.

Life is born of light, which is from God. Whoever is "German" is from God, carries God's light within them as the revelation of eternity, which is passed on from generation to generation. That is the meaning of kinship and

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and scriptural contexts: "This is the sign of the Neolithic women's garden."

inheritance: the great responsibility towards ancestors and descendants, as a link in a chain.

Death is not an end, not a punishment, as the young Oriental-Roman church teaches: it is transformation, renewal, conversion. This is why, in the old "German" belief of the great Stone Age, the grave house, the mother house of the earth, is the symbol of the winter-sun-turning point of human life, the "year" of his life, where the "die and become" is fulfilled. It is the *place of rebirth*; it is where the

In the year's second high mass, the Yule celebration, **the feast of** the dead and the living is celebrated, the marriage is blessed by the white woman, the priestess of the All-Mother Earth, and prayers are said for the reincarnation of the departed.

The grave house, the mother house Q, the zz. rune (cf. plate VI, no. z and fig. 6), itig "born of", is where the od-el, the od-if g, the -3. rune, the "Life of God" is bestowed. The earth is God's. So whoever receives the "odil", the

Whoever has the "odal", the earth consecrated to God, has life, eternal rebirth, the eternal return of life in his lineage, in his physical and spiritual heredity. Whoever is "German", whoever has the "od-al", is "noble", is "noble". He is "born of the life of God", from the homeland, the Odal, in the chain of life of the clan.

But he who no longer has an "odal" can no longer remain "noble", no longer "noble": he no longer has the life of God, he has *death*, inner and outer death, physical and spiritual death for himself and his descendants.

That, in a nutshell, is the content of the last two thousand years of "German" history, the so-called "historical" period of the Germans.

"German" in its so logically transferred meaning meant "people" and "Land" (p. 9). As we found it in Sumerian as the meaning of the Mother Earth sign with the god sign (fig. 2, no. 6).

The conclusion of this "historical" period up to the turning point that Adolf Hitler brought about as the awakening of Germany was a people without a country and without the experience of God, with a wasting body.

We want to be very clear about this. The Old Norse saga still says: "it was a man" or "it was a woman". His or her name was such and such, the grandparents such and such. And what is particularly noteworthy about them is their outstanding character, mental and physical qualities. There was no "nobility" in the medieval sense of a socially privileged position by blood in this ancient community of free and equal people. However, it is in the process of becoming. The old world view is already in a state of complete obscurity and decomposition and is being replaced by the Lappo-Finnish, Asian and then

overgrown by Christian-Roman superstition (ideas of ghosts, revenants, devils, etc.).

With the disintegration of "being from God", its social expression of equality and equal rights also had to disappear. The earth, God's fiefdom, is de-divinized: it becomes subject to power and greed.

Among the free Odal peasant dynasties, more and more of those who expand their property and power through physical superiority and violence and through marriage at the **expense** of social equality stand out. The new aristocratic class, the jarl class, the kingship based on the Eastern and Mediterranean model, which eventually also became a Roman ecclesiastical divine right, emerged. The king, however, lays his hand on the old Oda1, the feud of God, as his property and grants it as a royal fief, as, for example, King Harald Schönhaar did in Norway.

In this first millennium of the Roman-Christian era, the north, the ancient Tuatha people, lost itself to the power and greed of the south - a spiritual decline that was initiated by contact with the cultureless, technical-materialistic "civilization" of the pre-Christian Roman empire. The climatic deterioration in the previous millennium, enormous natural catastrophes, which must have taken place in the North Sea region (appearance of the Terpen or shipyards on the North Sea, flood sagas of the Cimbri and Teutonic migration, etc.), had shattered and destroyed the cultic and national association of the people. The old Tuatha empire of the great Stone Age and its spiritual bond were gone, also since the eastern superstitious, racially very mixed Celts had taken over Western Europe, Gaul, Britain and Atlantic Spain.

Richard Wagner clairvoyantly grasped the fall of these "Asen" gods, these people of God, to the Alberich curse of the power and greed of the South, although he only knew the Edda and Sagas as sources for the Norse past. And he also recognized that this Alberichlluch would not give way until the gold had returned to the womb of Mother Earth, i.e. the land had once again become the inalienable property of God.

In this "German land" and "people", once again atoned for and consecrated after the twilight of the gods, the "oldest runes of the great god" (Fimbultj's lornar rúnar) will then become known, as the seeress proclaimed in that time of Germanic decline (V9luspá 60).

The curse of gold and money has come upon the desecrated, deified, disenfranchised earth and people. If the king, who had taken the right of Odal, had always been and remained the true representative of God and the first servant of the community, the people and the state, then

he could have stopped the doom. But the forces of bondage were stronger than he was: and he too often succumbed to the Alberich curse of gold, greed and greediness. Thus the power of money came over him: to money he pledged and sold the Odal. Until finally money had become the one, undisputed, omnipotent and all-powerful ruler of all the values of life, by whose grace the king led only a sham existence as a tool.

This is the development that has inevitably taken place in these two thousand years of the last "German" history, and no individual tribal or national ruler, no matter how highly placed, has been able to stop it. The doom had to be fulfilled.

The "people" had to stream from the "countryside" into the morbidly developing industrial city, piled up and heaped on top of each other in stone boxes on the artificially increasingly expensive city floor. Countless are the physical and mental-spiritual heritages that, far from the light and the breath of God, far from the Od-al, are wasting away and perishing in these terrible stone deserts. In the ever more insanely accelerated pace of the global economic "life" of the industrial trading city, the complete mechanization and materialization of its masses took place through all strata. There was no possibility of rest, of taking distance from the moment, of reflection, of immersion in the deeper meaning of existence, of life, as a revelation of God, of eternity.

The abolition and reversal of the divine laws of nature, the cosmic rhythm, such as day and night, which also have a sub-dynamic effect on man as a physical, mental and spiritual unity, destroyed the balance within him, destroyed his powers of construction and renewal. And when we speak of a crisis in medicine today, it is probably the breakthrough of the realization that the human body forms an organic unity and that this organism in turn forms an inseparable unity with those cosmic forces of nature and the universe, whose presence and action we are only beginning to suspect again out of necessity.

The reform movement in medicine, nutrition and life science is closely linked to the overall crisis of our social way of life, as it had developed in the Old World to the point of self-destruction.

The odelessness of the industrial stone desert or metropolis, housing misery and intoxicants - that is the name of the ever more disastrously increasing cycle of global economic development, fiber insane asylums and hospitals, penitentiaries and revolutions of the lawless and the inferior, the homeless, the odeless. The seven billion that the de-Germanized people of Germany spend annually on alcohol and tobacco, on the indulgence of unfree spirits, on the

The amount of money he spends on his own habits, or rather slavish dependencies, far exceeds the slave tribute that his enemies were able to impose on him through the betrayal of xg18, through the deception and misleading of the Odalsless.

And billions more cost the people and the country the consequences of this lack of odal, the upkeep of the insane asylums and hospitals, the penitentiaries, the artificial life support of the hereditarily inferior, who were allowed to multiply at will and without limits, while the still valuable, healthy young people were allowed to wear out their best strength in a desperate struggle for existence and perish themselves: because they had no odal, no clod, no home to secure the clan, the family.

The earth is the Od-al, is that which is of God, the life of God. That is why it can never belong to money, that subordinate instrument of the external human form of life, which is only a substitute means of exchange for the products of the soil. That is why an interest right, a "mortgage right" can *never be a "German" right!* That is why the whole stock exchange economy, like the whole mammonistic world economy, is not a "German" way of life. It is the wrong path that we had to follow to the end, to the deepest depth of senselessness, of self-destruction, in order to recognize its deception. What the Nordic, the "German" man does, he must do completely for the sake of knowledge - thus also his error. For this is the will of divine providence in him, which once chose him by making him go through the hardest school of learning in the development of mankind: the Nordic Ice Age. There he became the free man of God, who carries the self-determination, the voice of God, within himself, who does not need the mediation of God, the means of grace and salvation of the servants of God, the luxuriant South and their priesthood.

The Bishop David of Winchester advised the legate of Rome, Bonifacius, to reproach the stubborn Germanic pagans with the greatest misjudgment of the divine law in the characterization of the Nordic man, the "German" (Ep. Z4 - Otto Wissig edition): "Why do the Christians possess the fertile provinces bearing oil and wine, richly endowed with all treasures, while the gods of the pagans leave them only the frost-stricken regions in which they believe they rule, although they are beaten all over the globe?"

This is the Oriental-Mediterranean view of the "blessings" of God that one receives for "good" \Verke, according to the "Word of God", as guarded and interpreted by those mediators of God who can also redeem and condemn people on God's behalf.

The Nordic man, who is "German", i.e. "from God", redeems himself. He seeks the path to God within himself again. No human power can redeem him, not even the man in Rome who, as the governor of Peter, administers a world church supposedly founded by Galilee, as the holder of the



Means of grace and salvation. This is a world view of the "provinces endowed with all the treasures" of the old Roman Empire, just like its cultural pomp of oriental priestly despots.

This is none of our "German" business. Today we know how we have carried all our longing for the lost closeness to God and freedom from God of our ancestors through the entire Middle Ages into this Roman church, for the sake of God and the Gospel, and thus fulfilled it. Today we clearly recognize the spiritual forces that arose in our fathers and mothers of the Nordic reform era, how they groped back for the spiritual heritage of their ancestors, which also spoke to them in the Gospel of the Galilean, and which they now sought to liberate from its Mediterranean, Oriental, historical overlay.

It was not yet possible for them to penetrate to the oldest version of the Word of God, of which the stones speak to us today - that ancient and eternally valid experience of God of our ancestors of the great stone tomb era, of which the "horned dolmen" on the Sea of Galilee still bears witness today as a monument and landmark. It is the individual's experience of the meaning of life, of the life of God, of dying and becoming, of the Odal, which was the spiritual common property of the free like the earth of God.

It is therefore causally the same when, with the Reformation, the peasant uprising, the last desperate revolt against the disenfranchisement of the Odal by the power of money and Roman princely law, breaks out and reclaims the "right of God". And as little as the great Martin Luther, the leader of the German Reformation, was able to follow the path of this spiritual movement to its end as a hereditary reminder, he also failed to recognize the deeper meaning of this social reformation that had emerged for the same reason. Thus it sank into the hands of the criminal, inferior elements, and was represented, leaderless and seduced, in blood and dust.

What Luther and the Nordic Reformation did not yet know and therefore could not clearly recognize is given to us: the "older version" of the "Word of God", the prehistoric monuments of our spiritual heritage. We have searched for them right up to the present day. And if so many in this search for themselves, from the Romantics to the present day, have returned to the Church of Rome in the cycle, it was because there they sensed and sensed the unbroken tradition of a spiritual heritage that still spoke to their searching souls despite its revaluation. The Church of Rome itself also believed in and taught the reality of the revaluation it had carried out of this increasingly revealed feudal good. In the light of the thinkers, she, the Church of Rome, appears to be a daughter church of the greatest, invisible Church of God that ever walked the earth, but not as a revaluation or fulfillment. She will have to drop this claim or

it will be taken from her in the face of the truth of the monuments. And every attempt to belittle and devalue the older knowledge of God will fail because of the simple truth of the facts as they are now revealed to us.

Of this ancestral heritage of ours, of the first and highest experience of God of a humanity that has attained full consciousness, Luther's saying still applies today:

They should let the word stand  
and have no thanks -

The decision: "What is truth?" no longer lies in the field of historical biblical criticism: it has shifted to a newly developed area of spiritual struggle, to the primeval history and primeval spiritual history of mankind. Rome has probably sent its best forces into these new sciences: Obermaier (Madrid), Breuil (Paris), Menghin and Schmidt (Vienna), all of German origin. The aim was to ensure the pre- and primordial revelation of God, the "primordial monotheism" for the Church of Peter. But here lies our heritage, which is now destined for us again. And therefore -

you have no profit,  
the kingdom must remain with us.

The historical task of the Oriental-Mediterranean Church of Rome in the North and thus its final advance in a time of dissolution of all previous values is thus completed. The Nordic man, who clearly recognizes his spiritual and spiritual heritage, finds the way back to God within himself: -

He is well on schedule with us with  
his spirit and gifts. -

The Nordic man must and will redeem himself. His freedom comes to him from within and not from without. His outer freedom can only be the expression of his inner freedom, just as his outer lack of freedom is also the consequence and expression of his inner lack of freedom.

The knowledge of our spiritual heritage was given to us at the moment of the deepest external and internal distress, lack of freedom, humiliation and self-abasement of the German people. This must have been the course of this descent since the German people lost their Odalstum. With this newly arising knowledge of the eternal laws at work in us, the life of God, from which we are, we are freed from the spell of momentary bias into which the mammonistic world economy has cast us. We recognize the higher values of life, of existence, the meaning of life in the life of the individual human being such as

in its entirety as a whole and as a state. It is not the millions of imports and exports, of industrial "production" that reflect the welfare of the "Germans" of "people" and "country". It is the madness of the liberal state economy of the last century, that period of time that has now been overcome, which also saw a "flourishing" of the country in the increase in the population of the large cities.

There is only one measure of the true "welfare" of the "Germans", from "People" and "land": that is the physical, mental and spiritual health, purity and beauty of its people and their offspring. Such a people and country will create values that are everlasting and community property, values that never go "off course". They will be the most precious "export" of this country, the elevation and upliftment of the wider human race.

Today we recognize that our bodily nutrition is once again a natural one, The law of life should be the law of life, which must not exceed the limits of moderate balance without damaging the organism. The same applies to the whole and the state. The global economic production, industrialization and urbanization of a people and a country do not serve the true needs of the body of the people, but the greed for power and greed for mammonism. Their whole way of thinking is momentary bias: they can no longer see beyond this. They just want to make a virtue out of their own poverty and hide from the creeping bleakness and emptiness, the senselessness of this life of greed, of dying while still alive. Never before has language become such a false form of language as in our time, never before has self-deception and the deception of fellow human beings been greater than today, regardless of whether its spokespersons work in the former state authorities, in the so-called "people's representatives", in the organs of "public opinion", in the venal and paid press, in university chairs or elsewhere in "public life". It is the doctrine of the contemporary development of the world economic organism, to which we would all be subject as the highest order of state and national life.

In truth, it is our evil spirits that we have summoned ourselves and that we cannot get rid of. But however superior and self-assured the tone may sound, however coldly and mockingly the faces may smile at the world strangeness and outmodedness of those who believe in the supreme power of the idea, there must come a time when the madness of this economic period would appear to the people, who have become "German" again, like an anxious dream of derangement, until finally not a stone of today's world-ruling stock exchanges and banks would be left standing and the rule of money would be lost.

More powerful than all material, external momentary values of power and possessions 5°

greed is the dormant longing of the "German" for the high values that he carries within him, for life, the light that is from God, and wants to shape himself again in body and spirit. Looking back into his freedom from God and the eternity of God, the shackles of the moment fall away from him.

In order to become "German" again, to be "German", the "people" must again have a "country", an "odal". That was the justice of fate, the judgment of God that fell upon the past German state, that its rulers did not recognize this commandment. If the warnings of some far-sighted people (Bonne<sup>1</sup>, Damaschke, K. F. Wolff and others) had been understood before the world war, if a start had been made on the re-nationalization of the German people, the revolution of 1918 would never have been possible.

But the global economy, its mortgage law, was more powerful. So the old princely house had to fall.

The dynastic idea of kingship as a historical phenomenon in the form it has been handed down to the German land and people has thus come to an end. For a special hereditary right can no longer give the future German national leader the entitlement to his high office, but only the totality of his intrinsic values as a whole, truly free and noble person, regardless of whether he *comes* again from an old princely lineage or otherwise from the people. The German people must be able to look to him as a role model. His life will have to be his permanent confirmation as leader and therefore from the outset a renunciation of all social privileges and prerequisites of the recent past. Through his own restless illumination and the austere simplicity of his noble humanity, he must win the envious trust and hearts of the people. For his task as steward of God's fiefdom, as upholder of the Odalstume, will be to make the people "noble" again, once more.

to make it "German". And his path will have to be a journey to the "mothers", to the divine, the eternal, which draws us into the women and mothers of the people, so that we can once again become noble and free from the odal.

His life will be hard and difficult and full of renunciation, but of consecrated greatness.

Since I wrote these lines, Adolf Hitler, as the detached leader of the people, has started **his** great task.

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<sup>1</sup> Of the writings of Georg Bonne, a true German, a working idealist and reformer, I would like to mention his life's work "Im Kampf um die Ideale", I "Im Kampf um die Ideale", II "Im Kampf um den Weltfrieden {das Kriegstagebuch des General- Oberarztes)", III "Im Kampf gegen das **Chaos**".

As a prison doctor, he recorded his profound psychological and social experiences and insights in "Crime as a disease. Its origin, cure and prevention". Of the social works of the founder of the settlements, "Die Bodenreform" deserves special mention.

The so-called people's liberators of 1918 had completely betrayed and abandoned the German people and country to the world economy. Their revolution had nothing to do with a true "democracy", a community of equals, physical and spiritual equals, of true freemen. The parliamentarism of this new German democracy was the rule of the inwardly and outwardly unfree of all social classes, a great self-deception and a great deception of the people.

For the sake of the fat sinecure of the world economy, of bank and stock exchange capital, Marxism, dependent on it, betrayed the odalslitage, the liberation of the plaiice from interest capital, the repatriation of the odalsless. And that is why the same fate, the same judgment, is being fulfilled on it and on the sham democracy of the world economy.

The best, the "Germans" in the working class, had to turn away more and more from the Marxist Boncentum, which led a threatening existence at the expense of the people by the grace of the hostile, Jewish world capital. And the German working-class youth had to seek and find the way to their own true national and Odalstum and become immune to the deceptions of Marxism and that bloodthirsty executioner of all Odal freedom, Bolshevism, which embodied itself in the gruesome Soviet rule as a sadistic system.

"It wants to become a new German country, a new German people. It will achieve the realization of that slogan which, as a means to an end, had also become a lie in the violent "peace" of the world economy: the right of the "German" people to self-determination," I wrote in 1930. Today we can experience it.

Our Nordic awakening, our "German" movement, is not an anti-this or an anti-that: it only demands the God-given right of its self-determination as an organism in the world. It was pointless to try to curb this Nordic movement with the means of external force, of external or internal powers, with slander and the suppression of spiritual and mental insights. No blind eye of a state government, no spiritual or ecclesiastical authority could stop it.

The greater the pressure, the greater the slander, the greater the hatred, the more powerful it grew. Until Adolf Hitler led them to victory. What these last years of German history have taught us once again is that no external freedom of the people can be lasting if it is not based on an internal freedom, is founded. No external discipline, no organization, no community of economic interests can be a lasting, permanent bond for the whole of a people. Only the ideological affiliation, a common higher moral consciousness, the awareness of this eternal bond can be a lasting bond.

forces within us as a community. Then we are "Germans", then we are a "people", then we have a "country".

I wrote at the time in the certainty of our nation's imminent collapse:  
"Above the approaching new Germany, the sign of the Wendekreuz rises up like a ghost. A "premonition that did not deceive" led to this ancient sign of salvation of the original German faith in God being chosen as the symbol of renewal and ascent, to which "millions are already looking with hope" - as a National Socialist song puts it. And with increasing respect, it is also being seen more and more abroad. Its origin and its actual meaning are still unknown. Without meaning, it is still called "swastika". But just as all the spiritual, economic and governmental questions and solutions here are hereditary and do not only come to light as a result of time and the moment, the foreboding choice of this symbol of salvation, still shrouded in mysterious darkness, is also a symbol in the highest sense of the word. has been placed.

We want to briefly explain the origin and meaning of the sign here, because it is causally related to what we have learned so far. In the following Plate XIV I give the derivation of the sign from the Arctic-Atlantic yearly ideogram, the "right cross" -J-, the linear connection of the sonrian turning points (S-N) and the points of the diurnal and latitudinal lines.

and equinox (E-W) in the circle of vision, which coincides with the **cross** of the cardinal points (No. I. . 3. 7. xx, xz; cf. plate V no. z and z, and plate VII, no. 3J) From the dissolution of the sun signs, the circles at the ends of the cross, from their more illusory "cursive writing", finally arose that sign of the S-spiders superimposed at right angles (nos. 4-6). In the angular transformation of all the round original forms of the North Atlantic linear script caused by the wood-scribbling technique, the following emerged

further the "swastika" or "hoe cross" (No. Io, Iz). In place of the hoe (racing or stag horn hoe, wooden hoe with shafted stone axe, etc.), the *T oðx* ( sign, the determinative of God, then appears in later  
z. Cretan-Aegean cult symbolism also includes the axe or axe cross (cf.

Plate XIV, No. 8 and g and the memorial material in my "Urglaube"). The "swastika", or rather "Wendekreuz", is originally an ideogram of the

It is the sign of the eternal return, the Vedic r/a, the rotation of the sunlight, the "light of the land" and thus of the course of the year of the Son of God as well as of the cosmic rotation on a large scale and as a whole (vgl. No. 5. -f[-I5). Thus, it is given to us as a sign of germination, of blossoming, of life in the Atlantic Ifultsymbolk and step of West Africa formally even preserved to this day (plate VII, no. z4, cf. plate XIV, no. 5-) Our sign \$

od-if etc. "Life" is the essence of this, the axis that connects the south and

North point of deepest and highest light, death and life and life and death. For the points of the equinoxes, which are decisive for the Oriental-Mediterranean year, are completely subordinate and secondary for the North (cf. Plate VII, No. 3).

This older form of the "turning cross" in the shape of a right cross + is naturally of Arctic-Atlantic origin and has spread radially across North America and northern Eurasia to the south. A more recent development is the "painting cross" form X of the North Atlantic annual ideogram (Plate V, No. io cf. plate XIV, no. 5, 6, plate XV, NO. I, e, 3, 5).

The prehistoric monuments still clearly show that the turning cross was a symbol of light and the turning point of life, the sign of the "new turning" of the "new revolution", the new life.

Thus in the prehistoric rock carvings of North America we see the Son of God, the one with the year wheel and next to him, the risen one, the one with the turning cross (panel XV, No. I, California, Santa Barbara region, Carriso Rock). And it is indicative of the common North Atlantic transmission that we find the H-sign, the

"Hag-God", "Way-- "" H or the

runic tradition, corresponding in Arizona (Cliff Ranch, Verde Valley) with the shaped, six--spoked turning cross, as a symbol of the cycle of the year and God (Plate XV, No. z). It appears no differently in the

Creto-Minoan sealing cylinders (No. 5) The beautiful connections from the Atlantean rock carvings of the Sahara Atlas, Dermel Valley, show the turning cross in initial and final forms of development (No. 4 Fig. 5). ulld namely, as in Ilali-fornia (No. z) as a sign of the resurrected Son of God (No. 51 The pre-dynastic rock carvings of Upper Egypt, Nubia, also show the

Turning Cross in connection with the winter solstice Son of God, the '§ (No. 6, Abrak) and the God of the Cross or Year (No. 2, Goll Ajuz), who emerges from it.

The Sumerian-Nordic correspondences again prove how old the connections are: No. 8, Sumerian seal cylinder, a worshipping figure in front of the turning cross in the cross of the order, the latter also an ancient North Atlantic year-god-ideogram, o r i g i n a t i n g from the painting cross x, for the history of which I refer to my "Urglaube". The same turning cross in the cross of the order, in the same round original form, can be found on the Scandinavian runes.

gravestones (No. 9 Valleberga Stenen, Valleberga sogn, Ingelstad herred, Denmark; in Sweden, among others, Sakerstije vagg, Högby sockn, Ostergotland etc.; cf. my "Urglaube").

The oldest evidence to date for the turning cross is provided by the stone of Clonfin- lough, the "Stone of the White Lady" (Parish Clochmanoise, Kings County, Ireland, plate XV, Nf. IO), where we find the original form, the turning cross with the sun points at the ends, the -]- cross and (or) theQ year sign in connection with

\$6

the § signs of life. They are these ancient stones of the "white women" in the area of the old Tuatha culture, the "pierres qui tournent" of France, the "Wendesteine" or "Wendelsteine" (later "Wendensteine") of Germany, the "Kindlisteine" of Switzerland, which turn around in the winter or summer solstice. Then the "white woman" or the Mother of God becomes visible. There you should a s k for the blessing of children etc.

The Clonlinlough Stone is one of the most magnificent monuments of the ancient world. "German" cult symbolism in the old Tuatha region. The final expression of this old "German" religion in Scandinavia are those coins (bracteates) of the Migration Period on which the Son of God, the Tyr etc. always appears with the turning cross and - as on the piece found in the burial mound of Lyngby near Ebeltoft (Museum Copenhagen No. -48z) - with the g *od-il* "life of God" sign (cf. "Heilige Urschrift", Pl. 4<sup>2</sup>4. No. xa-b). In the Edda and Saga period, at the low point of the Vodanistic belief in Valhalla, this certainty of salvation had already disappeared.

The turning cross with the points of the sun of the Wends (SW-SE, NW-NE), the sign and the cross show a spinning whorl of Troy (No. 9. cf. Plate XIV, No. 5). And another Christian depiction in the Vatican shows the so-called Christogram, the "thorn god", the lord of the year and the year series (Alpha-Omega) appear in connection with the sun, the turning cross and the tree of life'. And so the Christian funerary symbolism of the catacombs is revealed, the sign of the "t h o r n" P and "year" god J, the lord of the year.

-]- and x year, with the turning cross, as a symbol of the resurrection only as the foreigner of an ancient knowledge of God, his revelation in time and space, which will remain eternally new for mankind, it every new Lenz and every newborn life.

This is the meaning of the turning cross, the Ilreuz of the § Oda/ sign, which should therefore be better called *the Odal* or *OdalsAreuz*.

That is why the cultural struggle unleashed by Rome against the Odal Cross was a struggle against the better past of early Christianity, when it was still a religion and not clerical imperialism. It is therefore absolutely necessary to make a sharp distinction between the terms religion and church in order to clarify the untruthfulness of this cultural struggle. For Rome will once again try the old game of calling its unsuspecting good believers onto the scene with the slogan of endangered religion against the Odal Cross. But it will no longer work. That time is over after all.

The Nordic rebirth under the sign of the Odal Cross is not a struggle against any young daughter religion, as which the Roman Catholic religion is also to be regarded from a historical point of view. It should be left to everyone,

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<sup>1</sup> On this piece, the Christogram and its North Atlantic origin, cf. my Palestine book and H. U. Tat. xqy and I5z.



what he needs, what is dear to him. For so many, the Nordic longing for God, which was brought into this faith and into this church in the Middle Ages as a historically conditioned transitional form, is still inseparable from church faith. So much is revealed in the medieval mysticism of the North as the spiritual inheritance of Norse religiosity, which has always been criticized and persecuted by Rome as a suspicious, inadmissible experience of God. All this should be left to everyone. But no one should claim that the Church of Rome created these spiritual values in the first place. For the entire hieroglyphics, the symbolism of primitive Christianity, is entirely the fiefdom of this older, invisible Church of God. *There is no original Christian reoffsym6ofié*: neither the cross, nor the Christogram or any other of the signs of salvation of ancient Christianity are original, but are all foreigners of the original Nordic religion, as everyone can and should convince himself by means of the memorial material of my "Holy Original Scripture" and my Palestine book.

It is not faith that separates us Northerners from our Catholic tribal brothers: we see and feel the spirit of our ancestors, the spiritual heritage in their search for God, which will one day find its way back to the direct, simpler and truer form. What **separates** us **from** the *Church of Rome*, however, is its temporal-local attachment to the darkening of our knowledge of God in the Orient, to the revaluation of this experience of God by the world and body-denying spirit of the muzzling, dying city culture of antiquity. This spirit separated God from his world and man, re-evaluated the eternal meaning of God's life, of "die and become", into its opposite, set up a salvation other than the self-redemption of the individual, than the return to God in us, set itself up as a mediator between God and man and presented human means of grace and salvation as God-ordained and God-given.

For us "Germans", this is servitude, but not freedom, which comes from and in God is.

And that is why this church has always stifled any such direct knowledge of God, the freedom of God in its midst, killed it with all means of spiritual, maritime and physical violence. That is why it persecutes the Nordic spirit with hatred as a primal heresy. Since the revolution of -9-8, which betrayed the people, all the efforts of its mendacious and corrupt political organization, the former Centre, have been directed towards how, in alliance with those international representatives of materialism and the religious leagues, it could once again subject the hated, heretical and "heathen" national Germany to the observance of the Church ultra montes. To this end, Marxism had to clear the way for it to advance its proselytizing posts to the north. That is why the Rhineland was to be betrayed to France via the "Free Rhine Republic", as

the representatives of this church, both Belgian and so-called German, repeatedly betrayed Flanders to France-Belgium, Silesia to Poland and finally Alsace, which was loyal to Germany, to France. That is why the Flemish-feeling lower clergy (the great poet Guido Gezelle, his friend Hugo Verriest) was reprimanded by the Roman episcopate of Belgium, that is why the homeland-loyal lower clergy of Alsace was reprimanded, just as the Roman episcopate of Germany reprimanded the National Socialist-minded lower clergy in the bygone days of the black-red-gold republic.

And this is the justice of history, the working of the divine laws in the history of mankind, that this dark, seemingly all-powerful alliance, Black Rome, materialistic Marxism and the mammonistic, Jewish world economy, the alliance against the awakening of the "German" spirit, the Nordic soul, had to be destroyed by its own natural unrighteousness and untruth.

**Once, in** the Sturm und Drang of the first great remembrance of the Nordic spirit in the time of transformation and rebirth, the Reformation and Renaissance, the "epistolae obscurorum virorum" shone forth from the "Christian nobility of the German nation" as a defense against and unmasking of the dark men ultra montes. And when the great designer of this time, the Swiss poet Conrad Ferdinand Meyer, puts **Luther's** words into his Ulrich Hutten's dog **as a consolation** and motto:

is the prince of this world,  
He does nothing to us, no matter how sour he is -

we know that the voice of destiny has pronounced judgment on today's stock market and banking power and its accomplices.

And that is why the old deception will no longer demand that the Germans be turned against the Germans because of an alleged threat to the most sacred **goods** of the Church, religion. Here lies and truth will be separated!

The Odal Cross is the symbol of the right to self-determination of an awakening "German" people, the right to one's own faith in its overall expression of national existence. It is used as a symbol by a "German" or popular movement, the National Socialist movement, which has never shown itself to be hostile to religion or the Church, like that closest ally of the Centre, Marxism and its political organization, Social Democracy, that mass deception of the worker and all those who still follow it in good faith.

If the equality of faith were not a sham for Rome, it would not be allowed to oppose the Odal Cross. For it is the symbol of a renewal, a religiosity, from whose source even primitive Christianity was once fed.

It is the symbol of the new turning, the resurrection of the new life, the eternal return of the light and the life of God.

It is the "*wheel rolling out of itself*", the "holy yes"-saying, as that poor seer and poet had longed for on a lonely height, before his derangement. These words by Nietzsche are found in his "On Childhood and Marriage", the most beautiful, the purest and holiest, the most affirmative thing he ever wrote.

"Marriage, that is what I call the will to two, to create the one that is more than those who created it - I call marriage reverence for each other as for the will of such a will - You shall not only plant yourself away, but towards - You shall create a higher body - But for this you must first be built right-angled in body and soul - Your marriage and your child shall be a living monument to your victory and your freedom - a co-suffering with veiled gods."

That is the meaning of the Odal Cross, that God is "veiled" in it, that God is veiled in life, that every new emergence of life is a sacred mystery: *becoming God*\*.

"The meaning of the Odal Cross is still veiled to those who wear it today. They only suspect a distant secret. But if Germany is really to be resurrected, renewed, it must be done in the spirit of this veiled life of God, the Odal Cross. Only then can Hitler's word become truth, that his struggle is a struggle for the *German soul*." So I wrote in **1930**.

Today, this Hitler word has become truth and fulfillment.

Even the Irish-Scottish Reformation of Columban, Irish-Scottish Christianity erected its cult crosses in the spirit of this original German certainty of salvation, on which there is never a human figure, but always the hieroglyph of the year of the Son of God, the six or eight points around the center, the six- or eight-spoked wheel of the year, like the four- or six-spoked turning cross, and so on. As examples I give in 'fafel XVI No. z the stone of Crieff (formerly on the farm Trowan, Parish Strowan, at a Quelle) with the three-legged turning cross, sign of the rotation through the three seasons (**ss/fir** "celestial directions") of the north, spring, summer and winter. No. z Stone of Farr,

Parish **Farr**, on the north coast of Sutherlandshire, also in Scotland. Nr-3 Stone at Tober Brigid (Brigid Spring), near Cliffony, County Sligo, Ireland. At the

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' If one disregards the characteristically male-diagnostic passages in the middle section, which are as unjustified as they are unjust. For what is said here of the man could be said of the woman with equal justification. But Nietzsche knew too little of the true German nature and spirit of the past for that, he himself a spirit conditioned by humanism. " I would like to refer here to a profoundly "contemporary" booklet: **Leonhard Schrickel's** "Entthront. A contribution to the spiritual and moral world revolution in the spirit of Goethe."

On the first day of February, the pilgrims parade around the stone and Q,uelle "with the sun" [*desiu!*], from east to west. In former times, until the Middle Ages, the holy fire, the "eternal light", which the "white woman" used to guard, was still burning in the monasteries in honor of this ancient mother of the Tuatha people, who had been elevated to the status of a saint. Note on this stone that the cross is in the fl and that it bears the younger "life" sign ß in the angular spelling, except for the "painting cross" sign. The year ideogram of the three concentric circles hangs on the cross (cf. "Holy Original Scripture", main section 8).

Finally, as a particularly fine example of Irish crosses, the cross at Killamery, County Kilkenny, is reproduced in Plate XVII (title picture). It stands on the "Hill of the White Women" (*Sliabli-na-mban-bhionn*), at an old cult spring, Tubber Niclaus, which is dedicated to St. Nicholas. There is still a celebration on the day of St. Nicholas, an old Yule in the Nordic calendar. The Cross of Killamery is the direct tradition of the religion of the Tuatha, the "Germans" of the Stone of Clonfinlough, over two millennia.

The stone of the "white women" from the old "Tuatha" faith, the "German" faith, the stone whose Odal cross and Odal sign today begin to speak of an ancestral connection, tells us yet another thing: that the man alone c a n n o t accomplish the "German" renewal.

Once the bearer and guardian of this ancient freedom of God, of our Odalstum, of our Germanness, was the woman. Even Tacitus knew that the Germanic tribes regarded women as something divine. According to this world view and knowledge of God, she who carries within her the life that is of God must also carry within her the knowledge of God. And if today we try to recreate the cultic life of the Stone Age from folk tradition, we find the reign of the wise and white woman, whose memory was saved and preserved like a sanctuary in folklore, in fairy tales, the paradise of our children and **mothers**. They are the nouns and **dies** of the already completely obscured tradition of the Edda period: the memory of their former social significance as "emergency helpers", doctors, midwives, of their work in the administration of justice, as teachers, guardians of the most sacred traditions still resonates clearly. Thus they appear in threes "at the foot of the world tree". It is the same old tradition of the three maidens that we also know from Vedic times.

The "one protects progeny, one protects the power of procreation and one protects the statutes of the pious" (Taittiriya Samhitā V, 3 \*in connection with the winter solstice cult): "One protects the progeny, one the procreative power and one the statutes of the pious."

6x

We also have to realize that it was the Germanic fall into the Alberich curse that disenfranchised even its guardians of the most sacred values, the "mothers of the people". It was the Teutons who forbade and handed over to the enemy their own last priestess, Valeda, the soul of the Batavian and Bructerian uprising against Roman tyranny. It was the Gothic king Filimer, who had the last priestesses, the "Aliorunae" or "Haljarunae" as witches (*magas mulieres*) into the wasteland, probably because they had become inconvenient to him as moral demands and spoke too much to his people of the old freedom of God and the duties of princes.

But those "people's mothers" were the last stronghold of Nordic religiosity and freedom. The temple god of the Saga period is a figure devoid of any religious content, a purely male-legal power-political factor with superstitious influences and idolatrous cult rites.

The Church of Rome only continued the Germanic work of self-destruction there. The complete eradication of the woman and mother from the care of the souls of her people, her degradation to the non-equal companion or servant of the man, caused her high seerly gift to atrophy, which distinguished her as less impulsive and more spiritualized than her southern and oriental sisters of other races. *The result was the great urban swamp, the contamination of our people, the complete lack of identity even among the young, the loss of any healthy, pure spirit.* It was this male-only state to which we owe the increase in sexually transmitted diseases among men by up to seventy percent. This male-legal, liberalist state and its science train the criminal regulations that the doctor is obliged to keep the sexual illness of the man and spouse secret instead of immediately informing the woman. That is why so many women and mothers were allowed to be contaminated, so many sick and unhappy human lives were created, so that the historical crime against the Nordic woman, her mental, spiritual and social incapacitation would remain confirmed.

The German poet's saying that one should go to noble women to learn what is proper lost its validity. World economic democracy and Marxism steered the women's movement in the wrong direction of mendacious parliamentarism and masculinized career choices and a dead, masculinized education of the mind.

But two great poets of the "German" people, Goethe and Ibsen, allow the Nordic man, Faust and Peer Gynt, who is failing because of his inner conflict, to find the way back to himself, to God within himself, to self-redemption in the loyalty of this woman, the former mother of the people.

Without the self-reflection of the German woman, without the recovery of her motherhood of God, her motherhood of the people, all male work

remain fruitless. *The "German" renewal is also about the "German" woman.*

This must be clearly stated here. In the Nordic movement in Germany, under the spiritual influence of the collapse and the loss of the country's freedom, the conception of men's rights was further strengthened. The sagas and the Edda were the authoritative sources for the position of women in the supposedly still purely Germanic culture they sought. In other words, they searched everywhere for the moments of entanglement and dissolution and ignored or "interpreted" everything that is still handed down to us there in so many beautiful features and examples of the real older conception of marriage and the relationship between the spouses. In connection with medieval conditions, a "master morality" or "double morality" was established as the basis of "Germanic marriage", which is only based on a *lack of knowledge* of the older, higher historical past, as well as on the authors' own inner inhibitions, their own inner lack of freedom. The fact that the Old High German *da "Ehe"* originally means "eternity", "right, law, contract", Anglo-Saxon *eo, aw* "life, law, marriage", Gothic *aims* "eternity", Old Indian *o/"s* "duration of life" proves how little this "gentlemen's morality" and its allegedly "historical view" of Germanic marriage corresponds to the actual, Proto-Germanic essence of marriage. And if, as some would have us do, the word is translated into Latin *aeguius* "equal", what remains of the image of the Germanic "master morality" or "double standards" and polygamy, all that remains is the fear of these "male morality" creators of the woman who is not only "equal" to them, i.e. equal in rights, but also morally *superior* to them. These are the same men's moralists who also talk about "feminism" and ultimately only fear the self-reflection of the German woman, an object no longer devoted to the navy without judgment. If the German woman overcomes the feminism created by the man, the "eternal" in the German woman, the "German" marriage, will pull this man back in' and thus the people.

Give the people back their people's mothers! For this it is necessary that they regain their odal. The German soil will suffice for a long time to come. The term "people without space" is a mistake here.

Remove the curse of interest from our mother earth, So  
that we can go home and become God's freemen.

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<sup>1</sup> I would like to draw your attention to the valuable writings of *Bernhard Tu "snier*, whose "Midgard's Downfall" I already mentioned above: his high, pure Biichlein, "Die deutsche Ehe" and "Die germanische Weltanschauung nach altnordischem Überlieferung". I refer to my introduction to my edition of the "Ura Linda-Chronik.

The first historical step in this direction was taken by Ifo/fßer **Darrc**, Hitler's collaborator as Reichsbauernführer. He restored the farmer's odal in an inseparable connection between blood and soil'.

Now the odalsless population of our metropolitan world is to be led back to their homeland as garden settlers and city dwellers.

But then it is necessary that the odal also returns into the hands of the wife and mother. She will guard and sanctify it for the sake of the children, for the sake of God's life. No matter how long and difficult the path may be that we still have to travel here from centuries of illness to recovery, from descent to ascent - her self-denial, her boundless, sacrificial devotion will conquer it.

The "German" idea was already alive in many people in Germany before the i(rieg. Now it has awakened in this country as in no other of the Nordic countries. That is why its distress had to be so great and its decline so deep that it would find its way back to itself. That was the meaning of his lost heroic struggle: his defeat was to become his victory and his true freedom.

Perhaps the saying that "the world will one day be healed by the German character" will now also come true in the higher sense now revealed to us.

Born of light, chosen for light we come  
from long, dark night, we come from  
wide, wandering paths,  
we want to go home, towards the light,  
out of seeking toil and fighting power, out of  
hardship and longing power.  
We carry the last spark of hot  
embers in our hearts,  
the distant, bright faith of our ancestors.  
Now we want to pave the way to our  
homeland, to God's earth, so that it  
may become salvation for the people.

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' 7Z. *Walther Dazré*: "Neuadel aus Btut und Boden" and "Das Bauerntum als Lebensquell der nordischen Rasse". J. F. Lehmanns Verlag, Munich.

The "Rise of Mankind" is the immense attempt to merge Christianity and racial faith, to find the true and a spring root of human culture, to show the true origin of legend and myth, religion, scholarship, language and writing.

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| The urnordisclis Race in North America | The Sacred Year | The Origin of the  
Solar Year Time Calculation | The Relationship of Smisclien sleinzeiff5c6cr,  
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Siberia | The south-eastern European migration of the AtlanticNordic h i e r o g l  
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whittersonneiimende | The laws of the Sprachbau of the peoples of the atlantic-  
nordic race.*

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*Archive* /for  
AoJfurgescAicßls

The proof of the radiation of a primal religion of our Atlantic ancestors from the Upper Palaeolithic period (Magdalenian) is the most generous aspect of Wirth's work. - It is nothing less than the beginning of all religion and the beginning of all language that is shown here. Wirth is the first person who not only succeeded in summarizing the connection of all religion, culture and language from a single primordial fountain, which had already been suspected before him, but w h o also undertook to substantiate the correctness of this connection. *Prof. J.H. Pafc/t6tiisr, Del.fl*



## WORKS OF FURTHER MANIAL CULTURE

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### WILHELM TEUDT *Die Germanen* [the Itilgliimcr

(Contributions to the discovery of prehistory, based on the Externsteine, the Lippe springs and the Teutoburg)

xo. Thousand. With 81 illustrations and a map. 6.75, in linen s On the Externsteine and other historical monuments of Westphalia. Teudt the traces of ancient beliefs and Celtic life from the time of the ancient Germans. Numerous illustrations illustrate Tendt's research. The book represents a significant expansion of our historical knowledge.

Translated by Felix Genzmer ~~Die Edda~~ *Edda* 1900. 3.60

The Edda collects the songs of the gods and heroes and the proverbs of the ancient Germanic tribes. *They are the most comprehensive source for the oldest German life and Germanic history.* A generally understandable introduction familiarizes the reader with Germanic mythology and a brief description of the individual songs facilitates their understanding. In this form, the Edda is destined to become the common property of the German people.

### HA NS HA HNE *Die Germanen* [ *Botmeſſe in ehm Rot8m*

With 22 drawings and 2 maps. ed. 3.60, in cloth 5.

From the cult of the dead and burial customs, Hans Hahne reveals the ways of life and customs of prehistoric Norse man. He gives an overview of the *most important prehistoric monuments in Germany*. Hahne has succeeded in gaining an insight into individual human relationships from the graves and burial forms of the Germanic tribes and in proving higher cultural links between the Nordic Germanic tribes and the more recent Ice Age.

### WILH ELM GRÖN BECH *Die Germanen* [ *1fjc tßöltBr- nun tßt[dllid1tez[ngtn*

geh. 3.-, in cloth 5.-

The well-known Danish scholar of antiquity gives a highly lively retelling of Nordic heroic and Viking sagas, a retelling that has nevertheless well preserved the spirit of the old poems and is told with a vividness and immediacy as if it were his own experience. *It is a folk book in the best sense of the word*, containing all the essentials of the Nordic sagas that still touch us today.

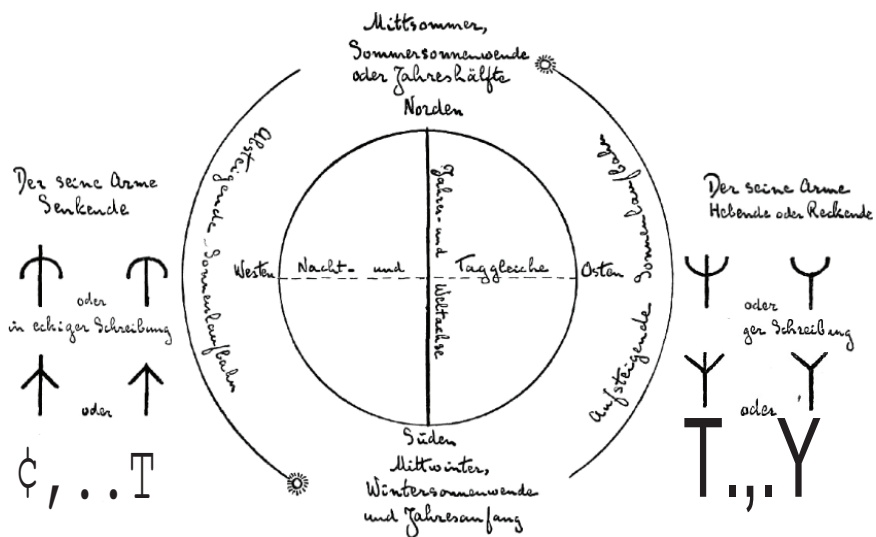
A selection from "Thule" by Gustav Neckel. 5th ed. in cloth - 90 From the large collection of Old Norse poetry and prose, Gustav Neckel has selected the most valuable stories have been selected and compiled into a lively cultural and literary history. This selected volume is the *best introduction to the germanische Frühzeit*.

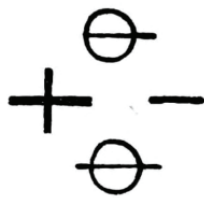
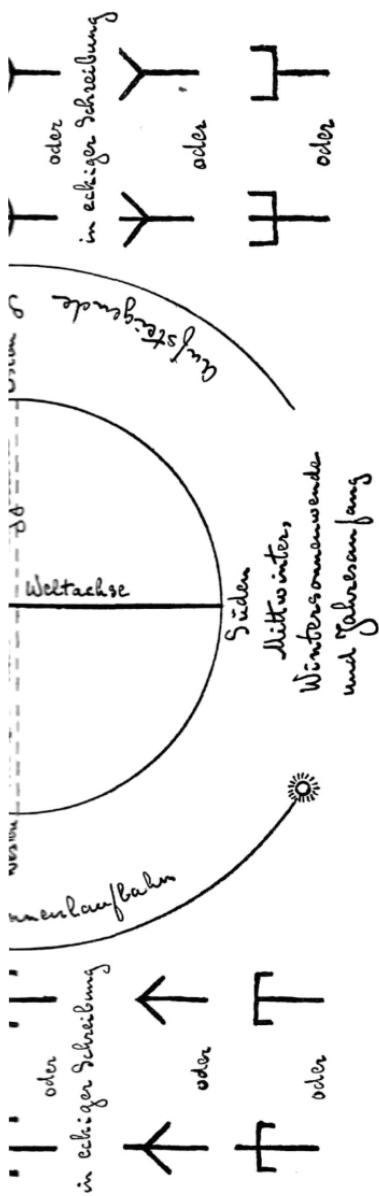
### FELIX NIEDNER *Die Germanen* [ *ifdlmn88 BultuE que Rliffngerjeit*

With 24 views and 2 maps. 8th ed. 6.25, bound. 8 so

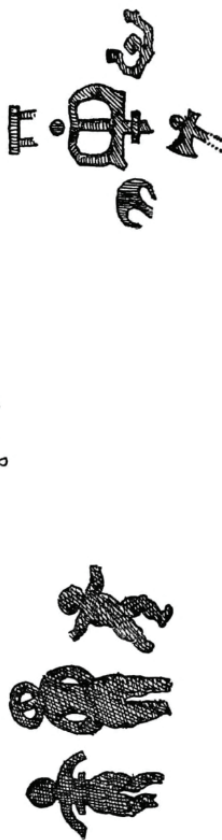
In this introductory volume to the collection "Thule", Felix Niedner provides an overall picture of Icelandic culture in early times. The material scattered throughout the sagas is summarized here into a unified picture of the ancient culture and shows how the experiences and events of the people and their history are reflected in the sagas.







Die drei Anhaltungen des Gottesolunar, nach den Zeichnungen in den Kult-  
höhlen der Pyrenäen-Halbinsel aus der jüngeren Steinzeit (8.000 - 2.500 v. Chr.),  
in figuraler Darstellung (Cueva de las Figuras), in Linearzeichen-Darstellung (Pascinetes).



# TAFEL II

Zur Entstehung der atlantischen Linearschrift aus der kosmisch-kalendarischen Kultsymbolik

Das Triptychon der drei  
jahreszeitlichen Armhaltungen  
des Gottessohnes:  
in figuraler Darstellung

1)



Pyrenäen-Halbinsel:  
Spanien (jüngere Steinzeit)  
Cueva de las Figuras

in linearschriftlichen  
Übertragung

2)



Cueva de Bacinete

Die Darstellung des seine **Arme** senkenden Gottessohnes des Spätjahres und  
seine linearschriftliche Übertragung, die Hieroglyphe T bzw. T umw.:

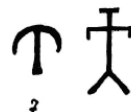
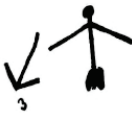
Nord-Amerika  
Süd-Kalifornien  
Desert Queen Well

Tulare Region  
Hospital rock

Schweden (j. St. zt.)  
Bach (Arstad)

Spanien (j. St. zt.)  
Palomas

Ägypten  
Nubien (j. St. zt.)  
Hades Magot



Die Darstellung des seine Arme hebenden Gottessohnes des Frühjahres und  
seine linearschriftliche Übertragung, die Hieroglyphe U bzw. U umw.:

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Die Darstellung des seine **Arme** senkenden Gottessohnes des Spätjahren und seine linearschriftliche Übertragung, die Hieroglyphe 7 bzw. 8 usw.:

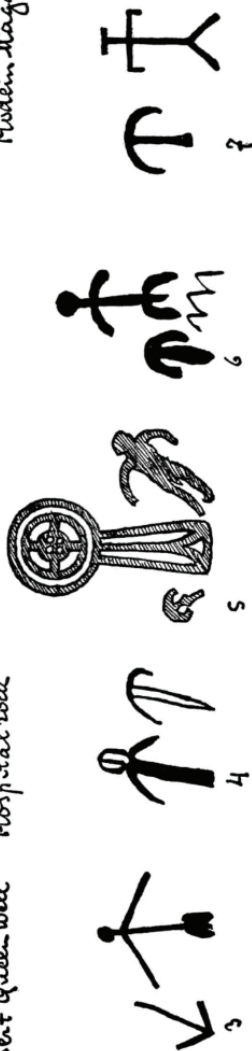
Nord-Amerika  
Süd-Californien  
Desert Queen Well

Tulare Region  
Hospital rock

Schweden (j. St. Jt.)  
Balka (Anastasi)

Spanien (j. St. Jt.)  
Palomas

Ägypten  
Nubien (j. St. Jt.)  
Hudein Stadel

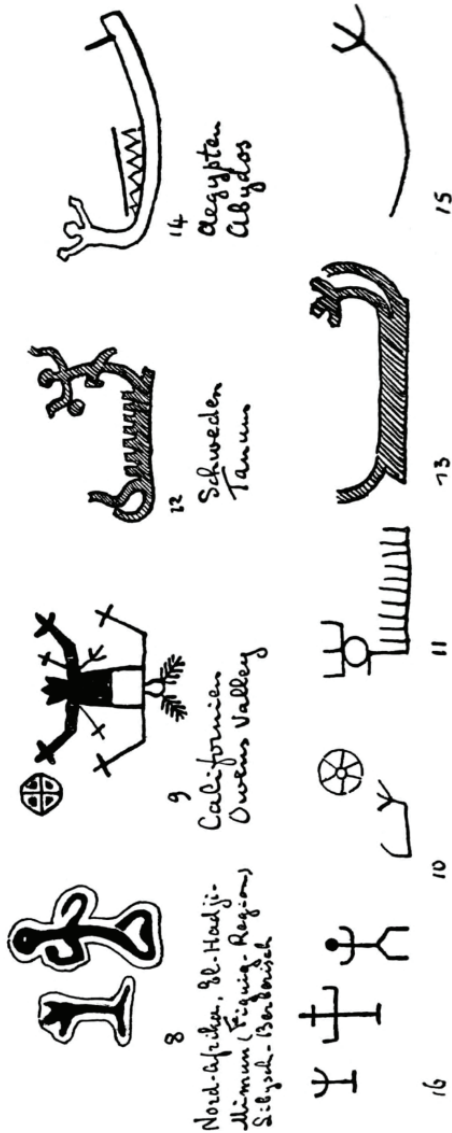


Die Darstellung des seine **Arme** hebenden Gottessohnes des Frühjahres und seine linearschriftliche Übertragung, die Hieroglyphe 4 bzw. 5 usw.:

Nord-Amerika  
California, Santa Barbara County  
Carino rock

Schweden  
(jüngere Steinzeit)  
Tanum

Ägypten  
(Vordynastisch)  
Abidos



Nord-Afrika, 88. Hadji-Mimun (Figig-Region)  
Sibghul-Berkevisch

Californien  
Owens Valley

Schweden  
Tanum

Ägypten  
Abidos

TAFEL III

Die drei Armhaltungen des Gottessohnes in der atlantischen kalendarischen Kultsymbolik: 1  
(Wintersonnenwende) oder Halbjahr (Sommersonnenwende)

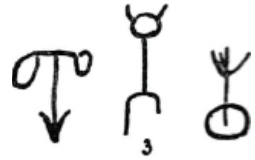
Nord-Amerika: N. Arizona  
Lower falls of Laguna Creek



Brasilien  
Umari Cachoeira: Rio  
Caiary - Uaupés



S. Californien  
Desert Queen Well



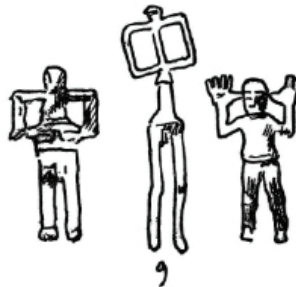
Pyrenäen-Halbinsel: Spanien (j. St. Zt.)  
Cueva de las Figuras



Hittitisch  
Jazylkaja



Kaukasus  
Retlo



Schweden  
Brastad



Oberägypten: Nubien  
Gott-King



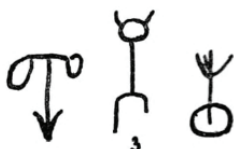
# TAFEL III

in der atlantischen kalendarischen Kultsymbolik: T — O bzw. + — Ψ = Spätjahr — Neujahr  
 onnenwende) oder Halbjahr (Sommersonnenwende) — Frühjahr

en  
 eira: Rio  
 y - Uaupés

S. Californien  
 Desert Queen Well

Owens Valley: Little Lake



Schweden (j. St. Zt.)  
 Brastad



Oberägypten: Nubien  
 Gell - Ujuz



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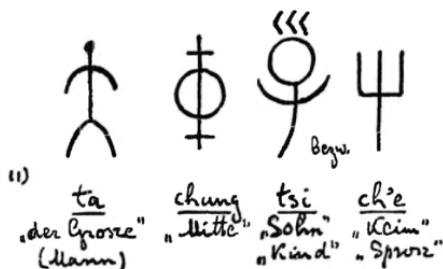


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 Stein von Ingestrup  
 (Ods Herred)

Archaisch - Chinesisch



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ta      chung      tsi      ch'e  
 „der Große“    „Mitte“    „Sohn“    „Keim“  
 (Mann)      „Kind“    „Sprössling“



TAFEL IV

Der Gottessohn, der Hammer- oder Axt-Gott, der „Jahr“- und „Grab-Spalter“, der „Gehörnte“, mit der Sonne und dem Sonnenradkreis (Jahresrad) oder „Jahr“ ☉

Skandinavien (jüngere Steinzeit und Bronzezeit)  
 Tanum Nedre Solberg Kinnelulle

Tanum



1



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3



4

Tanum



5



6



7



8



9



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Jul- oder Neujahrsymbolik der nordischen Bauernstabkalender (16.-18. Jahrhundert)  
 1. Julmond (Juni/Juli)

13. Hartung (Jannuar)

Schwedische Bauernkalendersymbolik (16. Jhr.)

Frankreich (St. Jt.)  
 Morbihan  
 Dolmen von Beaulieu



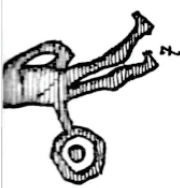
☉ oder ☉☉



„Thors belghbunten“  
 „Thor im Balg“  
 (Mutterleib) Eingeschlössen, d. h. in der Mitter- oder Mutternacht (amp. modra-)

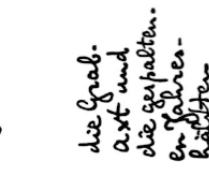
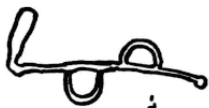
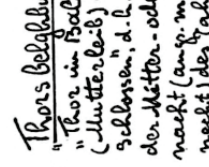
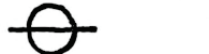
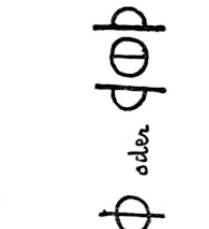


die Grab-  
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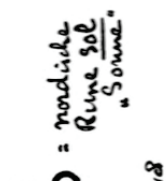
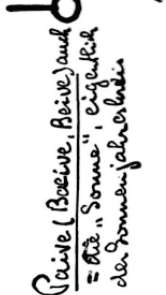
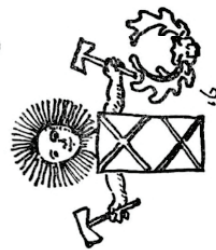
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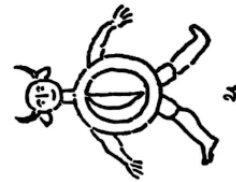
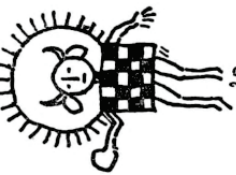
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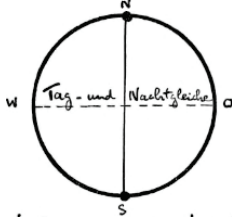
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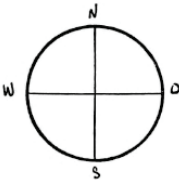
TAFEL V  
Die atlantische Jahreseinteilung:  
I. Das Horizont- oder Gesichtskreissonnenjahr

Das arktisch-atlantische Jahresideogramm  
Sommersonnenwende: Halbjahr  
= Mittsommer



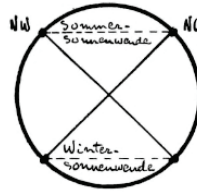
Wintersonnenwende = Neujahr  
= Mittwinter

Entspricht ebenfalls dem  
Himmelsrichtungenkreuz



Abgeleitete Zeichen:  
das arktisch-atlantische Zeichen  
für "Jahr" und seine Wechselformen  
runde Urform eckige Holzfritzformen

Das nordatlantische Jahresideogramm

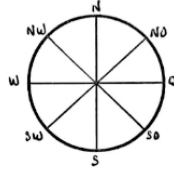


abgeleitete Ideogramme  
in Verbindung mit

der Weltachse  
N-S

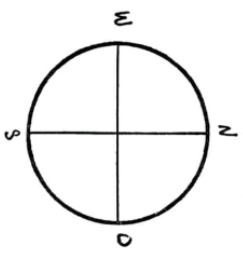


und der Gleichbedeutung O-W  
oder dem Himmelsrichtungen-  
kreuz



die nordatlantische Hieroglyphe für  
"Gott", "Jahr", "Mensch", für den "Gottes-"  
"Jahres-", "Welten-", "Seibens"- oder "Mensch-"  
"Baum", den "Baum mit 3, Wurzeln" und  
"Baum"

entspricht ebenfalls dem  
Himmelsrichtungsbegriff



Abgeleitete Zeichen:  
das altkeltisch-attestische Zeichen  
für "Jah" und seine Wechselformen  
wurde in Japan edicige Hiezygformen

⊙ ϕ ϖ ϕ ϕ +

⓪ ϕ ϕ ϖ ϖ ϖ

ⓐ ϐ ϐ ϐ ϐ ϐ

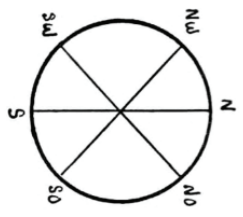
! ϐ ϐ ϐ ϐ ϐ u.w.

Germanische Runen:

ϕ ϕ + ϐ þy ϐ = ger. ger. gye - "Jah"

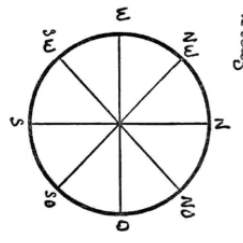
ϐ = adil "aus-Gott", "Leben Gottes"  
(nordamerikanische Indianten): "Von oben  
und unten kommen", "Leben und Tod"

der Weltachse  
N-S



die nordatlantische Hiezygform für  
"Göt", "Jah", "Mensch", für den "Gottes-  
"Jahres", "Welt", "Leben", oder "Mensch".  
"Raum", den "Raum mit 3 "Wurzeln" und  
3 "Aesten" u.w.

und die Gleichlinie O-W  
oder den Himmelsrichtungen-  
kreis



⋄ ⋄ ⋄ ⋄ u.w.

⋄ ⋄ ⋄ ⋄ u.w.

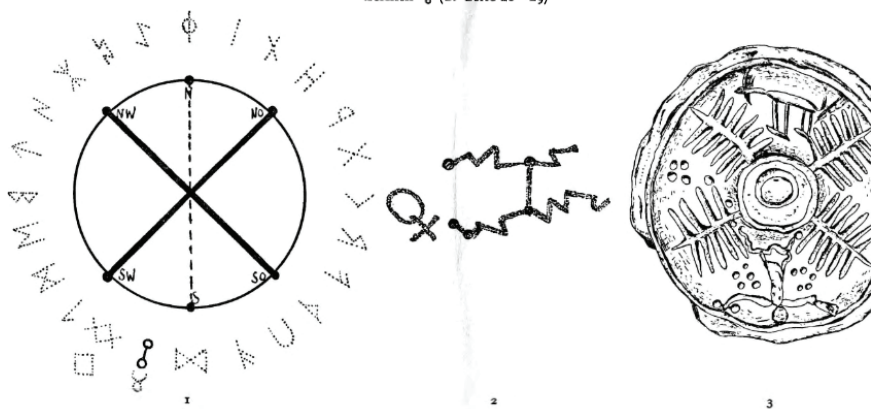
Symbol der gladiolusähnlichen Baumstängel-  
kahlen (16. Jährhundert)

✕ tuimach "zwei Menschen"

d.h. tuimach = tuisto "der Zweifache" (Name  
des Gottesordens bei Tacitus)

Y altindisch mach - "Mensch", "Mann"  
(Name des Gottesordens, des malen auf:  
des "Größe Wunderns".)

TAFEL VI  
 Der Gottessohn in den Wassern, in der Wintersonnenwende und das „Leben“-  
 Zeichen ☿ (S. Seite 28—29)





N  
Californi

pa  
st  
das



1  
Nord.-Amerika  
Californien  
Owens Valley



2

Mohave  
Desert



3

S. Amerika  
Brasilien  
Cachoeira do  
Ribeirão



4

N. Amerika  
Tulane Region  
Hospital  
Rock  
S. Gra



9



10



11



12

Arktis - Sibirien  
West-Sibirien  
Minussinsk, Jenissei



13



14

Atlantisch - Afrika  
Bamun - Schrift

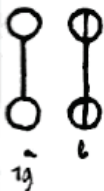


15



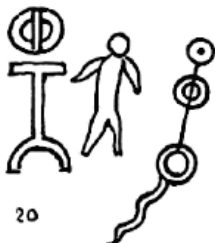
16

Kultsymbolik der nord-  
amerikanischen Indianer



19

usw.  
= "Leben und Tod"; "von  
oben und unten kommen";  
"den Geist sehen"

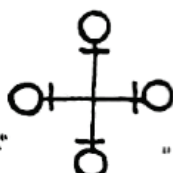


20



21

= nku  
"Leichnam"







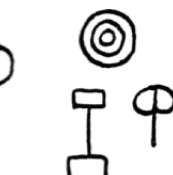





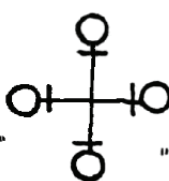

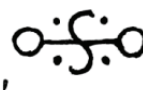





22

TABLE VII

Creation of the \$ sign from the „J

" ideogram Ø

S. Amerika Brasilien Mauritië-Cachoeira Rio Canary- Uaupès	Nord-Amerika S. Nevada Grapvine Canyon	S.W. Europa Frankreich Mard'Azil (Bued. ält. Steinzeit)	Arktisch- Eurasien Sibirien Am Tobit
			
3	4	5	6
S. Amerika Brasilien Cachoeira do Ribeirão	N. Amerika Tulare Region Hospital Rock	S. Nevada Grapvine Canyon	W. Nevada Yerington
			
7	8	14	15
S. Nevada Grapvine Canyon	S. Nevada Grapvine Canyon	Atlantisch-Afrika Bamun-Schrift	N. Amerika S. Nevada Grapvine Canyon
			
16	17	18	21
Vai-Schrift	N. Amerika S. Nevada Grapvine Canyon		
		= niku „Leichnam“	= lo „keimen“
			
22	23	24	25
= li „auf- wachsen“	= fu „Blüte, Blume“		



# TAFEL VIII

Zur Geschichte des  $\mathfrak{G}$  und  $\mathfrak{Z}$  Zeichens: „Das Leben ist“ aus Gott  $\mathfrak{M}$  und das Leben des Menschen  $\mathfrak{Y}$  ist wie ein Jahr  $\mathfrak{O}$  : I

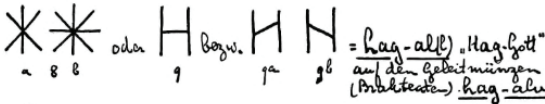
Die Formen der germanischen Runen:  
älter jünger



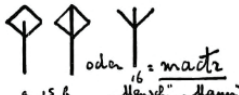
Name im Angelsächsischen  $\mathfrak{O}\mathfrak{F}$ -il (= alt.sächs.  $\mathfrak{O}\mathfrak{H}$ -il, alt.nord.  $\mathfrak{O}\mathfrak{F}$ -al usw.) aus „ut“, jünger  $\mathfrak{O}\mathfrak{T}$ - ( $\mathfrak{O}\mathfrak{H}$ -,  $\mathfrak{O}\mathfrak{F}$ -,  $\mathfrak{O}\mathfrak{H}$ -,  $\mathfrak{O}\mathfrak{F}$ -,  $\mathfrak{O}\mathfrak{H}$ -,  $\mathfrak{O}\mathfrak{F}$ -) = „aus“, „Atem“, „Leben“, „Nachkommenschaft“ und  $\mathfrak{I}\mathfrak{L}$ - oder  $\mathfrak{A}\mathfrak{L}$ - „Gott“ (atlantid)

$\mathfrak{I}\mathfrak{L}$ ,  $\mathfrak{A}\mathfrak{L}$  usw.)

Vol. der Namen der Rune  
nordisch, angel. südlich, allgerm. germanisch



Nordische Runen



Spanien  
Galicien  
(j. H. - alt. H. -)



(=  $\mathfrak{M}$  3 +  $\mathfrak{N}$  7)



=  $\mathfrak{S}\mathfrak{O}\mathfrak{L}$  „Sonne“, Wechselform zu

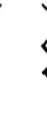
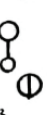


bzw.  $\mathfrak{S}$  usw. =  $\mathfrak{S}\mathfrak{I}\mathfrak{G}$  in der Schwurformel

Germanische  
Häusermarken  
Niederlande  
Deutschland  
(14. Jh.)



Californien  
Kettle Snake  
Canyon



allgerm. germanisch

a 8 b 9 10 11 12 13 14

Nordische Runen  
 Angelsächsische Runen  
 Spanisch  
 Galicisch  
 Keltisch  
 Iberisch  
 (italisch, keltisch, germanisch)

↑ ↑  
 oder "Maid", "Mann"  
 15 b  
 16  
 17  
 18  
 19  
 20  
 21  
 22  
 23  
 24

Spanien  
 Galicisch  
 (j. 5. J. - 8. J. n. J.)  
 Nordische  
 Runen  
 (= N. 3 + N. 7)  
 25  
 26  
 27  
 28  
 29  
 30  
 31  
 32  
 33  
 34  
 35 a b

↑ = Sig-Tyr  
 29  
 30  
 31  
 32  
 33  
 34  
 35 a b

↑ = T. T. T. Tyr  
 30  
 31  
 32  
 33  
 34  
 35 a b

↑ = T. T. T. Tyr  
 30  
 31  
 32  
 33  
 34  
 35 a b

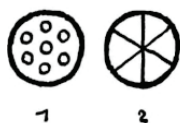
TAFEL IX

Zur Geschichte des 8 und 2 Zeichens: Das Leben ist „aus Gott“ \* und das Leben des  
ein Jahr. II

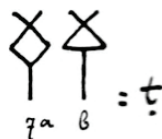
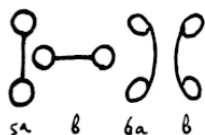
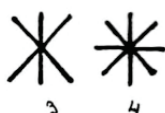
Orient

Alt-Arabien  
Kultsymbolik

Atlantische Linearschrift    Alt-Arabisch  
Alt-Thamudisch    Neu-Thamudisch    Libanisch



Gottessymbol  
(Elmuhaku)



Atlantische Küste Afrika's  
Vai-Neger    Bamum



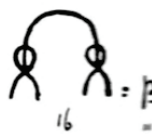
1 = fo, fu  
„Blüte“



14 „Zeichnam“



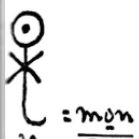
15 = oder und und =  
yuu „schwanger sein“



16 =

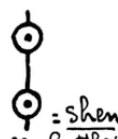
Bamum

Alt-Chinesische Schrift



20 = mon  
„Kind“

21 = pon  
„Kinder“  
„Leute“



22 = shen  
„Gottheit“



23 = hsüan  
„finster“



24 = ch'e  
„kein“, „Sporn“



25



26 = tsi  
„Kind“



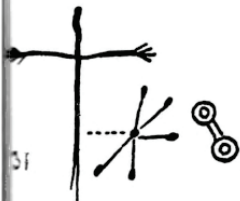
27

Nord-Amerika  
Kalifornien, Owens Valley

S. Nevada  
Grapevine Canyon

Nordamerikanische  
Indianer

Kalifornien  
Rattlesnake Canyon Owens Valley



32



33



34



35a b unv. =  
„Sehen und Tod“,  
„von oben und unten  
kommen“; „den Geist  
sehen“



36



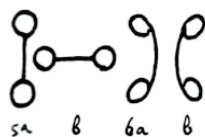
37



Zeichens: Das Leben ist „aus Gott“ \* und das Leben des „Menschen“ Ψ ist wie ein Jahr. II

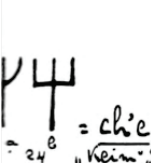
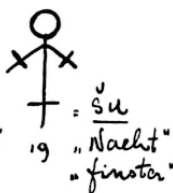
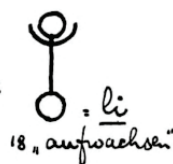
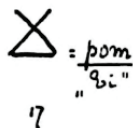
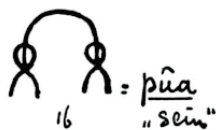
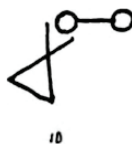
Lithjanisch

Nord-Afrika

Libyen (j.H. 31)  
Grab von Br. Regina





 $= \frac{t}{\cdot}$

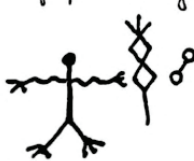


Californien  
Rattlesnake Canyon Owens Valley

S. Barbara County  
S. Antonio Riv.

S. Nevada  
Grapewine Canyon

Baja California  
El Oso Canyon



usw. =  
"Leben und Tod",  
oben und unten  
sein"; "den Geist

TAFEL X

Der Gottessohn und das ewige Leben

I. Der Gottessohn in der Wintersonnenwende, der seine Arme Senkende T usw., als Bringer des neuen Lebens.

Nord-Amerika

Californien, Owens Valley, Little Lake

W. Nevada  
Virginiality

Brit. Columbia  
Stine Creek

W. Nevada  
Yerington

Californien, Süd-Californien  
Owens Valley, Benton



1



2



3



4



5



6

S. Nevada  
Grapesvine Canyon

N.S. Californien  
Modoc lava beds

Utah  
Black Rock Springs

Californien  
Owens Valley  
Little Lake

Baja Californien  
San Luis



7



8



9



10



11

Brasilien  
Pedra Lavada

Rio Caiary  
Uaupës

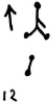
Spanien  
Cueva de los Seteros

Schweiz  
Wallis  
Salvan

Spanien  
Abri de las Viñas

Tajo Ame-  
zillo

Altirische  
Ogham-  
Schrift



12



13



14 a



14 b



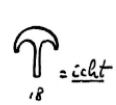
15



16



17



18

= Licht

et 0 1

et 0 1

et 0 1

et 0 1

7

8

9

10

11

12

13

14 a b

15

16

17

18

19

20

21

22 a b

23

24

25

26

27

28

29

TAFEL XI  
Mutter Erde: Die Furchenreihe

Nord-Amerika  
Californien: Santa Barbara  
County



Winnebago-Indianer  
Ornamente der  
Buckskin-Opfer

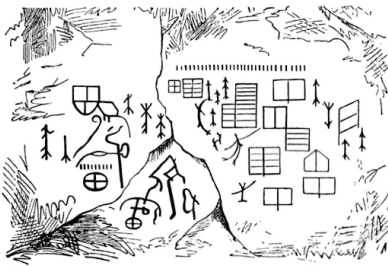
+ für den „Erdmacher“

||||| für die Mutter Erde.



2

Sibirien: Felszeichnung von Smolanka. Tischtisch



3

Süd-Amerika  
Brasilien  
Felszeichnung  
von Inhannun

Pyrenäen-Halbinsel  
Galicien.  
Sira d'os Morros  
Pontewedra



Schweden, Ostgotland  
Felszeichnungen von  
Himmelstadelund



Felszeichnung von  
Leonardsberg  
Norrköping

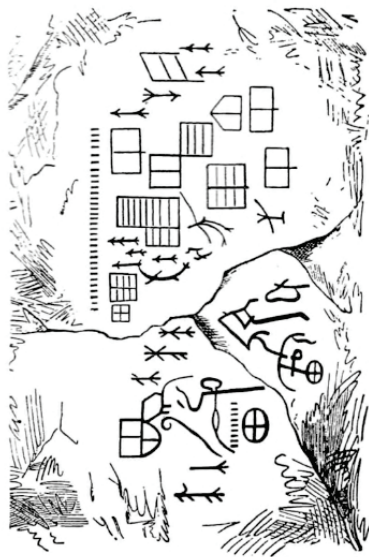


West-Sibirien: Felszeichnungen von Tischtisch, Smolanka, Tomsk, Buchtarmen und Buchtarminsk

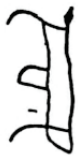


Wörter: vergewissung von Menschen, stören

Wörter: vergewissung  
Folgerzeichnungen von  
Himmelstadtland

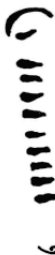


7



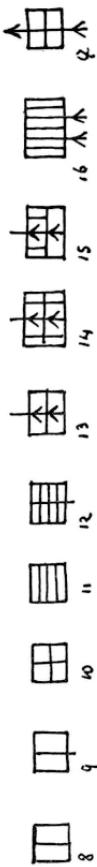
5

Folgerzeichnung von  
Sonnenberg  
Norköping

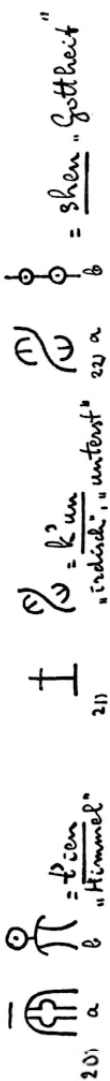
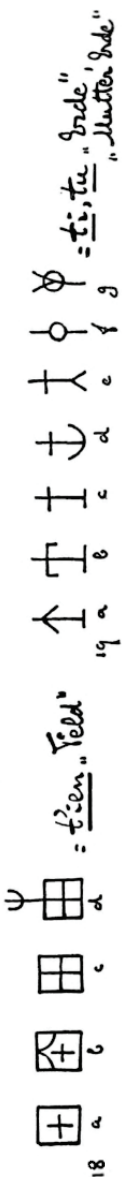


6

Wort-Schemen: Folgerzeichnungen von Irtisch, Imolaulea; Tomsk, Buchtama und Buchtarminsk



Urchaisch-Chemische Schrift





Mutter Erde und das Zeichen des gefurchten Ackerbeetes (S. Seite 43—44)

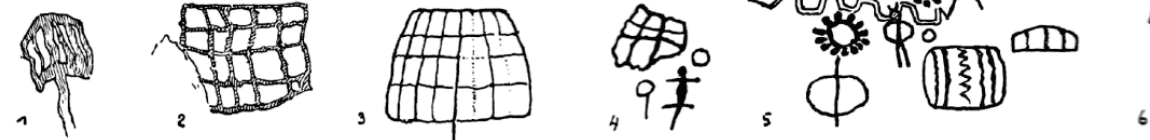




TABLE XIII  
fluttering earth: the atlantic ideogram of the furrowed field

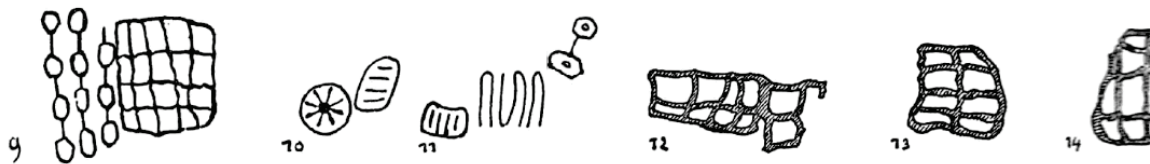
Nord-Amerika · Californien · Owens Valley  
Fish Springs Little Lake Bishop

Coro Springs S. Nevada, Grapevine Canyon Ca  
Ow

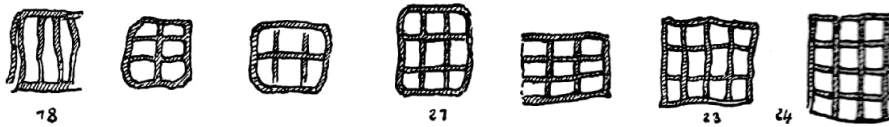


S. Nevada  
Grapevine Canyon

Irland (j. H. jt. - Steinzeit)  
Grabkammern v. Sliah. na. Calligle See-Alpen (Ligurisch)  
Lago di Meraviglie (Bronzezeit)

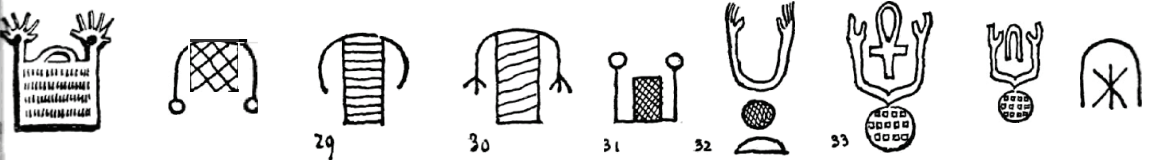


Pyrenäen - Halbinsel  
Portugal (jüngere Steinzeit)  
Dolmengebiet von Tras-os-Montes



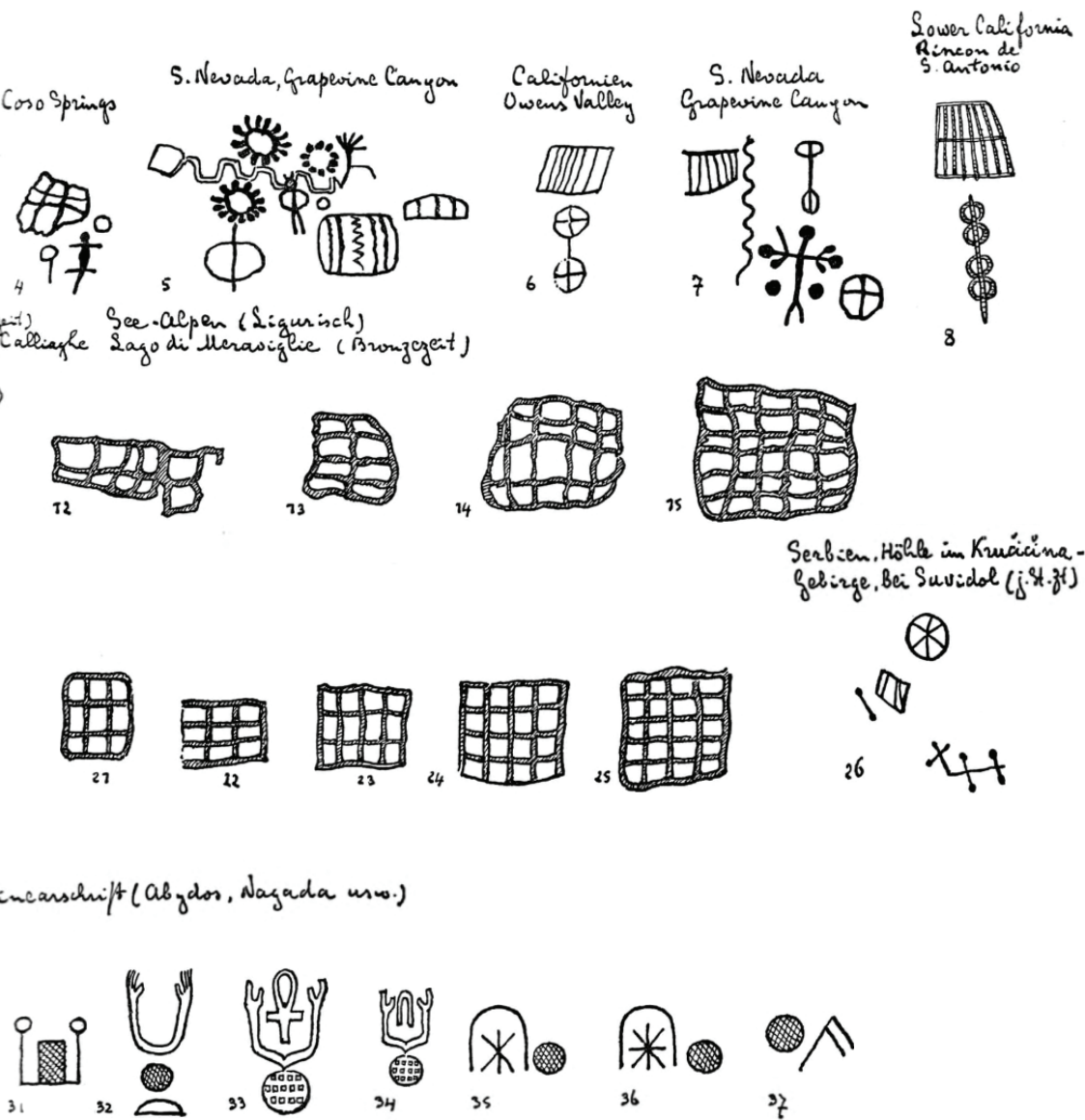
Lydien  
Kulturf. von  
Lygastera

dy



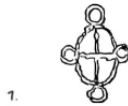
TAFEL XIII

Erde: Das atlantische Ideogramm des gefurchten Ackerbeetes



TAFEL XIV  
 Das Wende- oder Hakenkreuz („Odalskreuz“)  
 I. Zur Formengeschichte

Nord-Afrika (jüngere Steinzeit)  
 Sahara Atlas: Tadmek Tal

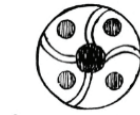
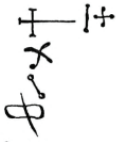


Irland (j. St. Zt.)  
 Stein von Clonfinlough  
 (Clonmanaise, Kings County)

Schweden  
 (j. St. Zt. - alt. Pr. Zt.)  
 Tunge

Vorderasien  
 Spinnwirtel von Troja

Nord-Afrika (j. St. Zt.)  
 Sahara-Atlas  
 Felszeichnung bei Taghit



Kreta: Siegelsteine  
 Platanos

Troja  
 Spinnwirtel

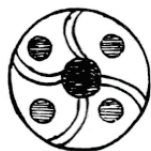
Altindische Münzen  
 gefunden bei Ujjain



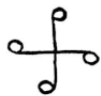
Nord-Afrika (j. St. 3+)  
Sahara-Atlas  
Feldzeichnung bei Taghit



5 Troja  
Spinwintel



Altindische Münzen  
gefunden bei Ujain



ay



1/2



2



31



2.

Galestina  
Felszeichnung in Gal-  
grotte von Khirbet-el-Lin

Archaisch-Chinesische Schrift



3



3

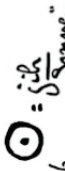


15 a



—  $c, d$

"zurückkehren"  
"umdrehen"



1. Diagram

TAFEL XV

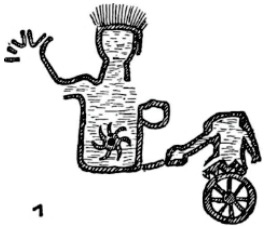
Das Wende- oder Hakenkreuz:

II. Der Gottessohn und das Wende- oder Hakenkreuz

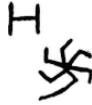
Nord-Amerika  
Californien, Santa Barbara Arizona  
region, Carriso rock Cliff Ranch

Kreta  
Siegelzylinder

Nord-Afrika (jüngere Steinzeit)  
Sahara-Atlas  
Dermel-Tal



1



2



3



4



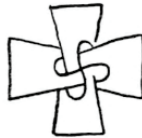
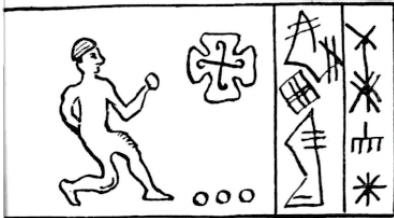
5

Summerischer Siegelzylinder

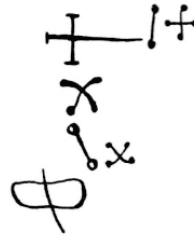
Schweden  
Runengrab-  
steine

Island (j. St. Zt.)  
Stein von Blomfinlough  
(Blomanoise, Kings Co.)

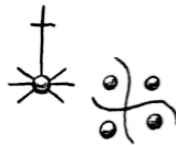
Troja  
Spinnwirtel



9



10



11

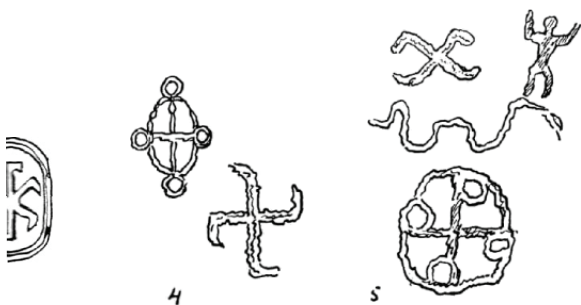
TABLE XV

The turning or swastika:

II. The Son of God and the Turning Cross fif

d. IL 'GW' "

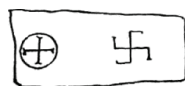
Nubien (jüngere Stei  
Abrahah Goll a j



Irland (j. St. Zt).  
Stein von Clongfinlough  
(Clochmanoise, Kings Co.)

Rom  
Vatikan

Katakomben





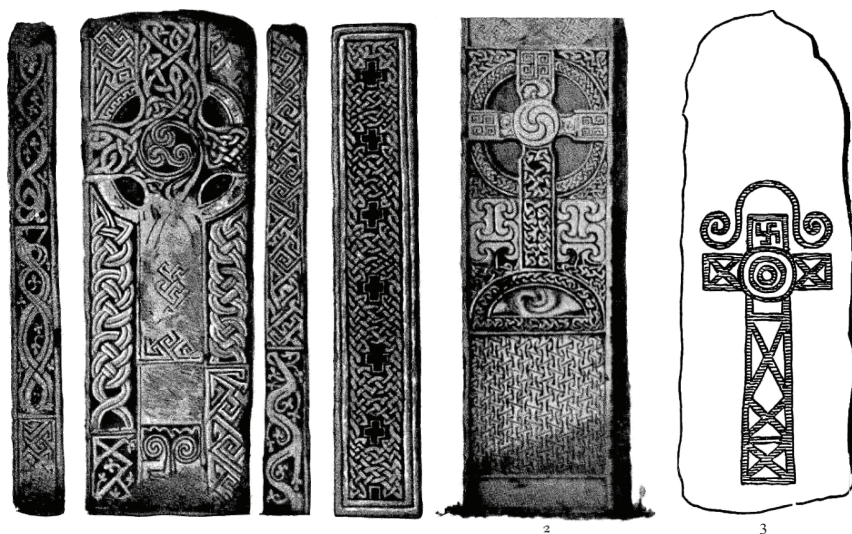


TABLE XVI Irish-Scottish cult or cross stones: The turning or swastika on the cross: 1.  
 z. Stone of Crieff or Trowan, Parish Strowan, Scotland  
 z. Stone of Farr, Parish I\*arr, Sutherlandshire, Scotland  
 3- Stone at St. Brigid's Spring, Cliffony, County Sligo, Ireland





TABLE XVII Irish-Scottish cult and cross stones: The turning  
or swastika on the cross. II.  
Cross of Killamery, County Kilkenny, Ireland



# European primitive religion and the Externsteine

Herman Wirth



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#### Sources of the illustrations Cover picture

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b, 37, 44

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Corrections

Page 2,12.line from top: "Heilsrätinnen" - read - "Heilrätinnen"

6,1./2.Z.V.O.: Volksaltglauben - 1st - Volksaltglaubens:

7,3./4.Z.v.o.: 1. - adult-being.

9,1u.Z.v.unten: echigen - 1. - eckigen.

1.Z.v.u.: Ty~~r~~. aett bis er als als - T<sup>a</sup>s aett,bis er als.

10,12.Z.v.o.: (fig.18-20) - 1st - (fig.22 a-b,23 a-b).

1.Z.v.u.: niederstiszen - 1. - niederstieszen.

11,6.Z.v.o.: p.129 - 1. - p.127 f.

14.Z.V.U.: Breathing posture - 1st - Arm posture.

12.6.Z.V.C.: Fig.5 - 1. - Fig.6.

13,3.Z.V.O.: sea kings - 1st - army kings.

5.Z.V.U.: Old Norse - 1, - Old Norse.

14,15.Z.v.o.: fig.J2 - 1. - fig.38 and p.82.

19,3-^v.u.: standing - 1st - standing.

2.6.V.U.: a cross - 1st - a cross.

20,10.a.v.u.: were - 1st - was. 19,14.Z-v.o.:

Baarham - 1st - Dearham. 20,Z.5 v.o.:

predecéssors - 1st - predecessors.

9.Z.V.U.: Text fig.2 - 1st - Text fig.3.

8.Z.V.U.: Text fig. 3 - 1. - Text fig. 2.

Fig.13 a - 1, - Fig.14 a.

22,8.Z.v.u.; pre-July month - 1st - July

month. 25,8.Z.v.u.: Fig.47 - 1st - ?bb.41.

27,9.Z.V.O.: Textabb. 2-3 -1. - Textabb, 2-3. 28,1.Z.v.u.:

angelic-saxon - 1st - angelic-saxon. 31,Numbering of the  
text illustration: 1 - 2a/2b - 3 - 4.

12.Z.V.U.: P. - 1. P.85.

33,1./2.Z.v.o.: power of inspiration, .

34,12.Z.v.o.: Dreisproszlicht - see - Textabb.p.66.

36,1.Z,v.c.: in dem - 1. - in den.

38,7.Z.v.o.: al hihabe - 1. - al bihabe.

39.8.ž.v.o.: fig.26 - 1st - fig.21.

Note,1.Z.v,u.: p.133-134 - 1. - p.131-132.

40,7.n.v.o.: Mother arde - 1st - Mother-earth.

42,6./5.Z.v.u.: "sown" - 1st - "sown".

Religion.

44,14.Z.V.O.: Groszsteln-Religion - 1. - Groszsteingräber-

45,13"^^v.u.: Walhalls-Odins-ulauben - 1. - Walhall-udin-.

Page 48,5-Z.v.o.: Noel - 1st - Noel , "  
 49.2.Z.v.o.: p.129 - 1. - 8.127.  
 48,1J.Z.v.o.: ofernäpfchen - 1st - Opferäpfchen.  
 50,13.Z.v.o.: in a swastika - in a swastika. 56,7.Z.v.u.:  
 gereuzten - 1. - kreuzten.  
 58.5-/6.Z.v.o.: Text fig. 9 - 1. - Text fig. p. 55.  
 59.10.Z.-v.u. : front - 1st - from.  
 5.Z.V.U.: Tectabb. - 1st - Text illus. S.64 +)  
 65,11.Z.v.o. ; nuns - 1st - noun.  
 1.Z.v.u.: child of God. - 1 - the child of God,  
 69,7.Z.v.o.: (cf. text illustration below p.1ju).  
 66, numbering text illustration:1)kuszsohlen,2; Sonne,5;  
 3) large Od-sign,4)Swinging barge,5; Bocken etc 73,9-  
 Z.v.o.: (p.55;.  
 76,1.Z.v.o.: (see p.26;.  
 2.Z.v.o.: with the 1 character. <sup>++t)</sup>  
 77,1.Z.v.u.: Kerstenberg - 1st - Kersterberg,Kasterberg, - =burg.  
 79.3.Z.v.o.: (fig.40) - 1st - (fig.39b).  
 81.13.Z.v.u.: (fig.41; - 1. - (fig.4u).  
 4.Z.V.U.: (Fig.40) - 1st - (Fig.39b).  
 86.13.Z.v.o.: (fig.44; - 1. - (fig.43;.  
 9.Z.V.U. : (Fig.45) - 1st - (Fig.44).  
 87,1.Z.v.u.: the "mothers" wear the same bonnets, .  
 99,4.Z.v.o.: Nanni - 1. - Nanna. 3.96 ++)  
 101,7- Z. v.o. : zua| j^ - allegory.  
 103,9.Z.v.o.: Hyndali~~ed~~ - 1st - Hyndla song.  
 12.Z.V.U.: strengthen - 1st - strengthen.  
 104.2.Z.v.0.: s.Supplement p.129.  
 112,9.Z.v,u.: southeast European - 1st - southeast European.  
 116.9.Z.v.o.: Schmoke - 1st - Schmökel.  
 110.13.Z.v.u.: If - 1<sub>u</sub> - When.  
 118.3.Z.v.o.: cf.p.131 - 1. - cf.p.129.  
 120,16.Z.v.o.: Ur-Nische-Geabfels - Ur-Nische-Grabfels.  
 127,1.Z.v.o.: Supplement to 3.10-11.  
 11.Z.v.u.: perspektiver - 1. - perspektivischer.  
 129,8,Z.v.o.: Supplement to p.118 - Supplement to pp.117-118.  
 +) 64.2.Z.v.o.: Fig.40 -1.-39 b.  
 ++) 96,10.z.v.0-: Detached - 1st - Detached.  
 +++) 3.70,6. z.v.0. : "8 " -1- " " gesus"



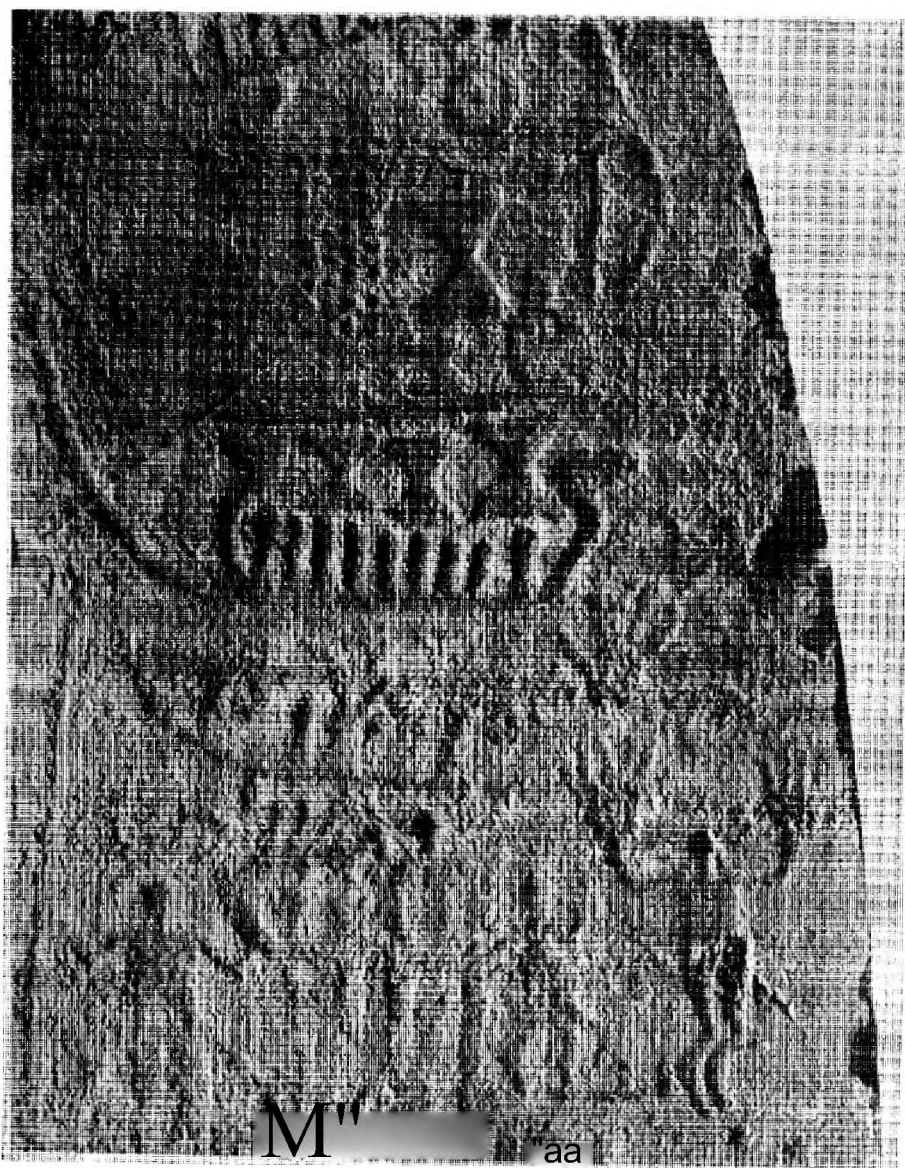
## MOTHERSTONE

This "New Externsteine Guide" is a brief presentation of the results of research from the two-volume work by Prof .Di?.Herman Wirth Roeper Bosch, "Europäische Urreligion und die Externsteine" (EUE): - see book advertisement at the end of this issue. The publication of this work on monuments and sources has so far been delayed by various circumstances and is not expected until the beginning of next year, which is why the Board of the European Collection for Prehistoric Community Studies feels obliged to publish this booklet in advance - in fulfilment of a widespread wish for a guide that meets the requirements of recent research results and findings based on modern research methods.

The intellectual history of an occidental monument such as the Externsteine could not be analysed by the specialist disciplines involved to date because, in view of the findings, only the history of primitive religion as the primal history of symbols is responsible for this. It was therefore reserved for them to rediscover the "Eccestan" - "mother stone" - in the heart of Germany as the "heart and head" site of the Occident in the literal sense. a central, all-European sanctuary of the üroszsteingrab religion has been discovered, which once radiated far into the Old World as far as the Middle East and the Orient. The decisive significance of the consequences of this new, more accessible view of history for today's total human crisis, especially the Western one, cannot be foreseen.

At this point, the researcher Herman Wirth honours the memory of his friend Rudolf Schönlau, a photographer from Horn who was deeply loyal to his homeland and who did not live to see the spiritual rediscovery of his beloved Externsteine. Rudolf Schönlau and his father - also a photographer in Horn - were the discoverers of the arm-pair symbol in the grotto of the Externsteine at Christmas 1925, and this guide contains some of his many beautiful photographs of the Externsteine, which can be obtained from the Horn photographic workshop run by his son.

Dr Joachim Weitzsäcker 2nd Chairman of  
the "Europäische Sammlung für  
Urgemeinschaft&fskund" e.V.



The upper part of the Bräcke-Lökebacken rock, which belongs to the cult circle of the DisÅsen "Disenberg" in southern Bohuslän (.Sweden!), with symbolism of the Eccestan "Mother Stone", the Externsteine (cf.pp.127-129): the Divine Mother and the three "Mothers".

✧ with the symbol of the hand giving "health and salvation" underneath the year of birth (cf.pp.10-12 and Fig.6).early 2nd millennium BC.

MARGARETE WIRTH R.B.-SCHMITT

the most loyal companion of a  
working life  
and a life's work



The upper part of the Bräcke-Lökebacken rock, which belongs to the cult circle of the DisÅsen "Disenberg" in southern Bohuslän (Sweden), with symbolism of the Eccestan "Mother Stone", the Externsteine (cf. pp. 127-129): the Divine Mother and the three "Mothers".



with the symbol of the hand giving "health and salvation" underneath the year of birth  
(cf.pp.10-12 and Fig.6).early 2nd millennium BC.

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Kn I historical.

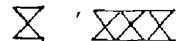
iirgcwaltige forces from the earth's interior had once pressed up and tilted up the mighty itming sandstone slab. Millions of years of changing climatic ages up to the last ice age had furrowed and fissured this plate. By the time the melting waters, wind and weathering had carved out the massive, defiant rock towers, which suddenly rise thirty metres above the flat earth like a weir and guard on the edge of the Teutoburg Forest. The small Wiembecke at their feet, which is so quiet today, must have been a raging torrent. It may have worked its way through the crevices of the first rock, the "Großer Externstein", and carved out a cave with a swirl hole. Of the former chain of rock towers, we can now only see the first four rocks (Fig. 1). The others are hidden from our view by the wooded knick hagen in which they are deeply submerged.

The name "Externsteine": the "mother", "mother stone".

The name of the "Externsteine" has its origins in Ingvæonian (Anglo-Frisian), i.e. in the language used in the Germanic period.

of the Externsteine - before the invasion of the Saxons (from J.Jahrh. a.Ztr.),  eccestan "Mutterstein" was spoken.

probably also eccanstan "mother stone". Ecce Ab phonetic form of acca (akka), is an ancient, pre-European (pre-Indo-European) word for "mother", the divine primordial and universal mother. In the later Stone Age, the time of the great stone graves, the burial houses of a farming population, she becomes the "earth mother" and is represented by the stylised symbol of a woman, like her "three mothers".



the akka's, those about the past, (re)becoming and who shall, future of all life of man, animal and plant, according to the great divine all-order of eternal return

watch.

The Westphalian-Dutch name ekster, High German elster, refers to the black and white bird that was held by the church in the Middle Ages as a witch bird, just like the tradition of the "three mothers" of the "Frauenberge", "Maidenberge", "Magdeburgen" etc. as witches.

Until the 19th century, popular belief, especially in southern Germany and the Alps, preserved the memory of those three women, the "saviours", who lived in a tower on the mountain and were cursed.

The tower would have sunk. Only at holy times (on the consecration nights) did they shine with light again. One would be dressed in black, the other in half black, half white, the third in white.

In the 13th century (the sadistic Konrad von Marburg), the "three women" were elevated to the status of saints by the church with their old official names as St Einbede, St Warbede and St Wil(l)bede, and the old popular beliefs were thus brought into line and subordinated by the church.

European primal religion - The "God of the Cross" of the fourth rock and the year of the Son of Heaven and Earth.

The great, unique significance of the Externsteine as the occidental "main cult site" in the later Stone Age,

of the megalithic period, is characterised by the natural formation of the "Kreuz-

on the fourth rock. Since the meltwater  
the last ice age (after 10,000 B.C.), must be  
.; have already stood there, - a flat work, shaped ois boulders  
outlined by fissures (Fig. 2), which looks like an iH slalt with  
(upper) arms spread out crosswise.  
. "sooty head (Fig. 3), which despite extensive weathering is still  
i bears recognisable traces of former processing (forehead ring, eyes,  
mouth) is tilted onto the right shoulder. The body, with  
d. iti Hole ("wound") in the right side of the ribcage, tapers  
further and further into the legs, the feet of which are formed by  
the rock sok- i - .- L.

The "God of the Cross" is a main motif of the symbolism of the  
Western megalithic tombs - i.e. megalithic tomb religion, which  
developed as a cosmic myth from the ancestral religion of the last  
His period of Southwest Europe (Aurignacian - Magdalenian). And  
just as this cosmic primal religion of Western Europe, the world  
view of the Ice Age hunters with the Aurignac culture, had spread  
eastwards as a world religion through the northern Eurasian region  
(from 40,000 BC), its daughter religion, the megalithic tomb  
religion, also spread eastwards.  
as the second occidental high and world religion to the east, now  
through the Mediterranean region, including North Africa to the  
Orient, Canaan - Arabia. Since the 3rd millennium BC, the symbolism  
of the Western megalithic religion has united the Occident and the  
Orient into a single religious entity. The Ur-Semitic religion of  
the Heavenly Father, the Divine Mother and Earth Mother and the Son  
of God is the original religion of the Occident, whose main place of  
worship was the Externsteine. As an Indo-Germanic, Indo-European  
super

It is only preserved in literature in the oldest layer of the Rigveda, i.e. the "Song", "Hymn Veda", which is the oldest of the ancient Indian Vedas (before 2,000 BC). There we are still told - as a sacred tradition of the former northern homeland - of Agni, the "child", "son" of the "heavenly father" and the "earthly mother", as well as of the trinity of his year as Mitra-Agni-Varuna, in which he travelled the circle of the year with the sun with "three steps", through "three places",

"abiding" (celestial regions, regions, the seasons) to the divine order (rta). In order to finally enter the water (world ocean) in the west and sink into the sleep of death transformation in the south, in the womb of the earth mother, and

in the twelfth of the winter solstice, the winter solstice, in the three holy nights, the Ekāstakās, to be reborn, He carries with him the souls of the deceased who had been rtavan, "after the rta", right custom. They are brought by him as soul guides on the "north path", the "heaven", "gods' path", into the soul house in the third upper heaven and are led back into the womb of the earth mother on the "ancestor", "father path", for rebirth - like himself.

In the West, we lack the primal religious tradition as a literary monument, such as the hymns of the ancient Indian Rigveda, because the Indo-European, Indo-Germanic primal religion - like the Rigveda - was purely oral. And because this folk primal religion was completely tiberialised by the belief in the gods of the army kings and transformed for the purpose of domination. This new miracle of the peoples' belief in a personal god of protection and guidance is always a descent, a decline from the heights of the

1.1 clinical folk religion. This is what the Roman historian Tacitus tells us in his beautiful little book about Germania,

(c. 90 A.D.) that the Germanic tribes still wrote in "old songs" (narmina antiqua) - for them the only way of recording history.

- Ium tradition - glorified the Son of Heaven Tuisco, who was born of the earth mother (terra mater). From him

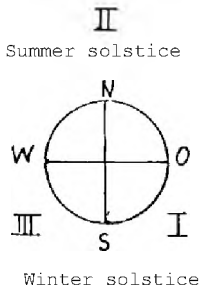
Lamme the "man" (Mannus), as the ancestor of the three great Germanic peoples, Ingwäonen, Istwäonen and Herminonen. In the later chapter 9 he then reports on the new god cults of the Germanic migration of peoples, the personal protective and spiritual gods of the kings of the armies and their warriors' unions, such as Wodan, Old Norse Odin, whom he equates with the Roman Mercurius, and Donar-Thor, whom he makes Juppiter, the "highest god" (D.O.M.). These are the gods that we find in the literary tradition of North Germania a thousand years later in the "Edda", which was written in Iceland,

a collection of mythical poems from the army kings of the late Viking Age. There is little or nothing left of the original religious tradition, or it is completely distorted and obscured. Only where a woman, the seeress (völva) is depicted speaking, do we still have a fragmentary tradition of the original religion, the "faith from ancient times" (tráa l forneskio). Thus in Hyndla song 43, where the echo of the "old songs" from Tacitus' time finally reaches us: "One was born more than all/he was honoured by the <sup>megin</sup> of the earth/as ruler, they say, he was the most learned/through kinship sipped to mankind as a whole".

+) megin, the same word as in our ver-"like", denotes the supernatural "power", "might", "strength", also in humans as mátt ok megin, "power and ability".

Not from the Edda, but from the customs of the folk old beliefs of the Nordic peasantry, from the calendrical cult symbolism of the calendar rune series of their notched disc and notched stick calendars, we still receive the knowledge of the year of the son of heaven and earth from the time of the ancestors of the great stone graves and their consecration rock carvings. It is the same story as the ancient Indian Rigveda handed down more than three and a half millennia ago:

	Name of the sky- sky- world- year and son of earth area	area	time
I	ancient Indian mitre Old Germanic Frey (Fr/y, Fro)	East	air Frühling
II	ancient Indian Agni Old Germanic Hagall, Heimdal(1)	north	sky Summer
III	ancient Indian Varuna Old Germanic Tyr	West	water Winter



These three cardinal points (aettir) of the year of the Son of Heaven and Earth are still called in the Old Icelandic tradition:

I Fr^ys aett "Heavenly region of the Lord",

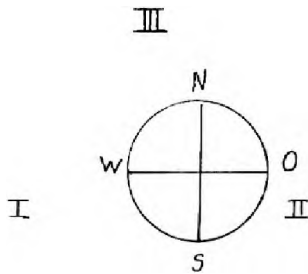
II Hagall's aett "celestial region of the Allumhegers",

III T^s aett "God's direction".

The calendar year rune series was incorporated into these three aettir. and each of these three aettir began with the relevant god rune Frey (Fr/y), respectively

⚡ Hagall and Tyr N ✖ ↑

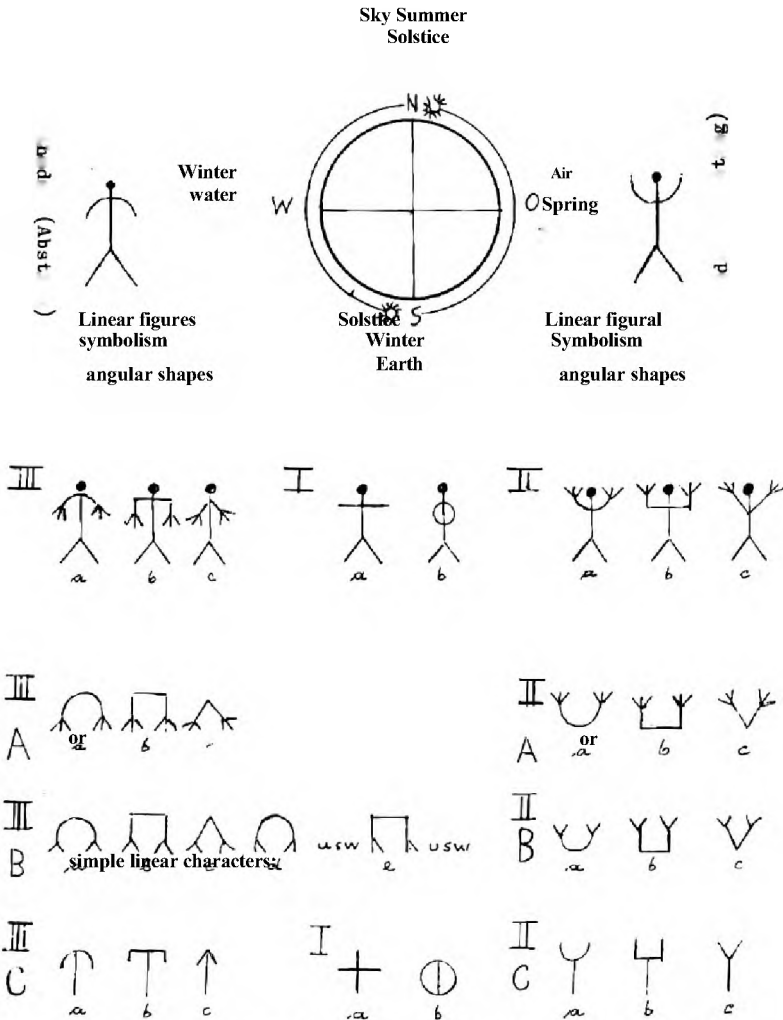
In addition to this division of the year, which according to the universal order was also the "three aettir" "gender" division of human life as fahr - I spring = childhood, youth; II summer = adulthood, maturity; III winter = old age -, there was also the division of the year, counting according to the seasons, which began with winter.



began: I Winter, II Spring, III Sommer, which is also recorded in the Prose Edda, no longer understood by Snorri, as I Hår "High", II Jafnhar "Equal High" , Ebenhoch" and III Thridhi "Third". This trinity







of the year is preserved in the Nordic rock carvings of the Great Stone Tomb religion, especially from Bohuslän (Sweden) and Kalleby-Langemyr, as well as in later visualisations (decorative clasp from Ginge, Hailand, etc.). It is extremely important for us because in North Germanic tradition the Externsteine are called the "Hall of Hår" (Håva holl). This gives us a clear indication that the Externsteine were the special place of worship of the third or winter part of the year of the Son of Heaven and Earth, the T,fs aett, "God's heavenly direction". This third part of the year is the most sacred, highest part of the cult year of the Great Stone Tomb religion. The calendar cult symbolism of the Great Stone Tomb religion represents - from the Occident to the Orient - the Son of Heaven and the Son of God.

Earth in the trinity of his vintage uniformly with following symbolic arm position: "Ascent" (anodos) - as Lord of Spring, the Wicdergerbornc, Wicdererwecker, -




The symbolic arm postures of the Son of Heaven and Earth in his year in the megalithic, megalithic religion.



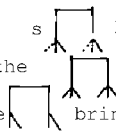
with arms raised and three-part hands: as Lord of the Som-  
 ui' ,i with upper arms outstretched crosswise and raised large i'"  
 ii hands, the giver of the harvest blessing, "descent" (kathodos)  
 ils Lord of Winter, with lowered arms, pierced in the side by a  
 spear iH'r) or arrow; then - as "Cross-  
 ld.", with arms outstretched crosswise, symbolising the fully-  
 udcten, accomplished  vintage. In the ingwwoonian  
 u Anglo-Saxon) calendar rune tradition, the   
 "rcuz" still retains the meaning of "year" (gear, ger), and  
 the "God of the Cross" or his cross appears as  +   
 in the symbolism of the Great Stone Tomb religion from the North  
 Sea to Canaan - Altarabia. How the linear-figurative symbolism of  
 the Son of Heaven and the Son of Earth is uniformly reproduced:  
 ft I l e myths are symbolic interpretations. When the son of heaven and  
 earth  
 When the "man of the year" arrived in the west, at the place where  
 the night is now longer than the light of day (Old Norse "midnight",  
 "mid-world place"), this was interpreted in the parable that he had  
 descended from heaven, from "God" to "man", had become mortal. And  
 from the echoing cry (carving of wood) of his symbolisation as the one  
 with the holy  
 lowered arms (lllc) and the corresponding linear symbol (llic)  
 ↑ as a ger (spear) or arrowhead, the myth arose that  
 r - when he had reached the mid-time, mid-world place on the  
 evening side of the year, would be wounded by this ger, this arrow:  
 "he " - as it still says in the "Sayings of Hår" , the High One  
 (138). The stab in  
 <lic side is the symbol of the Son of Heaven and Earth in the  
 "God of Heaven", de  T^s aett until he is   
 recognised as

"God of the Cross" has completed the vintage.

A second lesson can be learnt from observing this symbolism of the megalithic tomb religion: in addition to the three-part hand of the divine arm pair, the two-part hand also appears as an alternating form.

ge (III B - II B). The latter has the special meaning of "light bearer", "bringer of light", in Anglo-Saxon as 



etc. cén "Kien", "Kienfackel", "light". In the small mother cave of the Externsteine, this is in such a way that the right half of the hands of the

was drilled. The pair of arms of the 


This symbolism, that the Son of God, the Saviour



The fact that the "cave" has a 3-part and 2-part hand has been preserved in the Ingwaenian area for over two millennia, from the rock carving age (2nd millennium BC) to the coin and bracteate period (2nd millennium AD) (see EUE).



As an example of this symbolism, in connection with the export stones, the year depiction of Bräcke- Lökebacken (South Bohuslän) is cited here, from the beginning of the 2nd millennium BC (fig. 6). It belongs to the cult district Bes Disåsen "Disenberg" near Brastad. The name "Disen", Old Norse disir, also called nornir "Norns", Old High German idisi, Old Indian (Rigveda) dhisanās, is the name for the ancient Indo-Germanic "three divine women". The meaning is "the knowing ones". The "Disenberg" of southern Bohuslän must have been a daughter foundation of the "Eccestan", the Externsteine from the time of the onslaught of the "battle-axe people" from south-eastern Europe, who also conquered the "Eccestan" and found the seeress in the "Halle of the "Här" three times with spears and burned


(Vol. 21). Above the vintage depiction of Bräcke-Lökebacken, the Divine Mother appears as an Advent symbol  the akka, with her three akkar, "three mothers"  - the emblem of Eccestan according to the Old Viking (Anglo-Saxon) tradition. Nowhere else in the north is this group of signs to be found in the rock paintings! (see addendum p. 129).


The year is depicted here as a horizontal display in the plane, that of the runic calendar bars, two ships symbolise the halves of the year, the descent and ascent, respectively the departure and ascent of the Son of Heaven and Earth. The Great Cairn builders of the North Sea region were a seafaring people. The year begins with winter: on the left is the Son of God as Lord of the "God's heavenly direction", of winter,


T<sup>^</sup>r  with the Ger (spear (=↑) in one hand and a branch the other hand, namely with angled

breathing posture. As the Anglo-Saxon rune poem still notes, the  rune is synonymous with the  "god" - the "God".

Rune. Its original meaning was "man". This "god-man" is by a line to the  grave house behind the right stem, to it. The "god" who has become "man" must enter the  tomb house, must die. The restored old sequence of signs of the T<sup>^</sup>s aett, the winter part of the Anglo-Saxon runic poem,

Despite Christian reworking, the original, primordially religious meaning of  man "human being" as a symbol of mortal life remains intact.

people who are destined to die and of e<sub>z</sub> ; "grave",

"grave house" can still be clearly recogni:  ("man") is

dear in the joy of his companionship/but each one will leave the other/for the Lord wants by his decision/the miserable

Delivering flesh to the earth/

☐ ("Grave") is hated by the heroes/ when inexorably the flesh  
begins to cool/ the body and the earth turns pale to the bed.

Leaves fall/ clans go

iahin/ Vows dissolve/

In the vintage depiction by Bräcke-Lökebacken (Fig. 5), 'the  
↑ 'God" who has become "man" ↑ enters the ☐ tomb  
in. This ☐ grave is the "mother house". Directly there  
The Divine Mother appears below, between the two ships, here in  
physical form. Otherwise, the symbolism of the

Great Stone Tomb religion this tomb, mother house as , ☒  
i.e. ☐ with the ☒ Divine Mother inside. And the Germanic  
runic script still has ☐ and ☒ as an alternation.  
The name ing, i.e. one of the names of the divine mother and earth  
mother, has been preserved in Norse. The son of heaven and earth  
has therefore also been preserved in Old Norse as Ingunar Freyr  
"Frey (Lord), son of Ingun".

In Bräcke-Lökebacken's yearly division, the reborn child of God,  
the Frey (Fr/y), the Lord of Spring, detaches himself from the side  
of the Earth Mother Ingun with his three-part hand raised and enters  
the ship of ascension, at the end of which he stands as Lord of  
Summer and "Year God" with his hands outstretched and giving great  
blessings. Agni's hands are also recorded in the Rigveda. And in the  
old Icelandic and old Norwegian calendar rune poem it says  
accordingly of the midsummer "year" rune: "Is man's happiness and  
good summer and fully ripe field". - "I say that Frode was generous".  
Frode, the "wise man" or the  
"filled with power", is a surname of Frey (Fr/y).

Two millennia after the Bräcke-Löken rock painting, this "belief from ancient times" is still very much alive in the Ingwäon region, despite the new belief in gods of the migrating sea kings.

gc - still just as alive. The "Franconian" gravestone from Mosdkern (fig. 9) shows the Son of Heaven and Earth with his arms lowered as if standing in a gate, about to descend into the motherhouse. And a bronze cult image by Fröhov (fig. 10) (Univ. Oldsaksamling Oslo) in Øvre Romerikes

Kogderi, Norway (2nd/3rd century AD) in a cremation grave, in a place that still bears the name of the Mother Goddess, the Earth Mother, the Freya Ingun, as Fröhov (Fröhof),

- shows the young god with his upper arms outstretched. The raised forearms are broken off, but a fragment of the right one is still preserved. To find out who he is, we only need to look in the rock carving area of Østfold, the Fort

The man is seen at the Solberg, "Sun Mountain", near Skjeberg, holding the degree hoe T and the sun in his upraised hands. In the rock carving of Alkerød, mountain there,

Solberg Alkerød

he is still fully immersed in the religious

Spiritualisation is depicted as the




symbol , the sun

way of the "power from above", the "inspiration" that he embodies, Old Norse od.














"Soulfulness" in the Old Norse also Od and as donor year and soulfulness in the turn of life, at the end of the T's aett, Odin. Each solar circle of the sign is defined as a year circle. Thus the Son of God strides across the hearty fields, a symbol with two legs, which is placed in the raised

hands carrying the hook hoe. In the Germanic peoples' wall, the this Odin, gehurt, the son of giver of soul to the again and the heaven earth, from the army kings scalden, with the removal of the old sky god Tiwaz, was made the new All-Father, the father of armies and whales, the king- and warrior defence and Escort god with the heavenly warrior drinking hall Valhalla, represents a complete socio-religious break. which is associated with the

The  degree hoe and the  hook hoe of the sky and Son of Earth as the Lord of Spring, who brings reanimation, reawakening of seed and sowing, appear in exactly the same way on the top of the "primeval" niche-rock tomb at the foot of the Gro Externstein, also as an annual cross  (Fig. 32).





The Lightbringer of Fr<sup>h</sup>hof, the Fr/Sy with the sun and the field hoe in his upraised hands, bears a runic inscription at the bottom of his doublet. The signs here do not yet represent the new runic letters, but the old word runes, names of the calendar symbols.


The third character  of these word runes inscription    is a binding rune, the resolution of which as   or   in Ingwäonian  lagu "law" "Articles  cén "light",  sigil, söl, "sun" - are called of

Associatio

n",



would. The whole symbolic inscription says:



"God", "son of Ingun", (bring) according to the law  ing  ace of the sun  ' The year of the Son of God happens  the light lagu, according to the "law", just as it is said in the Rigveda of Agni that he goes his year according to the dharma, the "law". And it is only in the folkloric customs of the Swedish rural runic staff calendars of the 16th-17th century that we know the meaning of

 as lag "law" and landzrätt "national law",

The hoe was once the divine emblem of sovereignty, the symbol of law. The hoe was once the divine symbol of sovereignty, the symbol of law, the symbol of divine order in the primitive farming community of the Great Stone Age.

And the son of heaven and earth, who enters the "mother house" and rises again from it as the bringer, spender of light and life

Ingunar  "Frey (Lord) Ingun-son" or  "Ingunar ass "God Ingun-son"

had been called. We will see these two runes at the beginning of his year,  "God" and  "Lord" in the "mother house", in the small mother cave of the "Eccestan".

'derfinden.

#### Externsteine guided tour

After this introduction, we can into the direct external stone guidance, into the contemplation of what still remains and is recognisable.

The fourth rock. The cult year at "Eccestan" began with the fourth rock, with the "God of the Cross", who is wounded in the side by the ger (spear), arrow (fig. 2). That he is the "god" (Tyr) who at the end of his year, before the "Mother's Night" and "Mother's Night", was called Uli, the (year's) "turner" (in the Edda the god of winter) and Od(in) "Beseelung", "Beseeler", "Besee lungs-Geber", we know from those Danish golden coins of the 5th century AD. In terms of cult calendars, we are therefore in the winter part of the year of the Son of Heaven and Earth, in the T^s aett of the "God-celestial direction".

We learnt that this part of the vintage of the Himmel- and son of the earth in the Edda as the "Hall of Har", the "High One",

name for the Externsteine. In the Edda there are also the Hávamál "sayings of Har", the "high one". These sayings contain wisdom, mostly of everyday life and also lowly things. The fact that they are attributed to Hår, the "High One", shows that the Son of Heaven and Earth was an ethical god, the refuge of all those "who are of right behaviour" (Gylf.3). The most important part of the Hávamál for our guidance is the fragment of a ritual text of a liturgy for a ritual act (verses 138-141 and addendum 145) recited by the priestess as cult spokeswoman. We owe the fact that this fragment has been preserved to Norse travellers to the "Hall of Har". One of them reports (111) on the beginning of these acts of consecration: "It is time to speak

I sat and was silent, I sat and pondered, I heard the sayings of Har / By the hall of Har, in the hall of Har I heard them said thus" -

#### Third and second rock

We pass the third rock with the long stone bench at its base. foot (Fig. 7). This may have once been the site of the "judgement by the stones" and we know from Roman times that the Germanic "mothers" were the guardians of the law, the "mothers of the banqueting place", the place of judgement, the field of judgement, etc. The stone pulpit (Fig. B) stands immediately to the right at the foot of the second rock. The partial destruction of its steps indicates that it was considered by the Roman-Franconian conquerors to belong to the "pagan" cult. This is therefore the "cult rock chair" (thulur stoll) from which a goddess cult speaker (thulr) never spoke at the Eccestan, but the seeress (völva), the Dise, the Norrie of the old faith. According to the



Hávamál would have spoken them "at and in the hall of Har" as follows:

A "an der Halle Hars", from the "orator's chair" of the stone pulpit:

(138) loh knows that I hung on the windy tree / for nine nights /  
wounded by the ger, consecrated to Odin / I myself / on  
that tree of which no one knows / from which root it grew  
/

(139) For bread they handed me over, not for the horn / I bowed  
down / took up the runes, took them groaning / then I fell  
down.


B "in the Hall of Hars", in the grotto, the small and large "mother cave"  
of the "Eccestan":

(140, 3-4) and drank a drink of the most expensive mead / moistened with  
the water of salvation /

(141) I began to prosper and become wise / to grow and be well /  
word led me from word to word / work led me from work to  
work /

(Addendum 145) Thus Thund carved for the guidance of the peoples /  
there he rose again / where he returned /

The "windy tree" refers to the tree of the year and the world in  
the month of wind, the month of storms as a harbinger of winter  
(i.e. No vember). This "tree" appears in symbolism in three main  
forms:

- 1) as "cross tree"  the axis, "world pillar" of the year  
and world wheel of the 4 celestial  
directions

2) as "double cross"



- the axis, "world pillar" of the world

Tree

image of  
the

Heaven

3 World



Air

Earth

regions

3) as



resp.



the tree with the three "heavenly air-  
drinking branches" and the three

hidden in the bosom of the earth =

= the



Year and world wheel of the 8 cardinal points.

The first rock, the "Great Externstoin".

A relevant depiction of the hanging" of the "God of the  
Cross" on the "tree" is not preserved on the "Great

Externstoin" because it must

have been there, following the the aftermath of the cult

act. And the only place where it could have been is the present

image of the Descent from the Cross on the first rock, the "Großer  
Externstoin". The fact that there was an older image here

The depiction of two "dragons" facing each other "dragons"

facing each other on the protruding part of the rock part of the  
rock,

which covers the present deposition from the cross (fig. 16). They

are typical of the Scottish gravestones of the early Iro-Scottish  
Christians.



It is characteristic of the early Roman period, as we shall see  
shortly, and is a few centuries older than the present image of the  
Descent from the Cross (turn of the 11th and 12th centuries), the  
older, lower part of which still shows an unrecognised Anglo-Saxon  
influence. We must therefore look over there in order obtain  
information. This information is provided by an Anglo-Saxon  
missionary circle

from Gosforth in Westmoreland, England. Mission crosses are  
crosses that are somehow linked to "pagan" religious beliefs,  
their symbols, taking them over and making them Christian.

to facilitate the transition to Christianity for the "heathens" in question.

This missionary practice goes back to the new guidelines issued by Pope Gregory I for the conversion of the Anglo-Saxons. Useful cult buildings (fana) were not to be destroyed, but instead prepared for Christian purposes. The cult

images (idola), on the other hand, were to be destroyed.


Subsequently, however, inan also began to use and reinterpret images for Christian purposes, especially where they were cult images of the old faith, such as the "God of the Cross". The cross at Gosforth, for example, is a missionary cross by Roman Christian Anglo-Saxons to win the pagan Danes, the conquerors of Britain under King Knut the Great. Like the cross at Daarham, Cum berland, the trunk of the cross is shaped like a tree trunk covered with bark. The trunk tapers towards the top and bears the ancient world cross ("Order Cross") with the sun in the centre in a circle. On the one hand, the pictorial representations attached to the cross were aimed at the pagans who believed in the gods. They are Edda motifs of Odin's final battle before the end of the world. On the other hand, the old believers, the followers of the "faith from ancient times" are addressed. This is done with the main image on the east side, - with the "God of the Cross" "hanging from the tree" with his arms outstretched like a cross in the  tomb house (Fig. 12). Here is the intention behind the choice of this old-faith, pagan cult symbol was quite clear: the God standing with his arms outstretched like a cross at , who is not nailed to a cross, was to be related to Christ, represent Christ. The motif of the tree-cross can be found

This is in the Christian Anglo-Saxon "dream face of the Holy Cross", where the cross is called "the best of the forest trees" and Christ as Freá mancynnes "Lord of the human spirit" is also the successor of his "pagan" predecessor, called Freá in Anglo-Saxon, Freō in Old High German Fro, Frpy in West Norse, Frey in East Norse - the saviour of the Great Stone Tomb religion.




In Gosforth's crucifixion painting, Freá is stabbed in the right side with a spear by a man standing at the bottom left, from which a three-part stream of blood pours out.




At the bottom right the Mother of God, the Divine Mother, stands holding a funnel-shaped cup with the opening facing downwards, a newfangled object replaced the drinking horn around this time (9th-10th century AD), cf. also the pendant from Öland (fig. 13).






On the Irish and Scottish cross-stones, on the other hand, we still find the Mother of God as the Divine Mother and Earth Mother at the feet of her Son, the "God of the Cross", with the horn, that ancient child's bottle which was already in the hands of the "mothers" of the West of the last Ice Age (Laussei): Cross of Llangon, Ireland (Text fig. 2). And on the cross stone of Kirkcolm, Wigtonshire (text fig. 3 = fig. 13 a) she also appears at the feet of her son, who is standing in the cross of the hoe, and offers her breasts with her hands. On the reverse of the stone are two horns under the cross of the hoe, symbolising the halves of the year ( ), as in the Yule symbolism of the Nordic runic calendar discs and staves.


It hangs on the Gosforth cross tree as Christ the "God of the Cross" of the old faith in the  grave house, in the mother house












 i.e. the  in which the  "mother" is, who is under  
The horn is not yet handed to him. For the night meal of the "Mother's  
Night", the most modern, - as the Lussi Night (Christianised Lucia) is  
still handed down in the Swedish folk tradition - and the "Mother's  
Night", the most modern, as the "Holy Night" in the Anglo-Saxon folk  
tradition of Beda's time (7th century) is still known.

was called, - see EUE. The Son of Heaven and Earth, the one who  
The "body of the Lord", which is the inspiration and the giver of  
inspiration, was served to the people by the priestesses, the  
dies, in the form of the  ,  ,  -shaped loaves. "For  
bread


They handed me over.". These symbolic loaves were already placed  
at the beginning of the 2nd millennium BC on the "DisSsen" as  
symbolism of the "Mother's Night" and "Mother's Night", where the  
"God of the Cross" passes through the  and his transformation  
and rebirth from the  ,  ,   
from the  , through which.

But it is not yet time for the Son of God hanging on the tree  
of the cross. As the transfer of this image into the runic year  
circle (rune series of the Kylver tombstone box, Gotland, 5th  
century A.D.) shows (Fig. 12 a), the rune  
ing the 22nd rune of the long series, calendar rune for November.  
The suffering son of God therefore still has the month before July  
(December),  
to get through the 23rd and 24th rune. Only then can he detach  
himself from the "tree", fall down  and be transformed into  
the  
enter the womb of the earth.



The runes recorded by the Son of God are the runes od(il)   
"animation" and  glo-Saxon daeg, Old Norse dagr "day". The  
 , double axe sign, was originally  . two antler  
axes, hoes as halves of the  = year.  
symbolise the  

Divide year (⊕) = (⊥). The symbols  "ensoulment" and  "cross" were once the last two signs of the year of the Lord in the megalithic religion of the Occident and the Orient, from Scandinavia to Canaan and Arabia.

The symbol of the snake or dragon, or the two snakes or dragons, is also important.

also appear on the present image of the Descent from the Cross. On the Gosforth cross, under the "God of the Cross" at  and the Mother of God, two intertwined serpents are intertwined with one another.

The wolf's head facing the tomb. This motif is also very old symbolism of the Great Stone Tomb religion. The two wolves

fe at  "Ur", the guardians of the gate of the underworld, appear at the DisSsen at the feet of the "God of the Cross". The  "Ur" is a picture



sign for the smallest solar arc in the winter solstice. It is the smallest turn of the "snake", the "worm position" of the solar arc in the sky, the calendar sign for the month before and after July, for iodine and life, rebirth. This "worm position" as a system of annual solar arcs already belongs to the European, northern Eurasian culture of the last ice age. The symbolic connection was the snake with a wolf's head or the wolf with a snake's abdomen or tail, as they appear on Anglo-Saxon cross-stones.

#### The image of the Descent from the Cross on the Great Externstein

A pre-Christian image similar to Gosforth's God of the Cross must once have stood on the Großer Externstein, which was removed before the present relief of the Deposition of the Cross was made. The fact that something was removed at this point is shown by the protruding rock canopy above the lower cross relief.

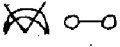




decrease. And it is precisely this rocky outcrop that leads us on the trail of another rock painting, which is located between the old sculpture of the "God of the Cross" hanging from the tree and the "Cross".

The motif of the megalithic religion and the Christian deposition of the cross is to be seen as a link. At the top of this rock canopy, two dragons are depicted with their mouths turned towards each other, each with its paw under its head (Fig. 16), but this is a characteristic motif of Scottish cross gravestones, of early Iro-Scottish Christianity.

The motif of these two facing Schiengen-Dra  
chen as a symbolisation of the two halves of the year , of the rising and falling light and life belongs - as it already adhered to the Great Stone Tomb religion. The Swiss runic gravestones of the second half of the 1st millennium A.D. still show these two "Lintwürmer" (linnr-ortnr i.e. "Schlan ge-Wurm"), whose bodies are designed as a flat band (lint), as "Bandwür mer" and bear the runic inscription. They bring the child in the front paw (stone of Grynstra Backa, Thiundaland, Uppland). Or below, between their heads, the tree of life grows from the  "heart" (head) of the earth mother, the genealogical tree (acttaraskr), the "children's tree" (barnstokkr), with the small children on the branches, upwards, - the Alemannic children's tree (runic gravestone of Srsunda, Gestrikeland). The heads of these "linden worms" are at the bottom (= south) in the "mother heavenly direction" (modhuraett) of the stone. While on the Scottish gravestones, the heads of these two tombstones, year lengths, are placed at the top of the stone, facing each other. The only example cited here is the gravestone at Dunfallandy, Perthshire (Fig. 15, see below).




1.er EUE). In the upper part of the stone, to the left and right of the stone cross, a man and a woman, a couple, parents, nobles of the land, are depicted on their high seats, above them the "lint worms" hold the child in their mouths. And below them, above the couple, is the symbolic connection that is also so characteristic of Scottish stones, the formula






 i.e. in the old Germanic tradition of the calendar  
rmen series  the ancient northern Eurasian signs   
"Heaven and earth", Germanic ing  and  od (woda) "Be  
soul". In the lower part of the stone hammer, pincers and anvil,  
old consecration symbols of Mother Night, the turning point of  
light and life, as on the Kirkcolm circle stone (fig. 14 = text  
fig. 2).


The deceased as donors of the cross and gravestones ask for their reincarnation, their rebirth,


This that on the rock face on the left-hand side of the Großer Externstein, next to the entrance to the grotto, the Adler top, three rock paintings must be assumed one after the other:

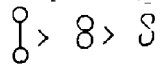

1) the oldest, which can be assigned to the Early Bronze Age (beginning of 2nd millennium BC) at the latest and whose design is similar to that of the rock engraving on the closure stone (south stone !) of the stone cist grave of Anderlingen, district of Bremervörde (fig.

47) may have corresponded. A tree of the world, the year and the tree of life, which is also depicted physically and contrasted 


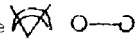
type or of the  world-pillar type, the Son of God "hangs", the Ull / Od(in), pierced by the Ger in the right side of the chest, with arms spread out crosswise, in each hand a  "See  
lennäpfchen" =  (Disåsen). Left of the "tree", in the south the Divine Mother and Earth Mother stands with her arms raised and with soul cups (fossum) or signs.  or sign, 

Next to her is the  tree lowering its branches, the "birch" Tyr.

To the right of the "tree" are the three "mothers" with  and the horn, - like the Lappish cult drums of the 16th and 17th century as a tradition of the Nordic Great Stone Tomb religion and its rock paintings (see EUE).

Underneath - separate from the top - the people who "Home" region, epitomised by a human couple, a pair of parents, who, with upraised hands, are sending down the  The child is the one who takes the reincarnation, the new life, the child asks for. It is surrounded by a pair of serpents intertwined at the ends of its tail and holding the  between their heads, similar to the way the two annual snakes on the Danish Lyngby coins surround the head of the frog (Fig. 11).

2) an Iro-Auhottian cross image, similar to the tombstone at Dunfallendy, Perthshire (fig. 15): the bodies of the two dragons, whose upper bodies are still visible above the present depiction of the cross.

(Fig. 16), form the lateral borders and also end at the bottom in a  "Ur" arch. Under their maws the  formula, the plea for rebirth through the "power" from above. On the large cross that occupies the centre of the room hangs - as on most Scottish crosses - not the physical figure of the nailed-on Christ but one of his time and space symbols, as the god of the world and the year: the 6, 8 or 12 sun spheres around the central sphere, or the 5-, 4-, 6-, 8- or 12-spoked year-turning wheel etc. They symbolise the cosmic Christ, as the renewed saviour of the ancient folk beliefs of the Great Stone Tombs.

time. Iro-Scottish-Germanic early Christianity, in the symbolism of its folk beliefs - not in its monastic and ecclesiastical theology - is a revival of the primal religious myth of the saviour and its cult symbolism, in a union, a fusion of Fro and Christ in the sense of the primal myth. The human and parental couple stood to the left and right of the trunk of the cross (cf. fig. 18). In the lower region, at the foot of the cross, the Mother of God and Earth, with the horn in her hand (cf. Taxtabb. 2-3).

3) the Roman Catholic removal from the cross. Unexplained, undecided For the time being, it remains to be seen whether the present Deposition of the Cross rock painting was preceded by an Anglo-Saxon one, the lower part of which would have been preserved in the present Deposition of the Cross rock painting. The fact that this lower part is Anglo-Saxon is proven in EUE. The reinterpretation of the two year-slabs as a dragon of hell coiling around the human couple is characteristic of the Anglo-Saxon origin. But also that the Roman-Christian reinterpretation of the old folk belief never quite succeeds: that the dragon-snake, with the child or the sun in its mouth - as with the dragon under the Descent from the Cross on the Great Extern Stone - keeps peering round the corner through the Roman-Christian obscurity.

The Anglo-Saxons came to Britain as conquerors and, as lords of the land, their kings refused to be proselytised by the Iro-Scottish Christianity of the original inhabitants. The democratic structure of this Christianity was the antithesis of the hierarchical Roman papal church. The Roman-Christian educated Wynfrid-Boniface was also the great opponent of the Iro-Scottish missionaries in

Germany, in the spiritual battle for the Externsteine and the Ingwäonian region of Germania. He was slain when he sacrilege, desecration of a saint, at a place of worship of the Old English Frisians. It was obvious that the Franks honoured the memory of the Anglo-Saxon "martyr" by commissioning a non-Saxon stone sculptor, lay brother or monk, to create a "orthodox" Roman Catholic deposition of the cross in place of the Iro-Scottish image of the cross. And here the rare



This was also a favourable opportunity to convert the pagan idols in accordance with Pope Gregory I's extended new conversion guidelines, to reinterpret the cult images in Roman-Christian terms for missionary purposes. Thus it came about that the "God of the Cross" on the fourth rock was not blown down, although the chisel holes for the demolition had already been prepared, as with other destructions of the Externsteine. The legend of the "Cross of the Externsteine" was then correctly circulated and the grotto, the mother cave of the Externsteine, was turned into a chapel for the veneration of the big. Cross.

Christ the Child Bringer of the Cross Abnathme-7elshild.es at the Great Externstein.

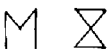
Whether an Anglo-Saxon artist painted the entire Deposition from the Cross rock painting or only the lower part - and whether the upper part was created by another hand in continuation will remain to be seen.

can probably never be fully clarified. The artist or brother artist, however, must have been of Ingwäonian and Ingwinian descent, from an Old Believers' clan, the "Ingwine", "friends of Ingunar Frej, the Yngwi-Frey, Freo. He wanted to create a mission cross image like the Anglo-Saxon cross.

of Gosforth is also. The Iro-Scottish cross without the corporeal Christ was removed and the rock face lowered for the new image. The dragon heads were left at the top. But this artist also retained the idea that the cross is life, reincarnation, rebirth and that the Son of God, as the bestower of this (re)incarnation, is the bringer of children.

Like the Lappish cult drums from the Nordic Great= stone tomb religion, the Son of Heaven and Saviour above, from the left or world side of the  "world pillar", sends the souls from the heavenly house - like the ancient Indian Agni on the "ancestral path", the "father's path" - down to the Mader akka "earth mother" and her three akkar "mothers", who stand below in the south-west and south. They receive the soul, the "power" from above, the  with arms outstretched crosswise.

Christ is depicted twice on the image of the Descent from the Cross on the Exterior Stones: once as the dead body being taken from the cross by Nicodemus and Joseph of Arimathea and the other time as the Risen Christ bending down to the Mother of God over the left end of the crossbeam, with the flag of the cross and a child, the child's soul in his left arm, with his right hand reaching down. There is no doubt <sup>possible4</sup> \

It does not point up to heaven, but down to earth, to the Mader akka, to , which we will now also encounter in the grotto, in the mother's cave. It is meant to awaken the child's soul.

- +) It is impossible to interpret the second figure of Christ as "God the Father". God the Father is never depicted in this early medieval Descent from the Cross, whose number of participants has been established as canon since the Byzantine models  
(E. Rampendahl).

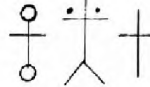
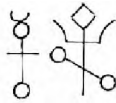
The human and parental couple in the earth region who ask for a child's blessing on the cross, even if they are surrounded by a dragon from hell.

This proselytising seemed too daring and too far-reaching for the church as "syncretism", the assimilation of "paganism" and Christianity or vice versa. It could be the foundations of the entire church doctrine. And so the "God of the Cross" and bringer of children on the "Mother Night" of the year, the "horned", "shining" Son of God with the crook or hooked staff in his hand and the crescent moon of July, was made a bishop with a crook and mitre. As such, he is no longer allowed to bring children, but only to bring gifts to the children, and he is no longer allowed to do so on the consecration nights, on the feast of July, but on 6 December (see EUE).

But did this Anglo-Saxon or otherwise Ingwonian artist from an Ingwinian clan only create a missionary cross? Or was his work a deep spiritual awakening of his spiritual heritage, his archetype? Did he create the homecoming of the myth of the Saviour, the God of the Cross, who was once brought from the "Mother Stone", the "heart and head" place of the Occident to the Orient, to Canaan-Palestine, Arabia and Egypt and was to return to the "Mother Stone"? This is revealed to us by the monuments that have never been collected and are still unrecognised: the "God of the Cross", the "cross" as the symbol of life, revival and reincarnation:

iir "Kreuzgolt" and life


. idiwedcn	South Arabia	Nubia	Switzerland
D/dlsland	Sabaeen	Abrac	Beringen
Högsbyn, Tisselskog	1st millennium.	Vordynast,	Alemannic
Beginning of 2nd year.	v. Ztr.	Egypt	6th/7th cent.
v. Ztr.		3./2.Jahrh.v.Ztr.	n. Ztr.





The carving no. 1 of Högsbyn, Dalsland, on a stone covered with ancestral lake sacrificial pots is the symbol of the son of heaven and earth, Frey, Fr/y as Od, "animation", who donates himself (Odin) as "Kreuzgott" (cf. p. 13 ).




Accordingly, the symbol recurs in the Arabic megalithic religion as the monogram of the son of heaven cAttar: he himself is the ensoulment as the god of the cross (no. 2a) at the end of the series of years

(S. ) and donates itself (2b). And this was the religion and symbolism of the Western megalithic culture bringers in pre-dynastic Egypt (Nagada II): the cross god, the cross brings (re)ensoulment (no. 3). This is also the message of the Alemannic cross fragment from Beringen (no. 4 = fig. 43): the Christ with the raised, three-part hand is the same god of the cross as the one found more than two thousand years ago in

Högsbyn, Dalsland Depicted, - the giver of life. The fact that the ancient  "mother" sign is placed above his head connects him most closely with the mother cave of the Extern stones, from which this symbolism once came to the Orient with the megalithic religion.

At the same time as the Alemannic goldsmith created the "Ordenskreuz" with the cosmic Christ on the four crossbeams, the Risbuie cross, a work of folk art, was made in Scotland. The cosmic Christ is depicted as a cross which carries the head on the upper end of the cross trunk. The lateral crossbars are shown as  and , a triple spire rotating to the right and left.

The cross is a symbol of the two halves of the year, the rising and falling light. The foot of the cross invites you to both sides like the suggestion of feet. On his chest, the Son of

 God bears the stylised angular  form of the -soul symbol; each circle is a  Son as on the cross fragment from Beringen. Only once more do we hear in the Nordic

The scaldic poetry that the chest as the seat of the od, "the soul", would be the odborg (Harmsol). Then, in this Eddic world of kings and skalds, the primal religious symbolic tradition of the time of the rock paintings is completely obscured and has disappeared, like the myth of the son of heaven and earth, who is the animation Od himself and donates it as Odin.

The Iro-Scottish cross stones, however, preserved the folk belief, the original religious legacy of the ancestors of the Great Stone Age, by returning the Christ to his original nature as a returnee. The cross is life, reincarnation, rebirth.

Fig. 17. cross-shaft fragment from Innerleithen, -Peebles (Scotland):


from above the  - "Beseelung" pours in the original form of the heaven and earth path downwards.

Fig. 18: Cross stone of Fahan (Ireland): Christ stands in the centre of the cross.



"Order Cross", from the foot of which the chain<sup>8</sup> of the the chain of the concentrated power of possession, on which the human couple stands to the left and right, descends to the earth cross.

Fig. 19 Cross stone from Inchinnan (Scotland): the non-orna

The cross embodies the "God of the Cross" with his arms outstretched crosswise, sending out the 2 or 8 , the form of movement of "animation", from each hand. Similarly, the animation emanates from the base of the cross at the bottom (fig. 19a). At the At the foot of the cross trunk on the left and right is the fourfold veil, the symbol of the year and world god of the Great Stone Tomb religion, Fro, Fr/y, Frey, Frea (see Fig. 11).





At the end we will briefly discuss what this for the religious and cultural history of the Externsteine, that an Irish-Scottish cross had been placed on the "Eccestan" before the missionary work of a Wynfrid Boniface and before the Frankish conquest.



The small "mother cave" of the Externsteine

We now move from the Deposition BiId to the right through the Eagle Gate, which we will come back to in a moment, into the "Mother Cave" of the "Eccestan". The cultic events "at the hall Hars" now continues "in the hall of Hars" (p.17 ). The fragment of that ritual text, a liturgy in the Hávamál, leaves us in the lurch here. What takes place here, after the Son of Heaven and Earth has detached himself from the World Tree until he is reborn, drinks from the potion of life and begins to grow and flourish - there is nothing more of this in the Hávamál fragment. We will see in EUE that the rock paintings of Bohuslän, which are part of the cult of

area of the Disäsen", the ~~XXXXX~~ "Disen"-, "Mütterberg" tell us everything that is no longer preserved in the "Eccestan" due to Roman-Franconian destruction. And of which the literary tradition of the Edda knows nothing or is silent.

On the Disäsen, the "God of the Cross" comes with the ancestral souls

in the outstretched arms through the  gate  
He walks through the  with the two wolves to the large ,  
where the  year wheel stands still. There, he is transformed and from the





QO concentrated divine power  reborn as   
the tregrensljus "three-sprout light", as the Swedish rural runic calendar of the 17th century calls it (Stiern- hielm). Until the 20th century, it was burnt on the farm's yule table for the whole of June night in folk tradition for the children, the ancestral souls, who were to be reborn this year (cf. text illustration p. 66 ).

In the large rock painting of Vitlycke, Tanum, the Son of Heaven and Earth comes in the "Advent", in the "travelling days" representation; a large figure, the crook, hooked staff in his hand, as an escort of the procession of the children's (= ancestral) souls, who follow behind him with raised arms. Then he is depicted lying there, stretched out, in the sleep of death - like Agni in the Rigveda - and the Divine Mother and Earth Mother at his head. Earth Mother kneels at his head and holds her hands above his head, radiating megin. Further down, the transformed, reborn God is depicted as a small figure, a child with raised arms and 3-4-part hands, rising from the tomb.  
the tomb. Next to him is the

from

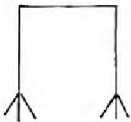
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and the laterally turned ( = stepped through)  "Ur", beginning and ending rune of the T<sup>h</sup>s aett, the last part of his vintage. Further to the right, it then appears again in large format. depicts how he starts his blessed vintage, the spring, the kr<sup>h</sup>ys aett, again, the field hoe in his hand (see S. 13  Alkeröd) and from his body to his foot goes the Force. In Flyhov (Västergötland), this is depicted as the sole of a foot with a large  in it, from which a small  with the two strokes of the rune of divinity (ass), from walks: å liknar spori "on the healing footpath", - as Sigr- drifa teaches Sigurd (Siegfried). Fro walks across the fields and brings it back to life.



This is what was once visible in and around the "Halle Hars", the "Eccestan", in the small and large mother cave up to the "Ur-Nische" tomb. We want to establish what been spared from destruction and what could be brought to light again.








The cultic events at the "Eccestan" in the small mother cave. Hard against the window, so that the rays of the south-east rising sun at the winter solstice illuminate it, the pair of arms of the Son of Heaven and Earth is carved, drilled in (figs. 21 and 24).



The ultraviolet image (Fig. 22a) and the infrared image (Fig. 22b) clearly show what most previous images have already shown.

black-and-white photographs made visible: in the  left "finger" of the symbolic three  is three. The palm of the right hand is drilled weaker than the centre and right hand. This intended to express the fact that the God-

son, the one descending into the womb of the earth, is the future  
 Y cén "Kien-, light-bringer". This is confirmed to us  
 by those Ingwinian Danish escort coins of the 5th century (figs. 23 a  
 and 23 b. Place of discovery unknown. Nat. mus. Copenhagen  
 gen). They show the Son of God with the 3-part and 2-part, the  
cén hand, which is in the  grave house. That he is the winter solstice  
 The two  yule horns around his head (23 b) and the runic symbol  
 inscription of 23 a symbolise that he is the god of the year.

   =    i.e. rune 17, 22 and 34 of the long Ka  
 lender rune series of the T's aett: "God-Ing-od", - the God entering  
 the grave house, who is the  of reincarnation, reincarnation and  
 reincarnation.  
 burt donates. He has a cén - "Kien"-, "light"-bringing hand

and a "three-sprout" hand that causes growth. This is the Y \_  
mouldar auki, "the increase of the earth", as the old Icelandic  
 runic poem still tells us.

gaman "the joy of man".

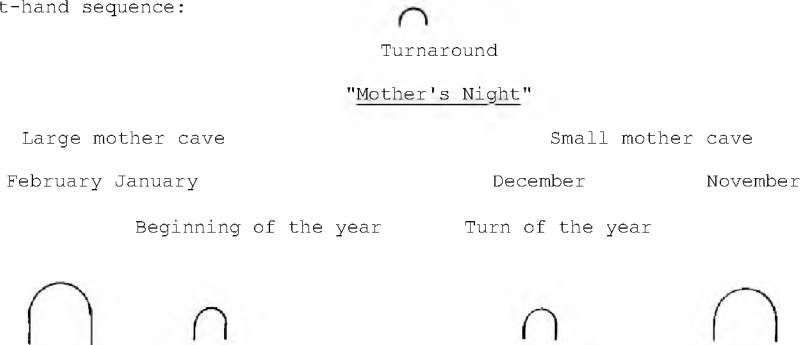
This is the ancient tradition of the "Mother Night" of the  
 Great Stone Tomb religion, pre-Indo-European. The myth of the son  
 of heaven and earth, of Dios and Semele, of Dionysus, the  
Daidophorios is reborn at the winter solstice in the mountain grotto  
 of the Parnassos, in the month of the "pine tree bearer", breaks out  
 of the Thracian forest mountains into the idle state of the Greek  
 city-state god cults again in the 6th century. In the Korkyrian  
 grotto of Mount Parnossos, a cultic women's organisation - the Thyads  
 - cradles the child of God in the liknon, the wing of grain decorated  
 with pine shavings.



from the cult custom of the "Mother" and "Mother's Night" of Eccestan.

As Fig. 24 shows us, the pair of arms of the god's son is lowered.  
 nes down. Where it comes down, there are two small niches above

carved into the floor of the cave. As the photograph , the floor was lowered when the small mother cave was converted into the sacristy of the Chapel of the Cross, i.e. any pictorial or symbolic representations belonging to the old cult were removed. Perhaps the entire floor was only covered with sacrificial offerings to ancestral souls.

The two arched niches, the larger and the smaller, symbolise the solar arcs in the two months before the winter solstice, the winter solstice. According to our modern calendar, the larger arch would therefore be November, the smaller arch December, and they return in reverse order in the Great Mother Cave, equal to January - February (Fig. 28-29). The Son of Heaven and Earth thus passes in the womb of the earth, in the mountain through the four "primordial" arcs, in a left-hand sequence:



The solar arcs on the North Sea-Ingwäonien latitude are  flatter, than the high northern ones, subarctic  The two small solar arcs thus denote the months before and after July, known in Anglo-Saxon as se aerra géola and se aeftera géola. The Nordic, short calendar rune series of

16 runes, as it is still attached in the chamber of the burial mound of Maeshow, Orkney, (c. 1000 ) as a grave consecration for rebirth, shows in angular incised forms the two "Ur"-signs.

arch at the end and at the beginning of the annual series.

16. 1. 2. rune The name of the pre-winter "Ur" rune is the abbreviated form -yr. And of this yr, the St.



Gallen rune series says: al hihabe "shall enclose everything". Son of God as of his year,

Man walks at the end of his life, in this

yr. Between the pre-winter solstice yr and the post-winter solstice

ur, the "God-Lord", the Frey, Fr^y, Fre , is reborn.

And when he emerges from

"Ur" has emerged, he re-enters his vintage, the Fr^ys aett (the "spring"), which is labelled with his name rune

(cf. fig. 12 a),'' The Anglo-Saxon runic series ha-

other important These still tell us about the myth of the



year, about the entrance of the son of

heaven and earth into the yr. In the yr



is the water (a) and is the God-

son with the (= ) c6n- "Iiicht"-hand (b-c), who brings back the sun (d-e).



In the "Little Mother Cave" of the "Eccestan", where the Son of Heaven and Earth entered the yr, the water, the Mother-

+ ) In the saga period, Frey was still known as the "god of the year and cattle herder"



{argudh ok fégjafa}. Therefore, in this late period (Viking tentj the Frey-, Fr^y-rune, took on the meaning fé, Anglo-Saxon feoh "cattle", "property", when the "world viewwas re-evaluated into materialism, greed.



fountain, we must therefore use his  "Lord" and  "God".





find the rune again: as an indication of his rebirth, after

Passage through the  "Great Mother Cave". With the help of  
of Bayer Silopren K 1, we now look at the upper part of the arm pair in  
the cast, which all the traces of the original representation that are  
otherwise barely recognisable to the eye (Fig. 27). We can see - which  
is also recognisable in the usual photographs (Fig. 26) - that two   
notches have been carved into the centre of the arm pair as lines, and  
that there are no traces of the original depiction at the top.


the right-hand notch, two more were cut, so that a





 sign originated. In Susa (Iran), which is considered to be the  
largest Neolithic daughter cult site of the "Eccestan" cult symbol  
lik in the Middle East, these two  strands are the most important

the same way on the  arm pair that is attached with or 

 or  hand, or hand  Or 


"Lord", "God" rune floating freely above the pair of arms etc. (Text  
illus.



+ 1   
6-7). The rune appears once again on the right hand of the  
pair of arms are cut laterally (Fig. 21). This is a late  
rer, made iron tools.


In the Small Mother's Cave, the  rune is lying down, included  
as  with the main staff in the upper edge of the pair of arms, so  
it can also mean  "God". Hard under this \_\_\_\_\_  
W or  am the greatest discovery: the "heart" appeared.  
shaped head of the Divine Mother with the four eyes (fig. 2?)t^  
This symbolic connection also recurs in united




- ++) The cast is presented here in the original as a negative, which  
allows the finest details to be better recognised than the  
reproduction, the positive. It should always be borne in mind  
that the image appears inverted, i.e. everything has to be  
reversed: left becomes right and right becomes left.  
+ ) For the symbolic script of Suess see text figs. 6-7, 8.133-11'1.

The temple excavated by Mallowan contained many of these votive offerings. The temple excavated by Mallowan contained a number of these votive offerings, "heart-eyed" idols, two- and four-eyed respectively. And of the four-eyed idols, one pair could be identified as belonging to the god of heaven due to the pointed, high cap. The four-eyed idol therefore represented Heaven-Father and Mother Earth. Similarly, the symbol of the Small Mother Cave of the Externsteine appears in the Middle East in the oldest layer (I) of Troy: the "heart-head" of the

Divine Mother and Mother Earth in the  "gate" sign formed by a row of holes. Susa also has the "gate" sign.

 as an alternate form for the  pair of arms. And the same appears in a pair of arms untouched until the excavation (1870s).

The Neolithic cult chamber of Lisidres near Pamproux (Dép. Deux Sèvres) depicts the face of the Divine Mother with the  and

 the large and small eye, in the  gate,  to it

 the pair of arms of the Son of Heaven and Earth

(EUE).





This gives us a reliable chronological basis for determining the time of the cult symbol in the Small Mother Cave of "Eccestan". Part Brak like Troy (1) and Susa can be dated to around 3000 BC. Thus the Eccestan symbolism, which radiated to the Near East, must be older than 3000 BC (lowest time limit).





The upper time limit would be around 6000 B.C., at the end of the Magle- mose period (Middle Stone Age), when amber pendants, also as early idols of the divine mother, were worn with pierced edges in the Nordic, Danish area. These holes must have been inlaid with a different coloured, luminous mass, in particular shell plates.



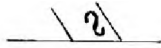
be. This also solves the question of why the mother cave of the Eccestan went to the great trouble of designing the arm-pair gate as a row of holes instead of a carved line. These holes were laid out. The material was available in the chalk and shell limestone layers of the Teutoburg Forest, which provided an abundance of shells. When, towards the end of its annual cycle, the sun reached the south-eastern point of the winter solstice, the winter solstice, the sun was at its zenith.


dethen the building, decorated with iridescent shells

The pair of arms with their   cén hands inlaid in the sunshine. A symbol that the one in the yr-ur   the lost Schn of heaven and earth will be reborn and bring back light and life.

This symbolism of the four  "Ux"    eyes in the "heart-head" of the Divine Mother also applies:

M



M 



1.



2.



3-



4.

"1'r"

11.

12.







1.








2.

Month of the year

Nov. Dec. Jan. Feb.

In the correct sequence of the original picture, from left to right, we see:


- 1) the , the form of movement and emission of the , the ball form of . This  is also at the top, above the Herz-Haupt, in the 
- 2) an eye with a dead, lifeless pupil (a wick in the negative);
- 3) a hole in the place of the pupil, which was incrustated and inlaid with muesli flakes. It shone as a "new seal" at the winter solstice;
- 4) a double pupil, double eye, as in the case of the Divine Mother in the cult chamber of Lisieres. This symbol of the seal to be taken after the winter solstice is already borne by the head of the Divine Mother in the cult caves of the European primeval race of the last ice age, in the Aurignacian. Magdalenian (from 40,000 BC), as in Font-de-Gaume. If you look at the "heart-head" of the Divine Mother at 

In its cosmic localisation of the vintage show of its creators, the  eye stands above the  sign of the "be of the chopping period. This same of occidental last ice age origin, the  = "sown field bed" =  "grave house" =  "Mother house". The dead are those "sown" in the ordered earthly womb; they are reawakened, reborn through the  > 8 > S . The  sign is on the left in the south west of the "Heart-head", as in the calendar rune series (Fig. 12 a).



We find all this "Eccestan" symbolism in the great Neolithic chopping and farming culture of south-east Europe,

Balkans and Ukraine. It is the Tripolje culture, a high point of the clans who still lived in a primitive community, whose villages with household inventories were brought to light by Soviet archaeologists. Even the early excavation reports (1899 and 1905) brought to light funerary ceramics with a simple "heart-head" of the Divine Mother, with three holes as a decoration.








for the eyes and mouth, which are incrusted in white, a were laid! This three-hole "heart" head of the Divine Mother, from which the three-sprout  emerges as a symbol of new sprouting, growth, is a symbolic symbol of the




The traditional folk customs of the West were preserved as the heritage of its "heart centre", the "Eccestan", until the 19th and 20th centuries.


The entire coloured and ribbon pottery of the Tripolje culture is marked by this . And the cult images of the Divine Mother in the houses bear on her lap the  "ordered ac-kerbeet" signs. They are idols in a strictly stylised form, as the ancestors of the Aurignac culture in southern Russia already had 20,000 years ago, when the Divine Primordial and All Mother did not yet carry the "cultivated field" symbol on her lap. And even the physical representation of the Divine Mother and All-Mother as an "old woman", such as the bust of Wladi mirowka, bears these two strokes of divinity, the divine power emanating from her right eye, as the Mother of God of Poland in Ozenstoch.au still does today.






This Neolithic coloured, banded pottery and its symbolism, carried by Kentish-speaking Indo-Germanic tribes (Western Indo-Europeans) of the Occident, is known from south-eastern Europe. the first half of the 3rd millennium BC, into the loess regions

of Kansu and the upper Huang-ho and Wei-ho (Ulen  
brook). They brought the message of light from the "Eccestan" to the Far  
East: the  ,  that sees, the power from above, - the  
comes to earth on the path of the sun and as tao "path", the   
"movement" of the yin-yang  - like the   
"field" of Mother Earth.

Thus the "light of the world" has gone out from the Occident,  
from "Eccestan" like a message of salvation to the Orient, the  
Middle East and the Far East.


 To the right of the "Herz-Haupt" on the east side, the  
On the morning, spring side of the year is a symbolic inscription  
 . It is an alternate form to the older formula  ,  
which is of last ice age south-west European origin, in which  
western European large stone religion. In the first

 which always meant "mother", are two  
signs have been united: an old symbol for "water" resp.



 and a sign for the All-Mother as the All-Building  
rer  (see EUE). Bas  -sign was launched early on by  
 also took on the meaning of "earth", which was then followed in the  
The sign  = akka "mother" was added again at the time of the  
megalithic tombs.

Recent studies have established other Indo-Manic tribes, who  
could be categorised as "Italics" or Illyrians, lived in the area  
to the left of the Weser, between the Celts and the Germanic  
tribes. For the most part, they migrated southwards. And what was  
left of them was then Germanised by subsequent German tribes.  
These 'Italics', who also temporarily had the "Eccestan" as a  
sanctuary bc Li'out, brought to Rome as the oldest and holiest

The cult of Mania acca, the "Mother of Souls" or "Good Mother", who was also called Acca Larenti(n)a or Mater Darum "Mother of Souls", was also part of ancient popular belief. At the time when the cult of the Pitoline state gods of Rome came into being, the cult of Mania acca was already a completely obscured popular belief. And only the winter solstice festival of the soul on 23 December is the last echo of the "Mother's Night" of the "Eccestan" period.

As in the south, the spread of the cult of the Divine Mother and Earth Mother from "Eccestan" can also be traced to the north. Over the Disosen, the "Disenberg" of South Bohus-län, the trail leads into the symbolism of the Lappish gobdas, cult and divination drums, to the Mader akka , "Earth-Mother", "Tribal-Mother" and her three akkar, mentioned earlier (p.11,29 further details in EUE).




If we examine the Germanic tradition, there are only one more recent myth poem in the Edda which, apart from the Walhalls-Odina belief of the Eer kingscalds, contains the primeval

gious motif of the  of the "Eccestan". They are the Svipdagsmål, "songs of Svipdag", in particular the Grdgaldur, "magic song of the Gr6a". Svipdagr means "eye blink day", "wink day", a day as short as a wink of the eye. The name symbolises the short day of the year for the winter solstice, the winter solstice. The sun is reborn on the solstice, when the sun draws the smallest arc in the sky in the far north - the  "Ur". The son of heaven and earth reborn under this shortest arc of the sun's course is symbolised as "moment day", "wink day", Svipdag. The rune dagr, Anglo-Saxon dang, is the fourth and twentieth, the last rune in the long series of calendar runes

(see Fig. 12 a and p. 22 ). Grogaldr means the magic song of Gr6a, i.e. "growing", "sprouting", here the name of the earth mother, the post-winter solstice coming of spring.





And here we now hear a direct tradition of the cult custom of the "Eccestan". The Grogaldr begins with the Frey-Svipdag calling his mother at the burial mound, the Kumbl-dys:


- 1) Wake up, Groa, wake up, good woman,  
I will wake you at the gate of the dead.  
Remember that you have sent your  
son to your hill.

Here we now have the direct tradition of the mystery of the Little Mother Cave of the "Eccestan", as the cult chamber of Lisières: the Divine Mother and Earth Mother he appears in the lowered pair of arms  of her Son, in whom  "Dead gate" (daudhra dura). The lowered pair of arms is the "ga"  of the dead". From there, she chants magical spells over her son to protect and strengthen him as he begins his life. of a perilous year, among other things for the fight against the winter demon (Beli). The answer of the Gr6a is:

- 2) What does care send to my only son,  
what disaster frightens you,  
that you call upon the mother, who to the mullerde  
come  
and left the people's homes?



So the Groa says that she left the "people's homes" (ljodheimar) and came til~moldar, to the "miller's earth", the crumb of the field broken up by the plough and crushed by the harrow, which is in the small mother cave on the left under her "heart".

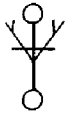



Haupt" is interpreted as . Her "coming to Mullerde" refers to indicates that the growing and sprouting (groa), the , will begin again. And with this we also receive the Germanic le s interpretation of the  sign to the right of her head: mouldar akka, "earth mother", like her son, the "lord" of Fr/ys aett,  of spring, the mouldar auki, "of the mould propagation" is called (p. 26). Thus the Ingwäonian Germa nen at the time of Arminius and Veleda, the seers and priestesses of the "Eccestan" will also have called the Divine Mother in the Small Mother Cave the old-foreign mouldan akka, "Mother of the Earth", who is still called Free, Erce, eorthan modor, "Erce, Erce, Earth-Mother" in the Anglo-Saxon curses.


The "Gate of the Dead", in which the , the mouldan akka appears to her son, is mentioned again at the end of the Grogaldr, when Groa says (15): "I stood on an earthen stone within half the gate when I spoke the sayings to you" (á iardhfostan steini stédh ek innan dura, medhan ek thérgaldra gol) and (16): "Carry your mother's words, son, and harbour them in your breast. You will always have enough salvation because you remember my words". The jordfastastenen is still practised today in the folk customs of the north of the country.


The prehistoric cult stone lying in the field with the ancestral lake sacrificial pots, the älvkvarnar, called "alb mills". The traditions surrounding these stones are particularly rich in Denmark, where they are still known as barnsten "children's stone", veudesten "turning stone", jomfrusten "virgin's stone", Hvide Kvindesten "White Women's Stone", Heilig Kvindesten "Holy Women's Stone" etc. have been handed down. These are names that are used throughout

The "pierres qui tournent" "stones that ", pierres aux nouveau nés "newborn stones", which turn on Christmas Eve (Noel), where les trois bonnes dames, are associated with these cult stones, as in France, "the three good women" or les trois dames blanches "the three white women" become visible.

We can still see the scene at the end of Grogaldr, when we stand at the beautiful dolmen in Landerslev, Horn district, Frederiksborg county on Zealand, in Denmark. The entrance is orientated to the east. In the  gate lies a large "erd fester Stein", a threshold stone, covered with those Ahr.ensee stones. Icon ophthalmic cups, which can also be found on the hanging stones, together with a  bowl-cross, the symbol of the "God of the Cross". It is the same symbolism that we find on each The "earthen stone" in Högsbyn, Tisselskog in Dalsland can still be seen today. The top of the stone is completely covered with the ancestral soul cups. And on the front is the symbol

 of the God of the  cross who is the inspiration, the soul  and donates himself to the ancestral souls for rebirth  (cf. p. 31 ).

Standing there on the "earthen stone" in the "gate of the dead", the Gröa, the mother of "sprouting", "growing"  is seen in the "faith from ancient times" (trua l forneskio) in the spirit. And

00 must also be under the appearance of her "heart-head" in the  "gate", the pair of arms of the Son descending to her, the floor of the Little Mother Cave as the "earthen stone" was covered with ancestral sacrificial pots: that is why






probably this ground was hewn away, laid deeper, to remove the traces of pagan worship, to erase them from memory (p.129).

Here, too, we must refer to the Danish gold pendants of the 5th century.

The most important religious-historical source of the Ingwinian "faith from ancient times", whose last major manifestation they are, has yet to be discovered. These "salvation coins" were The Germanic language was also exported or imitated abroad, in northern Germany, Sweden and Norway no differently than in southern Germany.



Two most valuable witnesses can be found in the latter room to prove that the religion of "Eccestan" was still a living folk belief at that time and had nothing to do with the migration gods, with Thunaer - Thor - Donar, Wodan and followers,


These are the escort coins from Gotha (fig. 25) and Danube eschingen (Fig. 26), the latter today in Copenhagen (M<sup>nt</sup>kabin-  
net). The first escort coin (Gotha) shows the Earth Mother standing behind the  "gate", which she is holding with her naked breasts. towering over her. She holds her hands wide open as if sending them out, radiating, raised. The mouth is wide open as if shouting or singing. Next to her on the left, at the edge, the four  "primordial" arches, as they appear in the Small and Large Mother Cave of the Ecce

stan as the path of her son until his rebirth and reappearance are depicted. Above it is the  "drei aettir" -, three cardinal points -, sign of the seasons of the year to come. On its other side, to the right, three turning crosses, symbols of his year through the four cardinal points.


The second escort coin (Fig. 26) shows the Divine Mother







and Earth Mother standing in the "Gate of the Dead", which is also surmounted here by her breasts, a motif that was developed in the megalithic tombs of Brittany as a burial house with a mother's breast on top as a symbolic formula, symbolic connection (2nd half of the 5th millennium BC) and also appears in a later shortened form as a consecration sitting in the Great Mother Cave of Eccestan (Fig. 31, see further text illustration p. 64 ).

To the left of the earth mother, on the edge, are again the four "Ur" bow attached. In her raised right hand, she holds the magical staff, the shaft of which the clenched or  "Power from above", is thus charged and reaches down to the earth. The staff, or rather the "power" chain, ends at the top and bottom in a chopping cross. In the left hand, which is also raised it .an identical but shorter rod, which only has the chopping cross at the top, on the right at the edge three painted crosses  , the angel

Saxon rune gyfu "gift". To the right and left of her wide-open mouth is the  sign of salvation, which is modelled on the four The symbol of the divine power working in all directions. She wears - as on the Gotha escort coin - a radiant bonnet, is the "shining" mother, the Berchta Holda, the Lussi (Ly sesi(v)).

The Gr6galdr and the two escort coins of Gotha and Do naueschingen teach us that the mouldar akka, the mouldan acca in the "Dead Gate" of the Small Mother Cave of the Eccestan, are above their

Son sings the magical song, for transformation and rebirth, and gives him the concentrated  power, her megin.

The  in the  the two  and  strips the megalithic religion - which is currently  or radiating  can be reproduced - is at the top in the centre of the arm

and death-gate of the Son of Heaven and Earth, the approaching form of

2 movement of the sent out

8. It says that in the the || vine power is, 8

emitted from the two strokes of divinity, from

is contained in it. The composition of the symbolic connection of

the heart-head in the centre of the pair of arms, hard under the

lines with the w 8 s to express that it is

applies to both the Divine Mother and the Son of God. Therefore, in

place of the two divine strokes on the head or on the head or on the

eye of the Divine Mother, as being attached to it (Wladimirowka -

Czenstochau), the

or em 8 te from their eye: for example, on the "pagan1" cult stone walled  
into the west portal of St John's Church in Brackenheim (Württemberg)  
(discovery by J. Weitzsäcker, see

EUE).

The pilgrims from South Bohuslän. Achieving this is 8 the goal of  
pilgrims from the cult circle of the Disisen in southern

bohuslän. The Nordic hällristning rock carvings of the Early Bronze

Age became visible in the rock face to the left of the arm pair in

the infrared image (Fig. 22 b), and even more so in the ultraviolet

image (Fig. 22 a).



pair. The

This part was to be rendered unrecognisable by the characteristic  
broad chisel strokes of the Franconian destruction and "cleansing"

work. Two ships, one below the other, are travelling hard

to the arm pair gate. The crew is depicted in the Nordic rock

carving style with lines and small pots above them. The ships are

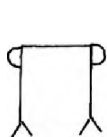
funeral ships: the dead are to be brought to reincarnation,


rebirth. The whole scene can be found in a rock painting from

Torsby, Kville, South Bo-

huslän, which is published for the first time in EUE in partial images (casts). It provides us with important, further information about the "Mother Night of Eccestan", about the cult symbols of the Small Mother Cave. The pair of arms appears there


characteristically with the two-handed cén "Kien"-, "light"-







Bringer hand and the two  halves of the year, as the year's gate. This is a characteristic

connection in Morbihan also with the mother-breast burial house, which is characterised by West Indo-European Kentum-

peoples (including the Hittites) to the Near East (see

EUE). The foremost of the ships approaching the Arm Pair Gate carries the  on top of the stem. Behind it come the souls

striving for rebirth, which are known as  or  are symbolised by two legs. The lower circle is often larger than the upper one, as can be seen in the Spanish rock paintings of the megalithic tomb religion. For further information, see EUE.

The gate of the dead and the judgement of the dead. As the investigation in the EUE has shown, the  or  "Gate of the Dead" is a symbol

The "Mother's Night" of the year was the time of the judgement of the dead, the turning point of light and life, of the year and of human life. On this "Mother's Night" of the year, in ancient Indo-European times, the plea was made to the Divine Mother and the Son of Heaven and Earth, as the Lord of winter, the year and life, for deliverance from the guilt and sin that had been brought about by transgression.

of the divine order, statutes had arisen. In the ancient Indian religious tradition of the Rigveda, the Divine Mother is still called Aditi 'to be unbound', 'Unbound'. And to her and her son in his manifestation as the




"Third in the waters", in winter, Varuna, this request is release from the ~~the~~ shackle and protection from the deadly weapon: - "so that I may see my father and mother again", i.e. to be reborn. There is only one place in the Edda where the last, distant memory of the religious height of the "faith from ancient times" and the judge of the dead, the saviour, the son of heaven and earth lingers. This is in the Loka- senna, where the poet has all the Aesir gods and goddesses belittled by Loki's vicious mouth. He only pauses in front of one figure, Frey, "whom no one hates" and who "frees everyone from the evil".

The megalithic religion as a cosmic world view did not recognise eternal bliss or damnation as the final decision of a human life. The heavenly house of souls was the place of passage to the rebirth of all who were of the "right kind", "right morals", ancient Indian rtavan, according to the "rta", the divine universal order. While the souls of those who had been anrta, out of the home order, or had placed themselves outside it, did not reach reincarnation, rebirth,

- were wiped out as an inheritance in the judgement of the Son of Heaven and Earth. There is a deep gulf here between the religion of the mothers of Eccestan and the religion of the male church of Rome. Where is the ethical and metaphysical height of the law of life?

i

The gallows. The "gate of the dead" was equated with the gallows at an early stage. Our entire medieval Germanic legal customs - especially with regard to the embarrassing judgement of the neck - and its symbolism is a direct and enduring tradition of the symbolism of the judgement of the dead of the Light and Light.

and. Turning point in life,  The "Wiede",  the axe, the  
"Totentanz" as an  the gallows, the year and world wheel



of the divine order are already secured from the megalithic religion (e.g. in the Yule symbolism of the calendar disc of Fossum; see EUE). The culprit is executed in a symbolic way, with symbols of the Yule, Mother Night symbolism of the year (cradle, axe, wheel) and handed over to the judgement of the "Lord God" for renewal or extinction. Therefore

Until the 17th century, the gallows were depicted in folklore as



, which never included the struts.

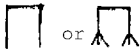
of the feet of the legs, because these are - if they are present - not recognisable at all from the front.

nesses.

Only the complete ignorance of the primal religious precursor of our

The reason why the symbol in the Little Mother Cave was thought to be a replica of a 17th century gallows depiction (despite Jacob Grimm). This was done by criminals who were imprisoned in the Externstein Cave as a dungeon. And' they had done the arduous, painstaking work of carving this gallows as a memento mori with a deep row of holes in the wall instead of their other wall carvings. hardened rock and to immortalise it.

Havamal 138 indicated that the "Son of God" was symbolised in





as hanging on the "gallows". And so

we also find in the Middle Ages, in the Ingwon area, the tradition that Christ was "on the gallows". Also in the Anglo-Saxon inscription on the famous cross of Ruthwell in Scotland, north of the Solway Firth between Annan and Dumfries, which is a fragment of the Anglo-Saxon "Dream-

The "face of the Holy Cross" in runic script : Krist was on rodi,  
 "Christ was on the rod" - on galga gistiga, "climbed the  
 gallows".

This shows, among other things, the ancient religious legal  
 custom that in these depictions of the gallows, especially on  
 executioners' and executioners' swords, the "gallows" at the top  
 centre represents the ||

two strokes, like his original religious figure,  
 the symbol of the Son of God and judge of the dead  in the  
 Small Mother Cave of the Externsteine. See further EUE.

The rune of divinity , ,  , , resp.

// at the head of the Son of heaven and earth, the One who was born  
 again.

The symbolic connection in the small mother's cave, "heart-  
 head" of the Divine Mother and Earth Mother with the lowered pair  
 of arms of her Son, bears the common sign of the Divine Mother and  
 Earth Mother.

Skjeberg



1



Escort coin from Elmelund

Fossum



2

Frey Ull/Od

The two strokes, i.e. the  and   
 rune, symbolise the two sides of the  
 symbol. This symbolism  
 is documented in the Bohuslän rock  
 drawings for the beginning of the 2nd  
 millennium BC for the Son of Heaven  
 and Earth, namely as the Yule symbol  
 of the calendar disc of Fossum (no. 2  
 of the adjacent text illustration),  
 under the calendar disc of Fossum.

T ? T X H F ?

3

JulSymbolism  
 Swedish  
 Runstafkalender  
 (1688)

Indus culture  
 Mohenjodaro








4



5

the disc, in the south, is lying as a  
 disc (year, calendar).  
 with two legs, the symbol of walking, of  
 the new year. At the top of the disc

he carries the two  Runes, backwards on the disc the Thunderbolt. The son of God lies under the yule symbolism of the Kallender disc :    "Wiede-Schlinge" - axe - pair of arms with three-part hands holding the thunderbolt in the palm of the hand.

Sun sign  . It lies in the south, in the m6dhur- aett, the "mother cardinal point", belgbunden, "in the bellows (courage body)", as the tradition of the Swedish

The runic calendar customs of the 16th and 17th centuries are still white. On the other side of the border, in Østfold






it in the same way with the two  hooks on the disc (Skjeberg rock carving). If, two millennia later, we consult our most important source for ancient religious beliefs, the Danish coins of the 5th century A.D- the great source for popular ancient beliefs - the Eimelund coin (Odense A., Zealand;







Fig. 5) the winter solstice duality of the Son of God: the rear head represents the Ull-Od(in), with the  Sym



bol in front on his head; the front one, the Frøy, Frea, Frey has a binding rune in the same place:  i.e. 

+ 'what he wrote more than 2000 years ago in the rock carvings of Østfold and Bohuslän (1 and 2). In the subsequent series of runic symbols, which will not be discussed here, the rubbed hoes also appear, as they are on the top of the "Ur" niche tombstone (Fig. 38).

The name of the son of heaven and earth, Old High German Fro, Ingwäonian Frea, Fräo, West Norse Frøy, East Norse Frey, goes back to an Indo-European pro (pra) "v^r", "front", "in front" etc.. It is known as the post-winter sun









the "foremost", the "first", the "Lord", , the "God" , ,  
 the Fr^ys-aett, the first year's  
time or cardinal direction of the annual rune series and as such  
wears his runes   on his forehead. This is how he appears  
Then, another millennium later, in the same way in the July symbolism  
of the Swedish runic staff calendar of the 17th century, in the first  
compilation of this runic calendar symbolism, which we owe to the  
great 01.

(no. 4): the face of Frey, with the two   runes on his head  
and the four horns  
(= cardinal points).

And so today the Frea, Fréo, Fro (Fig. 4) still looks far  
south from the southern side of the fourth rock, on which he hangs  
as the "God of the Cross" (Fig. 2), into the land of the "Germans",  
who today still bear the same name as the original community of the  
Great Stone Tomb tribes of the North Sea district. Unrecognised and  
inaccessible to the Frankish conquerors and destroyers is  
It has remained the landmark of the "Eccestan". A Teuton, who  
perhaps learnt the art of stonemasonry in Roman service, may once  
have created the massive, towering structure. Only the early  
morning sun makes visible the head of the man in whose name the  
church still allows those returning home to walk along the  
"Eccestan" in the "Corpus Christi" procession. The head of the  
"Lord" on the "God of the Cross" rock of Eccestan bears his rune  
as "Lord"- "God" as two stone horns on his forehead.

The path of the saviour from Eccestan once led far into the  
Orient to the Far East. Via Susa to Mohenjodaro, into the early  
Indus culture, where, in addition to strange









demonic god figures (Shiva) the sign of the "Lord" with the  
 heathen  runes on the head appears, - the  
 World and year god, who stands between the pagan calendar  
 cult drums, and whose pair of arms as  and   
 sends out the blessing light from the Occident (Text, 9,  
 no. 5).

In the , ,  Symbolism sounds the cultic  
 spirit


in the Little Mother Cave. In that mysterious square niche on the wall  
 opposite the singing




Heart-Head of the Divine Mother and Earth Mother  
 - probably a sound-amplifying echo niche - made the  
 infrared recording a large sti  
 lised "Ur" in angular spelling, at its

right-hand rod the  or  runes become  
 visible. Two "stonemason's marks" on the left edge, as if furtively and  
 secretly reminiscent of  
 set together :  (= ) and  (=  +  + ).

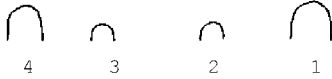
Were they craftsmen who worked on the of the Little Mother  
 cave to the sacristy of the Chapel of the Cross and who still knew  
 about the "old faith"?

On the right at the edge a sign  (see EUE).

### The Great Mother Cave

The dwelling of the Son of Heaven and Earth in the womb  
 lasts for four  "primal" arcs. In the left-running  
 Sequence of the small and large mother cave and the vintage  
 he has passed through the first two "primal" arcs, the pre-winter  
 solstices, in the small mother cave. Now comes the  
 time when he is "belgbunden", enclosed by the mother's womb, sunk into  
 the sleep of transformation (3), in the fourth arc from

Large Mothercave      Small Mothercave      the Motherwell, the Motherwas-  
Feb Jan Dec Nov ser is recovered. So



is the Mother Night myth  
in the oldest Indian tradition  
of the Rigveda: the

reborn, reborn child of God is called "child of the waters" (apām napāt) or "shoot of the waters". And it is the three divine women, the dhisanäs, who were his.

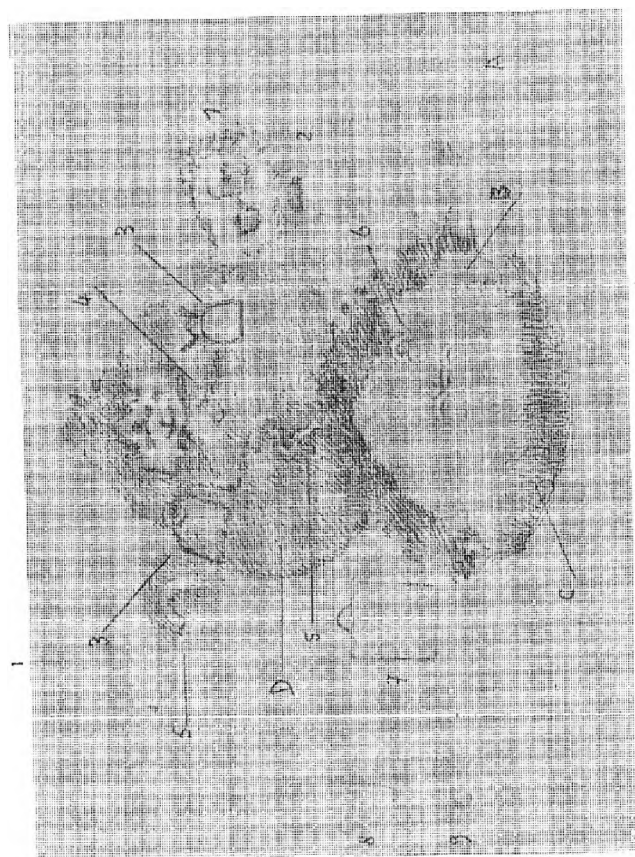
Figs. 28 and 29 show the two "primal" arches (3 and 4) of the Great Mother Cave. They rest directly on the floor that remains here, just as the solar arch on the horizon. However, something essential distinguishes the "Ur"-arches of the Great Mother Cave from those of the Small Mother Cave: above them we recognise a flat onion-shaped depression that looks like the calmly burning flame of a wick lamp or Kien lamp. The motif of the radiant "Ur", the post-winter solstice, appears, like the grave house with the mother's breast, already in the megalithic tombs of Morbihan, Brittany, in the Dolmen de L'Ile Longue (see EUE).

The pilgrims from the Pyrenees. Even though the entire rear wall of the Great Mother Cave had been chiselled with broad chisel strokes of pagan "idola", rock wall carvings and paintings, the infrared film brought the traces of the latter on the last large "Ur" arch. As the close-up Fig. 31 and the illustration Tectabb. 4 (plate III) show, the symbol of the Son of God being reborn in the tomb, mother's house, was located between the two "primal" arches.

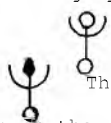



tomb, mother house

Plate III Text  
Figure 4



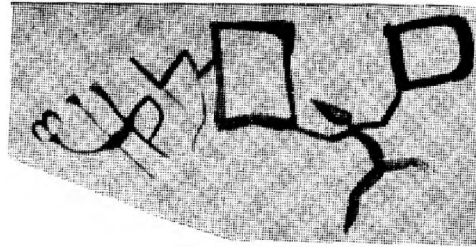
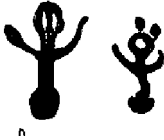
Rock carvings and paintings on the south-west wall of the Great Mother Cave, to the side and above the fourth, the large "Ur" arch (B7 and the water basin (C)). Illustration after infrared image by the author.

(Text fig. 4, no. 1). The rectangle of the tomb house had once been painted in a light colour (like the small "Ur"-sign (no. 2) below it), but this had run out and faded. The surprise was that the Son of God was not, as in Högsbyn Tisselskog, Dalsland, as  appeared, but with a pointed Head, like a flame  This was an important find and clue. For this motif only appears in the rock paintings of the megalithic tomb religion of the Iberian Peninsula. The fact that these rock paintings and petroglyphs of Spain and Portugal form a seamless unity with the Western and Northern European rock paintings and petroglyphs as an occidental community is proven in EUE with precise material.


Just like in the north, the rebirth-


Rock painting from  
Callejones del Rio  
Frio, Sierra Morena

Rock painting from  
Bacinete, South Andalusia






ncah H.Bbeuil

de child of God - and child of man  
"year"-head  or

as  with uplifted arms, with  
the two strokes of the god



on the head (Sierra Morena, Callejones del Rio Frio). In the rock painting of Bacinete, southern Andalusia, however, the metamorphosis scene is depicted, of which we know as the mention the whole final part: from the burial house in the


waters 


 the Son of God goes to the   
"UrH-

Niche turned sideways to symbolise the passage. It bears the head of the flame, as in the Grahhaus at the "Ur".

Niche of the Great Mother Cave of Eccestan. And thus we have a further connection to the "child of the waters", the ancient Indian god Agni, whose name is connected word-historically with Latin ignis "fire". Agni is the "master of the house", who is "ignited" and worshipped in the hearth fire as the house altar. Not as a god of fire: - Agni manifests himself in fire as in the sun, giving light and warmth. He is in the water, in the plants, as in all creatures of nature, to which he gives life.

Those who recognise the child of God in the tomb as having a flame  
The people who painted the "head of the man" according to local  
custom must have been pilgrims from the south to the "mother cave"  
of Eccestan, like the Bohuslän people from the north, who travelled  
to the Armpaar death gate of Eccestan in the local manner.  
God's son carved - the journey to the,   the  
resurrection.

The Spanish rock paintings also show this son of God, the ,  
as being born from the radiant "Ur" and this radiant "Ur" as a  
symbol of the birthing womb.

The pilgrims from Morbihan, Brittany. The fourth, the large  
 "Ur" Mische is the place of the birth, the finding of the  
child of God in the waters, which is known as the cosmic My  
thos of Frey - Heimdal(1) in those fragments of the Hyndla song  
(55, 38, 43) still echoes from afar. It belongs to the great  
mysteries of the pre-Indo-Germanic "Mother" and "Mother's Night"  
of the Great Stone Tomb religion. It is known to us in the

Anuvāka, the part of the Christmas Gospel of the Taittiriya Samhita IV, 3, 11 to be recited by the priest (originally the priestess, Seherin). We will return to this briefly below. A unique depiction in this respect, also of East Indo-European origin - Saka-Scythian, 6th century BCE -, hitherto completely forgotten and overlooked, has come down to us in a rock carving at Irbit, Gouv.

Perm. There the three dhisanas on the "path of rta" come to the birth of the child of God from the waters (see EUE).

The primeval Indo-European place of worship symbolised the cosmos, heaven and earth and its order in time and space, the year, the year of the Son of Heaven and Earth. The celestial region is the height, there stands the world pillar; below in the mountain is the womb of the Divine Mother and Earth Mother, there must be the primordial well, the mother well, children's well, - as already in the cult caves of the ancestors of the last ice age, the Aurignacian and Magdalenian. If there is no natural water supply (any more), an artificial cult basin is created, as in the Great Mother Cave of "Eccestan". This is the only place in Germany - and an almost classic site - where such an ancient religious place of worship of heaven and earth can still be found.

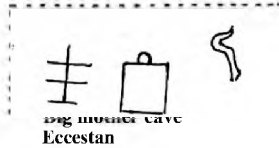
The Queste von Questenberg (see EUE) is a natural structure that has been preserved in the form of a grotto and pond.

Above the water basin in the large mother cave arches the at the foot of the wall, the fourth and last, the great "Ur". And in the "flame niche" above the "Ur", the infrared film made visible the figure of the reborn, resurrected Son of God, the "Child of the Waters" (text fig. 4, no. 4; cf. figs. 29 and 31). The painting is heavily washed out, run out, torn

but still recognisable as what the Ingwinian-Danish escort coin from Scania (fig. 40) shows us. To the left of the large flaming "Ur" appears an incision (no. 7), which



**Ennen du  
Petit Mont  
Morbihan**



we find exactly the same in the Great Stone Tombs of Morbihan (Brittany) in connection with the crook symbol (no. 5) and the world pillar (no. 8), - as the juxtaposition opposite may illustrate. It


is the grave house with the mother's breast on it, which already has a The final result is a small rectangle with a straight stump on top. The end result is a small rectangle with a straight stump on top - the form common in the Middle East and the Orient. From this we can also see that the transformation of this symbolism took place from the Occident to the Orient, and not the other way round, because the Orient only has the stump forms, the wear forms, but not the original starting forms. The same symbol of the mother's breast burial house appears to the left and right (text fig. 4, nos. 3-3) of the child of God, the "child from the water" (no. 4), rising from the "primordial" well. The water sign is placed above the right-hand tomb house of the mother's breast (3), just as in Morbihan (Dolmen de l'- Ile Longue) and as we saw earlier in the Baci- nete painting. For the rich tradition of the megalithic tombs of Morbihan, Brittany, see EUE. and supplement page 132.

The retreat of the "faith from ancient times" is formed by the mountains in terms of landscape, the "realm of mothers and children" in terms of people, as fairy tales, nursery rhymes and children's games and the custom of the "old world".



tum der Gebild-Brote, restored every year by the mothers according to ancient tradition - a lost paradise.

What we still seek in vain in the entire Edda is preserved in this "Mother's Kingdom": the mystery of the finding of the child of God with the sun in the well by the three brows or the Mother of God herself. Wilhelm Mannhardt discovered this trail more than a century ago. The first original religious-historical evaluation of the material preserved to us is available in EUE. The motif of the three women is particularly ancient: "One who spins silk" - the thread of life that the three norms spin for the child at birth, together with the prophecy of life. "The other wraps willow"

- Two motifs have come together here: that of the "woman judge" with the  Wiede", the "sign of jurisdiction

(cf. fig. 34 d), and that of weaving the wicker basket for the little child (fig. 32). "Die Dritte geht zum Brunne / hat's Kindchen funne" (Jugenheim, Bergstrasse). Or at the end, in place of the old Divine Mother and Earth Mother: "Jungfrau Marie hat e Kind gefunne / in dem kleinen Brunne" (Dietzenbach, Wetterau).

The animals involved in the journey to the well and the discovery of the "golden child" are also the oldest domestic animals belonging to the retinue of the Divine Primordial and All Mother: the goat and the billy goat. The former is also the wet nurse of the child of God born in the mountain, as in Crete. This is part of the Christmas myth of the Great Stone Tomb religion. In the Rigveda, it is the goat that awakens Agni, who is asleep in a state of transformation, and the souls that are reborn. God's child is therefore also jokingly referred to as the "little goat" or "little goat". A

The younger pet of the Divine Mother and Earth Mother is the cat as the animal of Freya Horn, who is depicted riding on her cat with the horn in her hand in a wall painting from the beginning of the 13th century.




It was discovered under a plaster covering in Schleswig Cathedral at the end of the 19th century. And Frøy-Frey with flaming (!) hair as the "year".

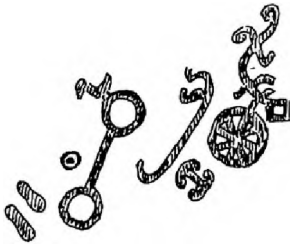
God, in his left hand the staff with the lowered sun, in his raised right hand the crook. Something similar must have stood on the wall of the Great Mother Cave, and has been destroyed forever. But we still have a chance to find out something. This possibility can be seen at Disåsen, the daughter foundation of "Eccestan", in southern Bohuslän.

The depiction of the "Mother Night" there (see EUE) contains

in the adjacent section:  
the soles of the feet,  
symbolising the ending and  
beginning of the new year;  
the sun; the large od, with  
the "odebar" swan on it;  
the ship with the swan's  
stem. Furthermore, the  
reproduction of the Lussi  
and

Julgebildbrote: 5) Bocken,

the "goat"; 6) hjulen, the "Julrad"; 7) Lussikrull, "Lussikrin- gel" or Lussikatt, "Lussikatze". The basic form of this Lussi-krull, Lussi-katt picture bread of the Lussi (Lucien) night and of the Juinacht is the simple form of movement of the  as  or . To "reinforce" the healing effect, one or more



Two further, smaller 2 or S are placed crosswise over the top. as it already appears on the "Disäsen". Further below 8) the one reborn as a "three-sprout light" from the ☸ = ∞ , resurrecting child of God. The two soles of the feet with the 2 also belong to the Advent symbolism of the Old English clog- (Kerbblock) calendar, of course with a cover saint (St Crispin) superimposed. So where in the runic calendar and in the Yule tradition (Gebildbrot) to the "foot soles" (^boots) with the Dussi-katten, the cat of the Lussi - Lyses(v), the "shining mother", there the cat pulled the boots out of her feet.



fel. Myths and fairy tales are original interpretations of symbols. And so

Yule symbolism of Dis- es in Austrian children's songs: åsen and Julgebild- breads "Hopp, hopp, heserlmann / our cat is wearing pansies / runs with them to Hollabrunn / finds a child in da Sunn / Wie sull's haasn? Kizl or Goass'l? / /" etc. - or - "Hist, host, nobleman / the cat puts on the boots / jumps into the well / has found a little child / how should it be? Endle, Bendle, Geißen / Who should wash the nappies? / Three old chatterboxes" (Upper Rhine, Alsace). Or in another version: "d'Katz hat Stiefel an / reitet übern Brunna / hat a Kindl gefunna / Wie solle heiße? Böckle or Geisle / etc. (Swabian).

The birth of the child from the "shining" mother in the mountain is also one of the picture cakes of the German Christmas period as an ancient religious tradition. A precious piece of this cake model is the one from Mannheim (Fig. 33, turn of the 17th/18th century). It is a visualisation of the legend of the Urschlenberg near Pfullingen, formerly (14th century) known as Ursenberg,

Urschenberg. The name Ursel, Urschel is related to the Latin Aurora and the ancient Indian Usah, i.e. the "shining one", and was reinterpreted by the church as Ursula, like Lussi (Lysesiv) as Lucia. It is she who in the Swabian region appears as Brech-Höldere, the Brechte, Perchte-Holda, the "'shining Holda. She lives in the mountain with her three "night ferries". The child is born there in the mountain on Christmas Eve.

The cake model from Mannheim shows the Divine Mother with the shining wheel cap on the childbed with her three "Nachtefahren", as midwives, who are even handed down here with the old Germanic official names of the three "Disen", as Einbet, Gworbet and Wilbet. See further EUE.

A Sinterklaas cake model - i.e. displaced Yule bread (see p. 30) - from my Dutch-Frisian homeland (also turn of the 17th/18th century) still shows the transformation. At the bottom of the ABC tablet, which has replaced the old runic calendar disc here - i.e. in the "mother sky direction", in the south, as under the calendar disc of Fossum - stands the cradle. In it on the left, pre-winter solstice, the "old god"; on the right, post-winter solstice, the reborn, transformed child of God (fig. 32, collection van Elseloo Sneek).

#### The annual cake iron from Humfeldt (Lippe)

A precious piece as an example of the local permanent transmission of the Eccestan Mother Night in the Lippe countryside is the Humfeldt year cake iron (Fig. 35), which I "discovered" in the early 1960s in the beautiful Lippe state museum. It contains the down-to-earth tradition of the mystery of the

"Mother power" of the "mother cave" of the Eccestan. It is a "year cake iron" from the turn of the 17th/18th century at the latest. The depiction covers the events leading up to the discovery of the divine child when the goat jumps. The left half shows the large "luminous" mother's breast tomb sign, as it already appears in this simplified "shrine" (cf. p. ) in the megalithic tombs in Morbihan (Dolmen de l \* Ile Longue and others). If prehistoric scholars, due to a lack of knowledge of symbolic and regional history, these radiant "mother's breast grave house" signs for shields, a Lippean archivist can be excused for turning the "mother's breast grave house" sign on the Humfeldt iron, which bears the Lippean rose, 90 degrees round and declaring it to be the Lippean coat of arms. At the top of the iron, the tree with the lowered branches symbolises the year coming to an end. The midwinter horn with the characteristic bend, as it occurs in the Bentheim - Oldenzaal region, is placed under the "Mother's Breast Burial House". It refers to the blowing of the Advent horn over the well, as was the custom in the Twente region when I was young. In the right-hand half, the year and world tree is depicted with upright branches. Four New Year's wakes denote the old supplementary days ("Vor-jultage") - as the Nordic runic calendars and the Old English clog calendars mark them with four notches (cf. text- fig. on p.70 ). The Son of God is still depicted as depicted, with lowered arms. But the Divine Mother draws near and The kid jumps with her. "What should it be called? Böckle or Geisle." Below - the Yule fish, the one in the depths,





the waters is an ancient symbol of the Divine Mother with the grave house, mother house in the waters.

The transformation is imminent. In the fountain, the golden ne children are found in the sun. A farmer's chest from Graubünden, Switzerland, from the same period, shows the leaping goat and the flaming sun, inside " ". The Christ

child is from t the sun of the turning point of light and life like born. In a 17th century barn of the "Hasenhof", Vöhrenbach in Langenthal (Black Forest), the Mother of God

She is still depicted the goat on a rope, on which the three

"mothers"  are carved. Behind it is the  sign of the

Eccestan mother's cave. To the same

At the time, a Swedish farmer was still cutting his "Runstaf" ca

lender, dated 1687 (Nuremberg Museum). According to the old

tradition, he carved the symbol of the "winter side" (July -

December) right on the handle.



sign of the "Zwiefa

with the lowered arms and the three-part hands.



8.



13.



21.



25.26.27.28.

the. And on the flipside

the same Sign



with the upper labour as a symbol of the "summer

side" (January - June). For

all these monuments, see EUE.

The Ingwäoni heritage of the

"Eccestan"



8.



13.



21.



25.26.27.28.

III.



13.



21.



25.26.27.28.

I. Ashmolean Clog A Oxford

II. Ashmolean Clog B ;;

III. Ashmolean Clog C "


(after E.Schnippel:Engi.Kalenderstäbe )


preserved the Anglo-Saxon

sohen > English





clog-, Kerblockkalender

likewise up to the 17th century: cf. fig. 36, the Yule part of the Ashmolean clog B and the above compilation of the Yule symbolism of the Ashmolean clogs A,B,C (Oxford). On 6 XII, the "heart" of the Mother of God; on 13 XII, Lucia (Lussi - Lussi). Lucia (Lussi - Lyses(v)) the "mother's breast tomb" sign - horizontal as on the Humfeldt year cake iron. Here it has taken the shape of a clay jug with a neck, which eventually becomes rectangular - as in Morbihan. The longitudinal lines are intended express the darkness, the "being in the earth". In Norwegian run calendar staffs, a figure appears accordingly, standing

in the  grave house, with or without dashing (see EUE). On

21. XII. the  sign heralds the birth of the child of God and the resurgence of light. Correspondingly, the summer solstice marks the end of the half-year of the rising light. The "Nights of Consecration" (25-28 XII)

are in clog A and B by the two crooks = year halves

 The  "animation" sign, the c6n hand and the ancient  of the Divine Mother, the acca, ecce, the  from the mother cave of the "Eccestan" are indicated.


The question of the Humfeldt annual cake iron has now been settled and this inconspicuous yet precious piece can take pride of place in the beautiful Lippisches Landesmuseum in Detmold.

#### The well child receives the horn.

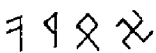
Now the "golden child" - as Agni, the "child of the waters", the "golden sprout", is also called - has been lifted out of the "well" with the sun. All this - as well as the cradling of children - may have been the subject of the mystery cult action in the mother cave of Eccestan. In this


The fragment of the ritual text from Håvamål, which broke off after stanzas 138 - 139 (p. 17 ), now reappears in this section. It continues (140, 3 - 4): "and drank a drink of the dearest mead / moistened with water of the soul". Two motifs are linked in this: the drink of Odhr/rir, the Besee-

lungs" mets and the wetting with the Odhr^rir (from within OdhrgrSri) , the old water baptism of the newborn by the "mothers", the was connected with the naming. The Old Norse formula was tete: ausa vatni ok gefa nafn "wetting with water and giving names".

This wetting with water,  Beseelungswasser, was intended to strengthen and protect the child against dangers. Here they received so the pre-sunset Ull/Od(ih') his new name Fro, (Fr/y, Frey) and Svipdag, for the resumption of his year.

This scene is also preserved on the Ingwinian-Danish escort coins, as the one from Bolbro, Odense Amt (fig. 39) shows us: the child of God is depicted as drinking from a horn.


places. Above the horn, on the edge, the corresponding left-running runic inscription:  - here in letter runes - o-th-a. It is Old Norse odha (Old Germanic woda). The inspiration,

which this  woda drink lends, is indicated by a A series of small lines emanating from the horn into the open mouth and around the neck under the head like a luminous flow. The child of God is depicted leaping as if in a fast run, clutching one of the two wolf paws with his left hand, which are braced against his chest. Frey-Svipdagr's battle with the helwolf, for which he is fortifying himself with the "Od" drink, is not delivered to us.

The Håvamål text now continues (141): "began to flourish



I and to become wise / word led me from word to word / work led me from work to work /"; and the fragment after 145: "so Thund (the "Thunderer") carved to the guide of the peoples / there he rose again / where he returned returns" .

The scene is like that in the Fossum rock carving, where the god himself, as a year disc with his  runes on top, is "belgbunden" under the calendar disc in the


"To the right of the disc, the soles of the feet of the new year appear large. The child of God, now reborn, will once again take up the annual runes of the disc (= circle of vision) - as in the cake model from Sneek (Fig. 32): from the pair of calendar runes to calendar rune pair, from month to month, from aett to aett, from direction to direction, from season to . Until it arrives there again, in the mother's night, from which he will now set out with his thunderbolt in the winter storm - the promise of spring. This restarting of the course from the same place is also handed down to us in the ancient Indian samsāra, i.e. the course returning to the same place, the cycle (of rebirth), which is called the cycle of rebirth. samvatsarā, in the "year", - the year of Agni.


#### The Eagle Gate.

We now leave the Great Mother Cave through the Eagle Gate to follow the rest of the cult. Above this gate, which was extended at a later date, the figure of an eagle is engraved. eagle rising from two rocky peaks. This, too, is an ancient motif of megalithic religion and of the North Eurasian mother culture, which, significantly, is found in the

cosmic symbolism of the Susa pottery. It is the eagle that brings the

reborn child of God. The  
represents

 -potion for the  
Susa symbolism

the fetching and bringing, the ascending and descending eagle,  
with the  in beak, plus the two "rocks", "mountains".




The latter are visible above the gate of Eccestan's  
mother cave through the two pieces of rock that have  
been left standing between the wings and the  
The eagle's thrust. The eagle may have been






inlaid with hammered ore or gold. The spread of this mythical motif  
of the Western megalithic religion through West Indo-European tribes  
(Hethites) to the Near East can still be traced in the great annual  
procession of the rock carving sanctuary of Yazilikaya (around 1300  
BC). Two trains meet: the

one led by the Heavenly Father, the second by the Divine Mother,  
behind her the Son of God, the Year God. This meeting of the two  
"holy powers", heaven and earth, is characterised by the




of the "two rocks", "two mountains" symbol,  
which they offer as if to each other,


hold up. The  "year" "God" sign rises from  
these "two rocks". And

There, behind the Son of God, the double-headed eagle also rises,  
as a symbolic connection, summarising the motif of the  
two eagles. Even in the Germanic Migration Period, double-headed  
eagle brooches were still worn in the shape of  or  : one head at  
the top, one head at the bottom, with the   
 or  . Half a millennium later, this symbolism is  
and its myth in the Edda already completely obscured and in

The story of Odin - the Valhalla Odin, of course - the new chief god of the Aesir, who bores a passage through the mountain with the "drill", stays three nights with the Gunlod, drinks the three jugs of Od-Met treacherously empty and flies away as an eagle. For what comes out of Pre-Walhall-Odin time is still handed down here - completely misunderstood and misrepresented - see EUE.

The complete, still very ancient and faithful reproduction of this myth of the occidental megalithic religion can be found on the fringes of its former distribution, in Arabia:

The eagle with outstretched wings appears above the gate of the tomb house, followed by the three jugs with  water of life and soul, which emerges from the two rocks or the horn top (= the The young god who rises from the dead, also with eagle's wings, etc., is the god of the cross. He is the god of the cross who stands between


the two stone steles (= heaven-father and earth-mother), the  From these Nabataeans to the Midianites in pre-Mosaic, pre-Israelite times, the common Canaanite

This tradition can be traced back to the Arab megalithic religion.

It was also the religion of the "arch-fathers", which was to be completely mutilated and distorted or denied and hushed up in the Torah. See EUE.

In the right-hand goal wall of the Adler goal is the adjacent



sign carved, that in medieval house  
and farmyard brandsand stonemason's marks still frequently  
appear as  . The lower part is  
that ur  
ancient northern Eurasian characters '\*Heaven and earth',

- a) Original form, sky and earth-shell,- how you in the  
-cosmology; b) their unification;



a b c


c) the angular spelling (see p.

For the occurrence on the Scottish gravestones and cross-stones in connection

with the sign, see p. 25 and fig. 15). On the

The sign of the cradle, the noose, which is connected at one end to the sign of "heaven and earth", holding it entwined, is attached to the sign of "heaven and earth". It says,

that inside the mother's cave the union of heaven and earth takes place, and after their separation, when the small

"Ur" expands again into the larger  "Ur", which is reborn as God's child.

A water offering bowl with a drainage channel is attached to the left-hand gate wall, in which water sacrifices may have been offered. Perhaps it was used as a holy water font in Christian times.




#### The "original" niche tombstone.

From the Eagle Gate and the window front of the Great and Small Mother Cave, a footbridge with steps led down to the upper side of the "Ur" niche tomb rock and down both sides of the rock as a staircase to the room in front of the rock. Some of these steps were destroyed, the left-hand one the furthest. This was apparently intended to prevent the continued ritual use of this "Ur"-niche tomb by the people of the Old Believers. The fact that these steps were partially destroyed and that the two side walls of the rock were cleared to remove the existing rock carvings disproves the 19th and 20th century theories that the tomb was a place of worship.

The theory put forward in the 19th century that the "Ur"-Nisehe tomb rock was an arcosol (trough arch) tomb, as a replica of the tomb

Christ, for which Bishop Heinrich von Paderborn in the year 1033 would have sent Abbot Wino of Helmarshausen to Jerusalem to obtain precise documents. After that The Jerusalem burial church and the Holy Sepulchre were recreated at Kruken Castle near Helmarshausen and then the "coffin stone" at the Externsteine was restored.

The fact that the church did not erect a complex at the Externsteine, but simply took over an old "pagan" place of worship as a Christian missionary place of worship, with partial destruction of the old complex, will be mentioned briefly at the end of our tour. Here, with reference to the Investigation in EUE, the individual sections of the "Ur" niche grave iron summarised in keywords:


- 1) the stone was in oldest time worshipped as "earthfast stone", "Wen destein", "children's stone";
- 2) On the side walls and the front wall were rock carvings, which contained two main motifs: the lying under the  "Ur" in the transformational death sleep Son of heaven and the earth, as in Vitlycke (p. 34); and the Son of God resurrected from ;
- 3) A flat stone with a slightly hollowed-out head and body circumference was placed in front of the "primitive" burial niches. It was used for libations and water sacrifices;
- 4) Such a flat stone with the corresponding head and body cavity - i.e. open from below - and with a capstone lay in front of the rock. In the capstone (lid) was a libation hole and on the capstone "Ur"-syml   
cf. the Celtic "child sacrifice stone" of Kerstenberg (Christenberg) near Marburg, which was also


Christian, with nailing of the libation hole (see EUE);  
5) in the Iro-Scottish period is used in place of the rock



The "iiUr" burial site is recessed into the stone as a union of the resurrection of the Son of God from the "old faith" with that of the Son of God "Christ" from the "new faith";

6) The Roman Catholic Church takes over the complex as it was, in accordance with the guidelines of Pope Gregory I. The stairs are partially destroyed.

As can be seen in Fig. 37, the "Ur"-Nisohen-Grabrock lies vertically under the window of the "Kleine Mutterhöhle". The Symbolising the descent and entry of the Son of God into the Womb of Mother Earth  points straight to the "primordial" niche

Tombstone. There, after passing through the fourth and final  "Ur", the Son of God will reappear.

The final ritual therefore no longer takes place "in the Hal le Hars", but is moved outside again, "at the Halle Hars". It is the - Proclamation of the Son of God, his epiphany, (re)appearance. It is an ancient Indo-European ritual act. In the Rig- veda, Agni is called "the one hidden in the womb of the earth mother", "invisible in the womb of the parents", "shrouding himself in darkness" and invoked to return from "the long darkness" (X,124). This, like the 30-day twilight before the birth of the child of God in the Christmas Gospel, the 'Anuvākā of the Taittiriya Samhita IV, 3, 11, points to the former Nordic original homeland of the Indo-Aryans. But if we want to find out something else

If we do not have enough information about the ritual act in question, we must again turn to the Ingwinian-Danish escort coins.

The piece found in Skåne (Fig. 40) shows the son of Him

mels and the earth, how he

arms raised from the "radiant Ur" in

front of his chest

(see illustration opposite). A

marginal inscription consisting of a

sequence

of IS runes surrounds the image.

The IS runes represent the initial

letters of an ancient formula,

lardhar Sonr, "son of the earth",

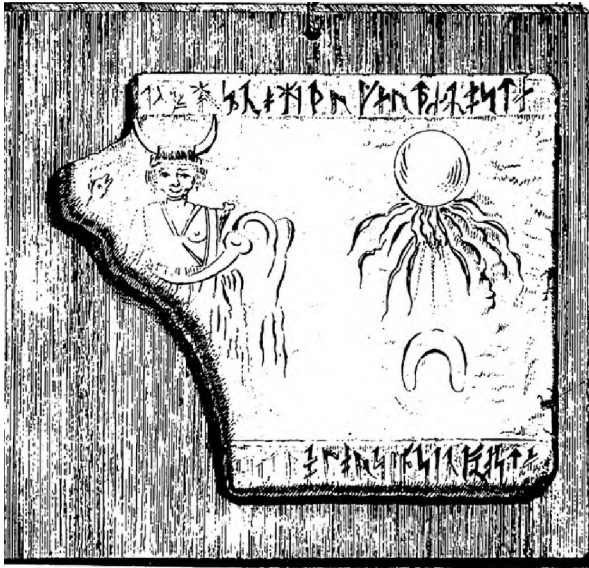
which is used as a scaldi-



see "kenning" was also transferred to Thor as the supposed son of Odin and the earth. The entire marginal sequence of IS runes, which close the image of Frey, Fr<sup>u</sup>y um, rising from the "Ur", are intended to reflect the shouting of the crowd, which evokes the son of heaven and earth in front of the "Ur" niche tomb rock: "Son of the earth" - "Son of the earth" - "Son of the earth" - .

The last evidence of this Old Believer, Ingwinian Danishness and its spiritual affiliation and connection to the "Eccestan" is the clay slab that was found in the 17th century in Schaumburg, at the so-called "sinngärten Altar" in the Süntelbach, near Hohnstein (Text fig. 5). It may have been a reproduction of one of the removed rock carvings on the "Ur" niche grave iron of the "Eccestan", which was also the altar image of the Old Believers in Schaumburg and may have been handed over to the water to save it from destruction by the Frankish henchmen and their accomplices.

Plate IV Text  
figure 5.




Clay slab with Danish runic inscription, found  
in the 17th century in Schaumburg, at the  
"sinngrünen Altar" at Hohnstein (10th century).



draw. The capitularia of the Frankish king Charles, the "Ecce stan" conqueror, threatened "persistence in paganism" with death.

The original in Münchhausen's possession has lost. We only have an 18th century copy, which - with regard to the reproduction of the runic inscription - we have

can also be to be fairly reliable for the pictorial part. On the right we see the large  "Ur" and the resulting the resurgent, radiant sun. On the left, the Son of Heaven and Earth appears with the horn from which he received the blessing. Next to them, only the head of the serpent (?) remains. It is horned with the crescent moon.

The ancient Indo-European Yule celebration was held at the first winter solstice new moon and was therefore a mobile festival.

This Son of God, horned with the crescent moon, is also depicted on a plaque found at the Externsteine (Fig. 41), as reported by Dorow. Should it date from Iro-Scottish times and represent the resurrected Christ-Fro, still wrapped in linen cloth? The Danish escort coins prove that the idea is Ingwinian-Ingwäonian, especially as funeral escort coins for the rebirth: thus the escort coin in the burial chamber of the burial mound at Store Salte farm, Orre S., Rogaland (Stavanger Museum) in 1908.

The runic inscription on the clay slab from Hohnstein, Schaumburg, is Danish (i), 10th/11th century. With the help of the guiding coin from Skåne (Fig. 40), we can now reconstruct the ritual of "calling forth the son of heaven and earth" as far as the text is concerned. The people surround the "primordial" niche tomb rock in a wide circle, in front of which the priestess stands:

The people (shout): lardhar sonr! lardhar sonr! lardhar sonr! - -

"Son of the earth! Son of the earth! Son of the earth!" - -

The priestess : Thu gä ut!

"You go out!"


The people : thatR ös (ta)!

"there's the god!"

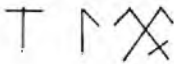
The priestess : lousi isin f(t)Rosta -

"loosen the icy frosts" -

It must have been a cult play, a mystery play, which was performed during the entire T<sup>h</sup>s aett as a cult act at the "Eccestan", "at" and "in the Hall of Har", the "heart of the West".

Now the  "Lord God" has risen from the dead and will once again leave his salvific footprint on fields and farmland. leave. This can still be seen on the top of the "original" Nische-Grabfelsen's ingrained signs, which are used in the


Roman-Christian takeover:





a) the degree hoe (14.5 cm long);

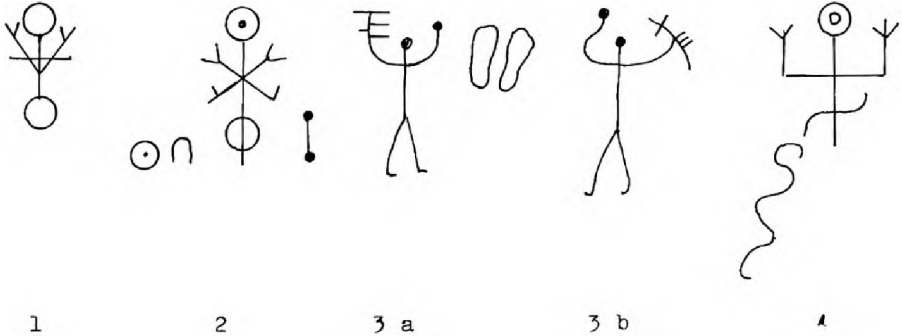
b) the slanted hoe (32 cm long);

c) the crossed slanting hoes (23 cm high) We have to go back to the time when these signs were created and placed on the "primitive" niche tombstone, to the time of the megalithic tombs.

Religion and its rock art age. In Østfold we saw the resurrected Son of Heaven and Earth as  od in front of us the land-grabbing ships, the / slanting hoe in hand, circumnavigating the land (Akkeröd); we saw him as a yearly heir,

the two hoes the  on the "head", walk across the field or lift  
degree hoe and  up the sun (Skjeberg, text illus.



S.13 ) These include the beautiful symbolic signs from the  
Frøy, Frey cult area in Dalsland, in Högsbyn, Tisselskog:





Here at the rock paintings of Högsby we get a clearer idea of the  
meaning of the hoe symbols on the "primal" niche grave iron,




meaning: 1) the god of the  
cross is the one who completes the year, who gives himself (re-  
)ensoulment. We saw (p. 31 ) that this



the great credo of the megalithic religion from northern

Scandinavia to southern Arabia. Bas's soul symbol  and the  
Cross  are the last signs of the "holy row", their






Symbols (word and letter signs). 2) When the Son of God

has passed through the  "Ur" with the  sun, sign no. 1 changes:




the lower circle of the  sign becomes the  "new year" (New  
Year) sign; the head becomes a 

Sun, the pair of arms on the left and right extended downwards  
into two hooks. From the  eht da Beseelungs 

signs, as also be seen in the rock paintings of the Mega= lithic  
religion in Spain. 3 a - b) The next episode

is that the Son of God is twice linear-figuratively, with raised arms is depicted striding with his arms. In one hand he holds the right hoe, in the other a soul cup. On the hoe  or the alternate form , the rune Ace "God", which simultaneously symbolises the symbolically two- and three-part hand of the Son of God. The pair of soles signifies the new year. 4) Here the Son of God is again a pure symbol, the risen and resurrected one, with the raised arms: one hand, the two-part hand, is the cén "Kien", "light" hand; the other, the three-part hand,  is the mouldar auki, the "field crumb multiplication" hand. They send the , the form of movement of ensoulment , the cross laid over his runic body, is himself. On the left the snake.

The crossed slanting hoes and the rectangular hoe on the capstone of the "Ur" niche tombstone on the "Eccestan" are symbols of the reborn, resurrected Son of Heaven and Earth, who is now celebrating his blessed vintage as the "Eccestan".

 "the joy of man and the increase of the earth" (manns gaman ok mouldar aijki) - from word to word, from work to work. Thus he will begin the Hagalls aett, the summer cardinal point "hail - distress - ice year" (9th - 12th rune), to protect the seeds from hailstorms and ice and to blessed year. This "year" rune is  at the top centre of the Fossum calendar disc and stands for more than 2000 years later as the 12th rune in the centre of the long rune series of 24 runes, in Anglo-Saxon still with the same  gear, ger "year" sign and the saying: "Jahr is the joy of man, when God lets / the holy heaven-

king, to bring forth the earth / bright grain for the ripe and thirsty". This is the "generous Frode", the "all-governing", who gives "good summer and fully ripe fields", "the happiness of men", - say the old Norwegian and old Icelandic runic poems (p. 12).




This was the "prayer of the Lord" of the farming people of the Great Stone Age, from the far north, from Scandinavia, to southern Arabia. It was the prayer of the megalithic peasantry, also of the land of the 2000 dolmens: Canaan-Palestine. The Israelites had the same common Semitic megalithic religion in Canaan in the time of the "arch-fathers", and the north of Canaan remained so in popular belief even in the time of the northern kingdom of Israel. Prayer is therefore of pre-Mosaic origin and never became Mosaic-Jewish. And so it was also passed on to Jesus of Nazareth from the ancient popular belief of his northern Palestinian homeland of Galilee, i.e. the "Gentile district" (gelil haggiojim) - the ancient prayer of the threefold year of the "Lord":

I. the request for the epiphany, for the reappearance of

the "Lord" and the return of his "kingdom",

II. the request for the annual (daily) bread,

III. the request for deliverance from the toil of death,

for the loosening of the shackle of death  and the bestowal of the soul  
 through the  cross<sup>s</sup> of the fulfilment of his  
Annual year.


The upper part of the Externsteine

On the first rock, the "Großer Externstein", there is a completely destroyed room three metres below the upper platform, of which only the rear wall and a the rest of the left side wall. is a shallow niche in this side wall, like the one at the bottom of the "Little Mother Cave".

Today, there is a room on the second rock, the original shape and dimensions of which have been largely altered by Christian use. With the sighting hole facing north-east and the stone pillar in front of it, supported a stand, it was undoubtedly a sun room to mark the summer solstice, the rising of the sun in the north-east (Fig. 44). The sculpture in the left-hand corner of the wall, the head of an elderly man with his mouth wide open as if calling out, is striking. The sunspot cast on the back wall by the rays of the rising sun through the visor hole at the summer solstice moves along the wall as the sun rises in the sky and passes through this mouth in the course of the morning (Fig. 45). Was this the time when the summer solstice was proclaimed from this room?

The date of the painting of the calling older man is completely uncertain. If it Etruscan,

As Walther Matthes surmises, the Externsteine would also been a place of pilgrimage for the Etruscans in their







"Italic" period as a place of worship for  Mania acca, and then



their god of the dead, the underworld god Mantus, would be a borrowing and male remodelling.





The three "mothers".

We must assume that the two rooms the offices of the "mothers", the priestesses of Eccestan, whose

history presented in EUE for the first time. The




The name  ecce  stan, which has been preserved in Anglo-Saxon rune series, refers to an original  accestan, as a symbol of the Divine Mother and her three akka  and her three akka  , as found at the "PisHsen" in Bohuslän and in the symbolism of the Lappish gobdas (drums) as a borrowing. The name is therefore also likely to have been eccanstan "mother stone". This mythical divine number of three, which watched over the past, the present and future life, is the of the number three of the local and tribal priestesses who lived and officiated on our "Frauenbergen", "Mai denbergen", "Magdebergen" or "-bürgen". They were seers and priests, "healing counsellors", doctors, and in particular midwives, legal counsellors and social welfare workers. The organisation of these  "mothers" in the Abendland was an organisation that trained the next generation of women, who, among other things, had to serve a period of labour service on farms in order to acquire life experience and knowledge of human nature. The official title of these "mothers" has come down to us in Germanic with the ending -bede as the one who "rules" over something. It reads - triple stabrei mend: Uod(il)bede, Warbede, Wil(1)bede. If we look at the dedication images that the Roman stonemason made for the Germanic soldiers, non-commissioned officers and officers serving in the occupying legions on the left bank of the Rhine (Fig. 34), we see firstly that the "mothers" wore the same wheeled bonnets.



as the Berg-Urschel still bears one and a half millennia later in the folk tradition (Fig. 33). Further - that they carry the  sign (Fig. 34 a and c) and the  sign (Fig. 34 d) on their lap, or the child (Fig. 34 b). This is Proto-Indo-European tradition. In that Anuvāka of the Taitti-riya Samhitā IV, 3, 11\* ^ it says of the three "mothers" (ma taras), the dhisanās, who come in the "mother's night" to give birth to the child of God (Agni): "The three have come on the path of divine order, the three glows with light have followed. One (of the three) protects the progeny (praja), one the power (urja), one the divine order (vratā)".


If we take our Germanic "mothers" - also known as the Romans matres, called matronae - they carry the corresponding symbol of divine power (ürjä), the  symbol, which is called the as od (woda) still today dialectically-Norwegian the procreative power, the procreative instinct. They also carry the after / They the cradle as a sign that they are guardians of the law. And they carry the cradle  as a sign that they are guardians of the law. As we have learnt, they are  Symbols of "life" and "death". In a unique group pe of Ingwinian-Danish escort coins, called by me the "Ull-Gr6a group", in particular on the piece of Faxe, Praesto Office, the earth mother Gr6a hands her son, the  Uli,

+) This Christmas liturgy is a characteristic example of the later forgeries of the Migration Period, similar to the Torah and Edda. Instead of Agni, in an inserted verse Indra is referred to as the child of God, who is born of the Ekāstakā and through whom "the gods" overpower the "powers of darkness" (Asuras), i.e. the former "holy powers", heaven-earth and God's son Agni, the "child of power" (ürj6 napat).




the one wounded in the chest by an arrow (ger) shot, the   
symbol, i.e. the connection of  and   
his symbols as judges of the dead, judges of  
souls. In Old Germanic they were called wod(a) and wid, and the  
respective "mothers" Wodbede and Widbete, as it is still handed  
down in the medieval legal language as "gebieten bi der wide".  
See further EUE.


From the Lower Rhine region, the Cologne-Bonn area, where  
most of the "Mothers" images and votive stones were found.  
The monastery manuscript from Brauweiler that I "rediscovered"  
forty years ago, the "Annales Brun- willarenses" (Vatican Bibl.),  
is also from this period. On the last page, in a late Carolingian  
hand, they contain the inscription of two rows of runes, which are  
described as having been used by the "Nordmanni" (Northmen). It  
contains our sign "o. odil", i.e.   
Letter sign for o, name odil, The Old Norse word odhal, Old High  
German odil, Anglo-Saxon oedhil, oethel, öthil, ethei etc.,  
denotes the "clan earth", "common earth", which was in the  
usufruct of a clan member but not his personal property. This  
earth is legally a daughter form of the "common earth" - the whole  
the socio-religious structure of the original community, which  
originally operated as a large clan. It is the sacred land right of  
the original community, the earth of God, which also been handed  
down in Old Russian as the mir, a word that means "world" in Old  
Slavic,  
"cosmos" (old Germanic heimr) , "'peace" (eirdne) and then "the  
rural common land". The symbol   
is not a symbol for "earth", "land". We saw that it means the  
"power from above", the "inspiration". So it can



this too  only the "ensouling" of this earth as "clan earth" from which and from which the clan is always reborn. The odil, uodil can only be the second part of a word, the first part of which denotes the earth as the clan earth and the general earth of the settlement, the original community, the "Leu tenheime" (li6dhheimar), as the Gr6a called them (p. 46).



It is the word heim. And this is the only way it has come down to us as the most precious, most sacred folk word: Old High German heim-(u)odil, heim-uote, Middle High German heim-(u)ote, heim-  
ode, heim-at. In the Alemannic language area of Swabia -



Switzerland - Alsace, heimat still has the original meaning of farm and fields, fields and clan, relatives. All of this together is the "heimat". And only with the help of the Germanic "mother" consecration images of Roman times, the

Danish escort coin of Faxe and the rune series of "Anna les Brunwillarenses" we can restore the missing  rune to the saying

of the Anglo-Saxon runic poem<sup>+</sup> ^, whose runic sign was not 


alone, but  and  :

 "Home is above every man if he lives  
there by right and custom  
 often in the blood of the fearful.

What this  means in terms of the robe or head of the "mothers" is in the first place, since time immemorial, that they<sup>^</sup> "by virtue" of this are the  seers, and like their North Eurasian sisters in office,

the Chinese wu's, the Eskimo angatlkok, can recognise the past and the future by the fact that they are the mediators between the this-worldly home of the living and the other-worldly home of the living.

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+ )  ethel byth oferleof aeghwylcum men -

home" of the ancestors, of those who will return. And for the distinction between "ensoulment" and odil "clan earth" was The Uod(il)bede was then called Ain-, Einbede, in her own right, that she "commanded" the "Einerde", i.e. the "Eigenerde", term for odil "Sippenerde", as an area of authority

And this also gives us the answer to the question of why the Germanic army king was the mortal enemy of the "faith of old" and its guardians, the "mothers"

- why he had his scalds falsify this belief, had the Heaven-Father removed and the Son of Heaven and Earth proclaimed the new All-Father, Army-Father and Whale-Father, protector and escort god of the king and his warriors: -

because he wanted to, had to, lay his hand God's earth, on the common and clan earth as the king's earth for his presumed absolutism, and these women with the old faith and the sacred old law stood in his way. So he removed them from their public legal domain, "stabbed" them with the "sleeping thorn", i.e. silenced them, interned them on their women's mountains in the circle of fire, the ring of flames, as the Sigdrif omá.1 still tells us. Bort, the Bise is found by Sigurd-Siegfried, who was sent by his Ingwinian mother, the Danish queen dowager Hiordis, to Franconia, i.e. Beutschland, to hear the heilraedhi, the "healing council" from the "mothers", the "healing councillors" for his incarnation, human consecration. Here it seemed as if fate had once again destined the "mothers" to be saved by the Ingwinian-Danish power against the Frankish king. But Sigurd-Siegfried's breach of faith, who had joined forces with the bise and saviour Sigdrifa-Brynhild

his tragic end at the Burgundian court on the left bank of the Rhine, where he married the Gjukunger's daughter Gudrun, sealed the downfall of the old Western cult institution, whose last lost post was now only the "Eccestan'", the "Mutterstein", the "Mütterstein".

The prelude to the final act of the tragedy had already begun when the great uprising on the left bank of the Rhine (69 AD) against Roman imperialism failed after initial successes due to the leaders' selfishness, lack of community spirit and mutual envy. Noble Batavians, themselves already half Roman, had renounced the "mothers", of whom Veleda in particular had been the soul of the uprising: "Furthermore, if one has the choice between lords, it is more honourable to endure the rule of Roman princes than that of Germanic women" \+

There is no doubt that Veleda ruled the "Eccestan" with her official sisters. Tacitus' statement (*Historiae*, IV, 66) that she lived in a tower (*ipsa edita in turre*) can only refer to her official activity there, the in officio esse - as the Roman said - and not to her living there. She held this office as a "prophetess" (fatidica) and tribal seer "according to ancient Germanic custom" (*veterc apud Germanos more*) (*Historiae*, IV, 6). Since she had to conclude treaties, she must have been Warbede, who had to take care of treaties and vows - still recorded in the Edda as a "goddess" Vár. The third,

+) "et si dominorum electio sit, honestius principes Romano rum quam Germanorum feminas tolerari." (Tacitus, *Historiae* V, 25)

the Wil(l)bede, had to watch over time, cult times, court times, times of fate, etc., Old High German (h)wil(a), Anglo-Saxon hwil "hour", "time", "duration of time", Her symbol was the 8-spoked wheel, as we still know it from her Gallic official sisters, also in the medieval delivery of these three women of fate, the Ver (Frau) Saelde with her wheel (the Saelde schibe).

The "area" of the Wilbede also included the cult tree, the year and world tree - the Irminsul, which was not the "Irminsul". There were many such cult pillars, world and year trees in the area of megalithic religion, of which the aforementioned "Queste" of Questenberg was one of several. But the Irminsul of the "Eccestan" may have been a particularly powerful piece, universalis columna, which of certain

It supported everything (quasi sustinens omnia), as Rudolf von Ful reports. This world pillar (of the  $\neq$  type) carried a  $\Psi$  or  $\Upsilon$  essay for the half-year of the ascent, and  $\Uparrow$  resp.  $\Uparrow$  Essay for the half-year of the descent of the Son of God with "the light of the land", the sun (see EUE).

Of the prayers that the "mothers" had to perform, a precious piece has preserved for us in the Anglo-Saxon field blessing: I beseech the earth and the heavens above / Erce, Erce, Erce, Earth Mother / May the Almighty, the eternal Lord / grant you growing fields and flourishing / multiplying and nourishing / the shining shafts of the millet fruits / and those white wheat fruits / and all the fruits of the earth / salvation

be thou, earth, mother of men / be thou, greening in God's

+) As H. Gsänger assumes, the Irminsul would have stood with its foot in the shaft in front of the second rock.

Embrace, filled with food, to benefit man /".

If we then look in the Edda, in the Sigdrifto- mál, the Seherin, the Dís of the "Erauenerberge", stabbed by Odin with the sleeping thorn, has been transformed into a punished disobedient Odin's Valkyrie. She also says a prayer that contains exactly the same formula for the blessing of the fields as the Anglo-Saxon blessing of the fields: "Heil sei vielnütze Flur". But the prayer begins with an invocation to the Asen gods and goddesses - a blasphemy for the old believers. This is the planned falsification of the original religion in the Edda, which is directed against the original community, its socio-religious foundation and its guardians, the "mothers". And when the army king's new faith in Wodan-Odin, this wholesale falsification of the "faith of old", fails to make headway with the peasantry, he becomes a Roman Christian and now has what he wants: - the sanction of his absolutism by the grace of the Christian God of the Roman Church. King and church destroy the old divine right of the original community. This is the end of the "Eccestan" and the occidental cultic matriarchy, whose last lost position was the "Eccestan", the "mother", "mother stone".

The last days of Eccestan. The reformation work of the  
"Mothers" and the Iroquois.

If the Nordelbingian Saxons since the 3rd century n. Chr. enter the area to the left of the Weser as conquerors. The long-established Germanic tribes, such as the Chauci, Bructerians, Angrivarians, Cherusci and others, were driven out by them and then joined together to form the "Franconian League".

The Roman tribes were united in the Roman army, which pillaged and finally conquered Roman Gaul, only to later against the Saxons. What remained of these tribes in the country was absorbed into the Saxon ethnic mass, in part probably as serfs, Lites. The Saxons themselves were no longer an ethnic unit in the sense of the original community. Strict laws, with the death penalty for mixing, separated the nobility from the commoners, who had few more rights than the Lites. Thus the last part of the

The Saxon Wars were a two-front people's war: against the imperial Frankish kingship and against a section of the Saxon nobility (Eastphalia), who served the Frankish king and later rewarded by being appointed Frankish counts and bishops in the subjugated Saxon lands. There was also no longer any question of religious unity. The abrenuntiatio, the abjuration formula, which was to be recited by the Saxon pagans who had been forcibly converted at their baptism (the "capitularia" of the Frankish king Charles threatened "persistence in paganism" with the death penalty), teaches us how things stood. This abjuration formula <sup>read</sup>": "I renounce all works and values of the devil, Thunaer and Wodan and Saxnote and all these fiends who are their comrades". Thunaer, i.e. Donar, the Norse Thor, is mentioned first, then Wotan, and finally, in third place, there is a "Saxnote", whose name can mean "Saxon comrade" or "sword comrade". This appendage is probably the son of heaven and earth, the saviour of the "old faith".

be the "mothers" of the "Eccestan", - the Frea, Freo, the

+ ) ec forsacho allum dioboles uuercum and uuordum, Thunaer ende Uuöten ende Saxnöte ende allum them unholdum thö hira genötas sind.

Fro. It was a time when the old, established holy community order was falling apart.

The upheaval of the primitive community of the "home" age through the "world", i.e. "man" age, which we about to deal with, is solely and exclusively determined by the Germanic migration of peoples, The Germanic migration of peoples is the last phase of the Indo-European migration of peoples and, in contrast to the previous ones, takes place in the field of vision of the contemporary historians of antiquity. It was triggered by the climatic deterioration of the North Sea region in the second half of the last millennium : the Cimbri, Ambrones and Teutones are said to have been driven southwards from the North Sea coast by spring tides (formation of the refuge mounds, terpenes). It is also caused - on the one hand - by contact with the migrating Celts who had conquered Gaul and then Britannia, with their bloodthirsty cult of the gods and their state priesthood (Druids). (Druids): Origin of the "Mercurius" votive cult with human sacrifice. On the other hand, through the lasting contact with the Roman metropolitan luxury culture, with gold, the "money". The emerging spiritual upheaval in a century from Caesar to Tacitus is noticeable in the fact that, for example, the rune lot oracle among the Suebi in Caesar's time still in the hands of the women, the mothers, whereas in Tacitus' time it was already in the hands of a state priest (sacerdos civitatis) or "privatim ipse pater familiae", the father of the house himself was supposed to commit it.

The image that Tacitus presents in his "Germania" still serves as a model and instruction for the decadent world of



The urban population of Rome, that of a people rooted in high ancient morals, healthy in body and soul. And migration types, such as the Harii - a name which in the Edda characteristically refers to the warrior followers of Valhalla-Odin

The "Einherjar" - their black-painted "wooden army" (exercitus ferialis), with which they attack their neighbours at night - are still an exception. But the materialistic decomposition continues to spread. Only among those who still came from a deeper attachment to the "home" order, such as Goths and Vandals, did the high old morality, the inner tribal order, remain intact. Salvianus of Massilia,

who was a presbyter in Cologne in 438 when the "Franks" conquered it, emphasises the high morals and righteousness of these pagan Goths and Vandals who conquered Rome, in contrast to the immorality and lawlessness of Christian Rome. So that the Roman people preferred the rule of these pagan "barbarians" to that of Christian Rome. The barbarians had brought chastity, order and justice back to decaying Rome. Salvianus also recognised the basis of this morality: "Almost all barbarians who are fellow tribesmen and under one ruler love each other" (omnes se fere barbari, qui modo sunt unius gentis en regis, mutuo amant). This is the ancient religious basis of the "home" order, the sanctity of the clan and national association, under the fulltrúi, "to whom one gives full allegiance", the saviour, the "Lord", Fro-Frea.

In addition, there are others who temporarily leave this foundation, abandon it, former settled peasants who are magically attracted by the greed for gold, money and booty and who

The time "when the stream of gold flowed from the south to the north and turned the earth of generations into the earth of purchase" (Axel Olrik). The Chaucs, driven out by the Saxons, of whom Tacitus had once praised that they preferred to base their reputation not on superiority and force but on the law, plundered Gaul as "Franks". The Saxons raided and plundered on the Gallic coast as the "ancestors" of the northern Vikings. This could not be done under the sign of the "Lord", Frea, Fro, but only under the sign of the former god of the battle-axe men, Indra of the second wave of conquest in India. It was with this Indra-Thunaer as their god of guidance that the battle-axe people had once broken into the world of peace of the North Sea megalithic culture. Although the push had finally come to a halt at the North Sea, the Thunaer had been "dug in", but now his time had come. The clumsy, hulking, up-and-down warrior escort god became the farmer's escort god and the patron god of Viking and land-grabbing trails. When, towards the end of the 9th century AD, Norwegian Odal peasants leave their homeland because they do not want to hand over their clan land to the new unrestricted royal power as royal land, they travel in the company of Thor. Out of 1,000 dandy names on Iceland, 900 were in Thor, only four in Frey, but not a single one on Odin. The Heer-Königsskalden had attempted in vain to replace Thor with their new god mythology. Odin by making him the son of Odin and the earth, - as they took from Frey his heaven-father and his earth-mother, gave him as new parents Njord and Skade

and dissolved his myth of the age. Odin and Frey, Heimdall and Tyr, Uli, Od and Odin haunted the Eddic pantheon of Asgard as special gods and populated it with new creations such as Balder and Nanni and others. But Thor-Karl ("guy", farmer) outranked Odin, the god of Jarl and the king, and completely overshadowed Frey, Frøy.

The chaos became complete and it was inevitable that the awakening, reflection and reawakening of the Nordic primal religious spirit began: the "Godless" (gudhlauss) movement emerged, which declared it nonsense to sacrifice to the gods any longer, and from this awakening of their spiritual archetype, archetype believed in "power and fortune" in one (trúa á mátt sin ok megin). The Nordic reform movement then emerged from these mostly folk-altruist clans in the Free State of Iceland, the only place where the Germanic spirit was still briefly free from royal-ecclesiastical coercion and rape. They abandoned the decomposed and darkened myth of the old faith and moved on to a new cosmic vision of a Supreme Being. Such an originally "old-faith" clan on Iceland was that of the Ingimund sons. They do not want to repay evil with evil and reject baseless blood feuds, such as the abandonment of children and the elimination of the elderly. They believe in "the one created the sun and all the home (the whole world)" (er solina hefir skapt ok allum heimum). Thus, in the Landnámabok ("Landnahmebuch"), written in the 13th century in Christian times, there is still mention of Thorkell mǫni lʰgsomadhr, Thorkel Mond, the law-speaker, the grandson of

Ingolf, the first and "most famous of all land-grabbers", who "had the best faith of all pagan men, as far as we know of any examples. In his deathly illness, he allowed himself to be carried into the sunshine and placed himself in the hands of the God who had created the sun. He also led such a pure life as only the most pious Christians" \*).

This was the situation for the "mothers" of the "Eccestan". Stripped of all public-legal activity and influence by the chiefs of the Saxon conquerors because of their democratic socio-religious community doctrine, they saw the disintegration of the old "home" order, in a "world" dominated by power, violence and greed. They had learnt from But what they learnt of this rotten Roman-Franconian state church, of venality and crime, filled them with great disgust. Then the preachers of Christ from across the sea, from the green island of Eriu (Erin), Ireland and Scotland appeared at the "Eccestan", plough in hand and a sack of books on their backs. They harshly rebuked this Frankish church, whose bishops resided in the old Roman provincial towns and for whom the term paganus was synonymous with "peasant" and "pagan". And then there must have been long religious discussions between the "mothers" of the "Eccestan" and the Iro-Scottish plough missionaries.

+ ) Han lét bera sik isélargeisla i banásott sini ok fal sik á hendri theim gudhr, er sélina hefdhi skapat; hann hafði ok lifat svá hreinliga sem their kristrmenn, er best vâru sidhadhir.

The "mothers" will have emphatically rejected the story of the fall of man through the woman, the reconciliation with the angry God that this required and the redemption through the blood of Christ who died on the cross. They will show the Iroquois on the fourth rock the God of the cross as a primal revelation, lead them into the mother cave

to the symbol with the heart-head of the Divine Mother and proclaimed to them the mystery of the "Mother's Night", of dying and becoming, the sacred transformation from death to life, as the great divine order, - the myth of the Saviour, the Son of heaven and earth, his year, the year of God and man.

And then the Iroquois must have agreed and, from their own native folk beliefs, must have made the same tradition with the same symbols known to the "mothers". Finally, they must have joined together to form a common renewal movement, which was to teach the Cosmic Christ on the basis of his "pre-revelation" in the "faith from ancient times". Just as the great church father Augustine had left as a legacy in his "Reflections" (*Retractiones* I, 13) shortly before his death (430 AD): this was for him a "firm, lasting fundamental insight" that "what is now understood by the Christian religion already existed in antiquity and had never been lacking since the beginning of the human race until Christ was to appear in the flesh, from which point onwards people began to call the true religion (vera religio), which was already there, the Christian religion.


Not because it has not been in earlier times, but

because it adopted this name in later times" '.\*

We have no record of these religious discussions on the "Eccestan". For us Western people of the present day, they would have been more informative and more important than any other historical religious document in view of the overall scope of the questions surrounding "religion" and "faith".

We only know the outcome of these discussions. The Scots bishop Clemens preaches the Cosmic Christ of "Eccestan" in Germany. And in 74-5 AD, the Roman archbishop and missionary Wynfrid, called Boniface, wrote a letter of alarm to Pope Zacharias in Rome about the Scottish heretics Aldebert and Clemens: "He (= Clemens) also claimed that Christ, the Son of God, descensus ad inferos, had freed all those whom hell contained: Believers and unbelievers, worshippers of God as well as idolaters." - "Also for the sake of this heretic, I ask you to write to the duci Carlomanni recommending that Clement be sent to prison so that he does not continue to spread the seed of Satan and thus contaminate the whole flock as a sick sheep." - "Let them live separate lives according to the apostle's word: 'To deliver him to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord'" (1 Cor. V, 5)

\*) nam res ipsa, quae nunc Christiana religio nuncupatur, erat et apud antiquos nec defuit ad initio generis humano, quous- que Christus veniret in carne, unde vera religio, qua iam erat, coepit appellari Christiana, - propterea dixi: haec est nos- tris temporibus Christiana religio, non quia prioribus tempo- ribus non fuit, sed quia posterioribus hoc nomen accepit.

And so it happened. What Clement preached there was the teaching of the  of the mother cave of the Eccestan, the "descensus ad inferos" of the Lord, the Fréo, the Fro, the God of the cross as bringer of life.

The Iro-Scottish image of the cross on the Great Externstein must have been created during this time and the news of the Reformation movement that started from the "Ecce <sup>stanl</sup>" must reached the völva's, the seers of the old faith in the north. For in the "Hyndalied", which gives us the Christmas message of the ger manic primitive religion from Tacitus' time, it says (43): "One was born, more than all, he was increased by the power of the earth (iardhar megni)"; it follows (44): "One day another, even more powerful (máttkari) will come. But nor dare name him." Mátt ok megin are increased in the successor of the Son of Heaven and Earth.

That was the hope of the visionaries and "mothers": the reformation that would renew and strengthen the dwindling faith of the rural people in the saviour. This is what they hoped from the "white Christ" who had returned to the Externsteine. He must have been a returnee, a return traveller. This vision must have spread northwards through the seers - still a cult institution, albeit no longer a public one - via the Old Believer peasant circles. For the first Christian scalds of the north still express this hope. Thus poems

Eilif, Gudrun's son, from Christ: "They say that southwards  
+) he now sits at the Urdbrunn'." Eilif Kugelknabe (Eilifr kül-  
nasveim): "Sun King (sölkönAngr), son of Mary, man, also God, -  
Lord of All, Humanity-Walter." And Einar Skuli' son:

+) Urdbrunnen - according to Havamal 111 "at the Hall of Hars", i.e. at Eccestan,

"Linder Hüter des Landvolkes (landf6lks gaetir)", "Allen Hei mes  
Umfassen (alls heims umypnandi)". (see addendum p.131)

Here Frey becomes visible, the Lord, the guardian of the Odal,  
the clan earth of the land people, who encloses the home (the  
universe as well as the earth as a human settlement) in the  
guardianship of his hands (gaupn). How Goethe renewed the image:

God is the Orient, God is the  
Occident; north and south rest  
in the peace of his hands.

Frey is also called the Hagall "All-Umheger", as lord of the  
Hagals aett, the summer, where he is asked at the beginning to  
To protect seeds against the hail ✕ the hail (p. 84).  
In the old Norwegian runic poem, this is also applied to the  
Christ: "Hail is the coldest of the bodies. Krist created the  
ancient world (haeimenn forna)". Note that here, too, "world" is  
rendered as "home".

So people hoped in Christ as the renewer of the faith from ancient  
times and the original community, God's earth as common earth and clan  
earth - the "home" order.

This interpretatio germanica was soon to be brought to an end  
by the absolutism of king and church with the ordo romana: in the  
Nordic countries, as in Ireland and Scotland, as in "Eccestan",  
which passed into the power of the French king and his Roman state  
church half a century after Boniface's letter to Pope Zacharias.  
The earth and the people of the land became royal, ecclesiastical  
and feudal property.

+) gaupn is the hollow space between the hands, which are joined  
together like shells.



Since then, a moorland fire smouldered through the Middle Ages, only to flare in the fateful hour of the Reformation. The moor fire smouldered on, smothered and smouldered, flaring up again in the age of revolution at the end of the

The "world" of absolutism, clericalism and feudalism, the founders of which had been the Frankish king and Boniface, arose in the 18th century and - when freedom was given back to the rural people too late, but they continued to be deprived of their own earth - broke through, devastating everything, in the Communist October Revolution of 1917 and destroyed forever that "world" of absolutism, clericalism and feudalism - in order to establish a new world of absolutism.

#### The seer's last prophecy

Two words separate two ages: home on the one hand and world on the other. Heim is the Proto-Germanic term for the cosmos, which we now call "universe", and which will once have been called Allheimr in Old Norse; as Einar Skuli's son also called the Christ (Frey) alla heims umyppandi, "Allheim-", i.e. "universe-circumscriber". But "home" not only refers to the macrocosm, the world spheres, as the seer explains at the beginning (2) of Voluspa, "the seer's prophecy", that she knows about "nine homes", nine world circles (niu men ek heima), - but, as a microcosm, also denotes


the earth as the dwelling place of humans and their settlements, the "Leut-heime", ljodh-heimar (p.46 ) or man-heimar, "human homes". And Frey, as Lord of Summer, is also called Heimdall(1), "world vault" or "world pillar".

The "prophecy of the seer", the Voluspa, as it is called in the

Edda is a late adaptation or reworking, the beginning and end of which is a forgery. The seer seeks the ear of the holy dynasties, high and low, "Heimdal(1)s Ma gen" (mogo Heimdallar). She then explains that she is speaking on behalf of Valfodhr, i.e. Valhalla-Odin, instead of Allfather (Alfodhr). The content of the prophecy was precisely the fateful downfall of this Valhalla-Odin- far, the verold, the man-power age, which had broken up the "home" age. At the end, however, after the final battle with the powers of darkness and the downfall in the world fire, the arranger allows the Aesir gods to return carefree to the atoned and greening earth and enjoy themselves with golden game boards, as they once did in Asgard.

The original "prophecy of the seeress" will only have been a fraction of the present compilation of all kinds of mythical material knowledge. We do not know who the speaker is, when and where she worked as a volva. It may even have been one of the last Disen from Disäsen in Bohuslän. What raises this poem to the level of Western world-historical significance is the clear formulation of the world and human crisis as a confrontation between the "home" age and the "world" age.

The "home" age is the primeval age, the age of the primeval community. "Heim", Gothic haims "village, spot", is related to Greek komd "village", which occurs in Baltic (Lithuanian, Latvian, Old Prussian) as seimins etc. "Gesin de", Lithuanian kiāmas "farm", kaiminas "neighbour". "Gesin de", Lithuanian kiāmas "farm", kaiminas "neighbour". It therefore originally meant - like "homeland" - the

settlement and its people (cf., p.105). And this settlement, the original community, as a "home" microcosm must be an image of the macrocosm, the Allheim. It is therefore created and located after the "Allheim" as  : whether Roman as mundus "world all" or Germanic as solskipt, after the division of the sun, or originally as a Russian mir, as the excavation of the Tripolye culture by Soviet archaeology (Kolomishchina, Vladimirovka) has shown.

In the "home" and "mother" age, humanity once felt secure in a great universal order, felt cherished in the "home", in the settlement of the primordial community, as part of this universe and its great lawfulness. This was the heim-ald, the "home-age", which was replaced and destroyed by the wer-ald, wer-old, the "man-age", the "man-age". Mankind has never been "at home" in this "world" until today. In Old Norse, "to be born" meant koma l heiminn "to come into the home". Today we say "coming into the world". But this world has become "scary".

The Germanic north did not originally know the word "world", Old Norse verold. It only came to the north in the Germanic Migration Period with Odin Saxa-godh "Saxon god", Old Saxon werold, Old High German weralt, werolt etc.. The word basically means wer "man" and old, ald "time", "duration of time" (Gothic alds, Old Norse old), i.e. "Man-time", "man-age".

With Odin, therefore, the "man-age" comes to the north, and in the retinue of this army-king escort-god and warrior-god are also those "werewolves", i.e. "man-wolves".

depicted on contemporary helmets as warriors with wolf heads. This word "werewolf" was also missing in the north.

For the seer, Odin is the embodiment of the "man-age", of power and violence. When he came and threw his spear over the people, "there was the first people's war in the home (that var enn fölkvig fyrst i heimi). With Odin came a new "faith", which brought division into the sacred peace of the Gesipens' home. "Odin first carried the Zwistrunen into the clans." (Helg. Hund. II, 34). Since then, the seer continues (43), "brothers have been feuding and felling each other / siblings can be seen breaking the clan / it is hard in the home / great honour break / axe age, sword age, the shields burst / wind age, wolf age, before the world is destroyed". - Hard at home áðhr verold steypiz.

In the final battle with the powers of darkness, the underworld, in the world fire that Surt and Muspel's sons ignite, who will perish Odin and his host of gods, the Aesir: "The sun turns black, the earth sinks into the sea / The bright stars fade from the sky / Smoke and fire race around / The hot fires lick the sky." - "See the land of floods rising again, freshly green." Then people will once again "remember the ancient runes of the Great God - Fimbult's fornar runar". These are the runes of the primordial community, of the "home" age:

We are faced here with the oldest formulation of a dialectical course of events in history - a thousand years before Hegel and Marx. It is not philosophical speculation

The logic that the Other must arise from the One, through the One, is not a speculation about the mode of production and the

The "home" age, the age of the primitive community and "mothers" is the Thesis Age; the "world", "werald", "man" age, the age of the "world" is the Thesis Age. The "home" age, the age of the primal community and the "mothers" is the thesis age; the "world", "werald", "man" age, the age of man and power law and social bondage is the antithesis age, the negation of the Thesis Age. The seer prophesies the downfall of this "man-age", which must perish again, self-inflicted by itself, the man-power-violence delusion. Then the Thesis Age will return, on a reborn earth with a re-recognition of the inner laws of the human community, of humanity, of humanity - the "ancient runes" of the Supreme Being.

When Marx and Engels wrote the "Communist Manifesto", the first guiding principle of the first section was: "The history of all hitherto existing society is the history of class struggles." After 1847, this guiding principle was revised by a footnote, in which reference was made to the rediscovery of the primordial community by Maurer - the old Norse "Odal" - and by Haxthausen - the old Russian "mir": "With

The dissolution of these original communities begins the division of society into special and ultimately opposing classes."

The impression of these first realisations was great, and made Marx and Engels honestly the first revisionists. In the prefaces to the new editions of the "Manifesto" by Engels (1882 and 1883), the question is raised as to whether the original community, as it had survived as far as it had in Russia, could be realised in a Russian revolution - the signal for a new revolution.

labour revolution in the West - "could serve as the starting point for a communist development".

Only today are we in a position to penetrate to this rediscovered primordial community, the Thesis Age, with the help of primordial symbolic history as intellectual history and to clarify the great fundamental question: - What determined man, the human society of the primordial community, which only empiricists had experience recognition from their world view? What do their "fornar runar"  $\int > 8 = \int$  say?: The "power" from the universe, the universal order of being, the law of being in the "home" as a macrocosm and as a microcosm, which acts in man as a moral law through the organ of "conscience", - humanity as the creation of the "mothers".

When will Russian, Soviet science turn its attention to researching the spiritual foundations of humanity, this primordial knowledge of the law of being as the motor element of the dialectical historical process? When will it find its way from "matter" to "force", on the trail of its own people's spirit, people's heritage - in the sense of Marx and Engels' revision of the "Communist Manifesto"? Then we will meet at the "Eccestan", at the "Mother Stone". Then we may hope that behind the present, temporary pure "negation" of the "negation", the antithesis, the synthesis can follow - if there really is this dialectical course of historical events. One thing is certain: - the "age of man" has brought the earth and humanity to the brink of destruction and ruin. And the only question is: will this beautiful earth, which will soon be rendered completely unfit for life, and its humanity be destroyed in the world conflagration of a





or will the "world", the "age of man", take the "home" path in the last hour, the walk to the "mothers"?






#### Externsteine-Conclusions

This summary of the results of a first-time investigation into the history of symbols and religion of the Externsteine confirms Albrecht Dieterich's guiding principle from the beginning of this century in "'Mother Earth. Ein Versuch über Volks religion" (1905): "Anyone who wants to recognise the basic forms of religious thought must begin by examining the customs of the 'people'." Here we can "recognise neither history nor personality", but only that "general ethical foundation, the eternal and present one, from which all historical religions grow, from which they repeatedly draw original life and sink back into it, depending on how their historical life lives out."

The primal and folk religion has never been handed down in writing, i.e. in letters. Its tradition is oral, living, alive. It does not require a literal definition because it is the spiritual common property of a community of species, blood and race - the homogeneous, uniform, similar experience and knowledge of the European, Europoid race. It is the world view, experience and realisation of the great cosmic order, of which humanity is a part, like everything that has been created, that has become. And which is therefore also present in man, as inner order, as consciousness, as knowledge of right and wrong.

and. injustice, right and wrong morals, mediated by the organ of conscience. The certification of this primordial and popular religion of the Occident, of the European white race, is symbolism as a conceptual sign, the ideogram. This symbolism is monophyletic, of occidental origin only. With this ideographic symbolism, the Europid, the white Ras appears in the last ice age in south-west Europe and spreads through the ice-free area of northern Eurasia to the Far East (China) and North America. Its trace is the Aurignac culture; - the salvation symbol of the descent, the descending

the "power from above" on the path of the sun,  its concentration  before the emission, the movement  or  the cult the Divine Primordial and All-Mother; - anthropologically: the Cromagnon race, the High A blood group. It is the first stream from the Occident to the Orient, - the North Eurasian mother culture.

The second stream is the daughter religion of the northern Eurasian mother religion of the last ice age - the western megalithic religion, the religion of the megalithic tombs. It too is a primal religion, a folk religion, and moves from the Occident to the Orient, but this time more southwards, through the Mediterranean region and its south-eastern European and north African peripheral areas. It is the religion of the great "holy powers", the Heavenly Father, the Earth Mother, the Great Divine Mother, and the Son of Heaven and Earth, the Son of God, as the revelation and embodiment of the divine universal order in his "vintage". It is the same salvific symbolism of  >  >  , which is particularly associated with the motif of the "God of the Cross" and the cross  and  , as a saviour.

The certainty of the eternal return according to the universal order



and transformation from death to life. It is the religion of the "Divine Family" that unites the Occident and the Orient into one. cultic unity, supported by a cultic matriarchy of the seers, recognisable by the  $\Sigma$  "Divine Mother" and the  $\Sigma\Sigma\Sigma$  "three mothers" symbolism. This is was also the "original Semitic" popular religion of the Middle East, of Syria-Canaan-Arabia, as of pre-dynastic Egypt. The Israelites, the "arch-fathers", also belonged to it. Only then, with the onset of the migrations of the 3rd/2nd millennium, did the break occur: the emergence of the royal and priestly regions with personal protective and escort gods as a means to power. The appearance of literal religion versions, "God's words", "God's laws" signifies the fact of the reorganisation, transformation and modification up to the destruction and complete suppression and eradication of the original and popular religion for the purpose of the absolute rule of an army kingship or a state priesthood, theocracy.

The most extreme form of this genre, especially as an ideology of aggression, is the new Mosaic Yahweh religion at Sinai: "you shall become to me a kingdom of priests" (Exodus 19) The vision of a heavenly All-Father of the ancient Arabian megalithic religion is transformed into an exclusive protection of the priests. and god of guidance of the theocratic leadership of the Israelite migration, which is made the "chosen people" of this new state priest-god. The connection between this distant leader god and the people is only established via and through the priesthood. The close human, personal connection with the divine Trinity is thus abolished, just as the Divine Mother and the Son of God are also abolished for this purpose.

are expelled. The leader-god, endowed with all the demonic qualities of hatred, anger, revenge, etc., who crushes the enemies, breaks their backs, etc., is called "his people" the land of other peoples to be conquered. Yahweh's ban is to be carried out on these peoples, i.e. the extermination. All these new creations of protection and escort gods of the male migration power ideology can be recognised by the loss of the belief in rebirth, i.e. the loss of the knowledge of a divine order of being and life. The loss of the homeland and its clan graves, the violent acts of conquest and subjugation have a psychological effect like the "curse of the evil deed". Sheol is an equally comfortless place of never-return, where Yahweh's power does not reach, like the Sumerian underworld kurnugi "land without return" and the corresponding Babylonian, Assyrian conception, like Hades for the Greeks, the infernus for the Romans or Hel of the Edda, the world of Odin. The new written law of the crown king or state priests overlaps the unwritten "inner law" of the folk and primal religion. The new "law" religion is patriarchal, father-, male-right. The cultic matriarchy, the seerhood, the "mothers" are eliminated. Resistance to the old beliefs of the people is "li quidised" (the Korah clan). No one has better characterised this man-legal 'law-piety' as a contrast between "pagan" (occidental) and Jewish Christian, as through the Gentile apostle Paul in his contrast to the Jewish Christianity of Jerusalem, through Peter, the future High Priest-Pope of Rome: the letter (the "law") kills, but the spirit keeps alive. Therefore be

Salvation is also given to the Gentiles, because they do the work of the law "by nature" (physei), being a law to themselves, written in their hearts, because their conscience bears witness to them (2 Cor.

3, 6; Romans 2, 14-15).

The previous "dispute over the Externsteine" has become completely irreconcilable with the publication of this preliminary investigation report. A new phase of the controversy surrounding the Externsteine has begun, which has developed from a local, internal, German issue into a world issue (or, ultimately, a world issue). "home" question): the question of the "event of salvation", a crucial question for the future of the Christian religion and the Christian church. Whoever wants to hold on to a "salvation event" as a belief can no longer avoid the historical facts 1) that the "God of the Cross" on the fourth rock of the "Eccestan" existed as a divine revelation at least 6000 years before Golgotha; 2) that the myth of the "God of the Cross", of the Divine Mother, her "Heart-Head" etc. came to the Near East and the Orient with the Great Stone Tomb religion (4th/3rd millennium). 3) that this original religion lived on "underground" as an ancient folk religion in the lower, non-deported, non-punished classes of the southern and especially the northern tribes, in a permanent tradition that can be fully proven by means of cult and symbolic monuments, cult customs and the few inscriptions.

Old and New Testament archaeology and theology have never concerned themselves with this enduring tradition,

because they had no knowledge of the history of primal symbols (until today) and because they assumed that the "Old" and "New Testaments" were the "Word of God", the "events of salvation". Oriental studies, on the other hand, had already come to the realisation that "alongside the conventional divine service of the kings" (Sumer) there was another piety "which dwelt in the people themselves and was more directly and more closely connected to the earth, nature and the cosmic powers than the confusing variety of gods" (Helmut Schmoke).

This is the historical hour of Jewish "emancipation", which can only be understood as a spiritual resistance movement against Mosaic Jahvism and as a renewal movement in terms of deep psychology, as a remembrance of heritage, an awakening of the archetype. In the last phase of this movement, from Alfred Döblin (Jewish Renewal 1933) to the Kna'anim, this deep-psychological awakening comes to a breakthrough. The Kna'anim, those of "blood and soil", declare the Mosaic religion to be the historical "mental illness of the Hebrew people" and want to return behind Moses to the original Semitic community. They hope that a similar movement will emerge in the Arab world that goes back behind Mohammed. Like Moses, Muhammad has denounced the gahiliyye, the earlier pagan period, as the time of "ignorance" and "barbarism" and condemned, to which in reality he owes his entire conception of Allah, from Old Arabic II, Ilah. And when we see a Sabaeen amulet with the words written in the classically beautiful Megalithic rune script: wadm-labm



m d w

m b 'a

"Love - Father", "God is love", the

Rahman-an, the "merciful", -

where this religion with the  
the Son of God 'Attar once came, even if in  
this late period and in this southern region the  
former Trinity of

Heavenly Father, Divine Mother (Earth Mother)



so we know

God of the  
cross,

and the Son of God was transferred to the moon, sun and star of Venus.

However, the symbolism and its religious content remained the same.

The Kna'anim want to return to the semitic original community  
behind Moses and Mohammed, and they were therefore stoned out of the  
new state of Israel because "they deny Moses and the prophets and want to  
take our precedence over their peoples". Now this sought-after ursemi is  
revealed to them

tic mother religion as the Great Stone Tomb religion and behind  
this the Eccestan, the "mother stone", becomes visible.

The Kna'anim return to the Western primordial community, the primordial  
humanity of the "mothers". (See addendum p.131)

Friedrich Nietzsche once wrote the following lines of verse on  
Spinoza:


"Lovingly turned towards the "One in All",  
Amore Dei, blessed by understanding -  
Shoes off, what a thrice holy land! -  
- But under this love ate  
a secretly smouldering fire of revenge,  
hatred of the Jews ate away at the God of  
the Jews - - - Hermit! Did I recognise you?

Nietzsche did not recognise it, was not yet able to  
recognise that the Jewish spirit was here in Erberinnern on the  
way back behind Moses and Torah.


The Kna'anim call themselves the spiritual heirs of the Korah-

clan. In the name of these martyrs of theirs, they will now defend the charge of "apostasy" levelled against the Jewish freethinkers. God of their fathers" against the Mosaic religion (cf. p. 131).

The investigation of the ancient beliefs of the people in Canaan-Palestine, in Judah-Israel, which is now beginning, will show the rebirth of the "cross god" and saviour myth of the megalithic religion, with its

the  etc. symbolism, socio-religiously conditioned by the conditions in the Roman Empire, in northern Palestine,

Galilee, the first time. Historicised and personalised in the figure of the itinerant preacher Jesus of Nazareth, the myth of God of the cross, now as the myth of Christ, is once again liquidated by the Mosaic-Jahvist Jerusalem theocracy, this time on Golgotha, as it once was on Sinai. And for a third time, this uncoded



The oral awakening of the old popular belief, the myth of the God of the Cross, was reinterpreted and modified as a Christ myth by the Judaising Gospels (Matthew): the Divine Family, the old heavenly "carpenter", the master builder of the world, *architekton* and the Divine Mother (Mariam - Miriam) were made into a village couple (*tektōn*) in Nazareth and, together with their Son of God, were permitted a Davidic-Jewish family tree. About the former "divine family" the Yahweh-Theos. The Council of Nicaea does indeed place the Son of God as the second part of the Trinity, but detaches the  from him as the "Holy Spirit" in order to Trinity complete again. As the Divine Mother, the Mother of God is not admitted to the new Trinity and remains outside the door

Around the "Eccestan" the previously impenetrable fog has fallen. The "God of the Cross" has become visible on the fourth rock, the "heart-head" of the Divine Mother with the two lines of her divinity, as it was once honoured throughout the Middle East and is still worshipped today by the predominantly Catholic rural people of the West, Poland, as the mother of the land and people in Czenstochau - the "Divine Mother of the "Eccestan".

There is ferment in the Roman Catholic Church of the West. The Marian movement knocks on the door of the church as a "departure of the archetype". "Quo vadis - ecclesia"? You have embarked on the path of scientific knowledge of truth. Catholic scholars (Obermaier (SJ), Breuil) were involved in the breakthrough of the new view of history against a backward specialist congress (Anthropological Congress Lisbon 1880): the beginning of human culture of the last ice age in the Occident is generally confirmed. Father Wilhelm Schmidt (Ethnological School, Vienna), with his twelve-volume work "Ursprung der Gottesidee" ("Origin of the Idea of God"), evidence of a primordial religion of the Supreme Being, also for the northern Eurasia of the last ice age. A palaeontologist such as Teilhard de Chardin (SJ) penetrated as far as the Cosmic Christ.

The "salvation event" as a historical doctrine based on the Bible, i.e. the Mosaic reinterpretation of the Christ myth with the Mosaic substructure of the "Old Testament", is not more durable. This substructure will become obsolete. And the Christian church will have the choice of focussing on a salvific event. from the "Eccestan" or to renounce the truth of scientific knowledge and try to

further behind the "credo quia absurdum" of a Tertullian.

If there an event of salvation, then "God" shows on the ex ternary stones how the myth of Christ from the Orient from returned "home" from the Gentile region of Galilee to the "mother stone" - re-entering his "primordial revelation", his original appearance. At the "Ecce-  
 .stan" is nothing like the work of Boniface and Charles the "Great", - only that which was taken over by the church from the old place of worship: the "God of the Cross", the  "descen- sus ad inferos" with the heart-head of the Divine Mother in the Mother Cave, the  "ur" niche tombstone and the cross with the cosmic Christ, the bringer of life and children - the Iro-Scottish-Germanic monument to the Reformation!

On the whole, the Roman church adopted the fanum of the "Ecestan" with the idola (cross god on the fourth rock, arm pair and "heart head" in the grotto, primordial niche-geabfels), with a modification of the cult time of the cult year. The main cult time of the year at the "Ecestan" was the time before and after the turning point of the year, the "Mother Night", the consecration nights. It includes the descent of the Son of God, his incarnation, time of suffering, entry into the womb of Mother Earth, death-transformation sleep, rebirth as a divine child, reappearance, emergence. The Judaised gospels have only preserved a completely obscured tradition of the birth of the child of God and the time of suffering, burial, resurrection, when the three "M"s, the "mothers", come.

It was not until the 4th century that the feast of Christ's birth was moved to the

25 December. This is immediately followed by the Passiontide at Easter, the death and resurrection of the Lord, which is a true celebration of the Lord's Passion.



probably depicted as a passion play at Eccestan in the Middle Ages. There are no traces of the time of the cult of the Nights of Consecration. The cultic circle of the year was thus lost except for this fraction.

Only there can a new start be made, on a new foundation, the rich repository of the old folk faith and its customs, which once, coming from the people, filled the Christian Middle Ages with its richness: an offspring of the tribe from the Orient, which was brought back to the Occident and grafted onto the old mother tribe. Our Christmas is nothing other than the consecration night of the "mother night" of Eccestan, with slightly different omens. Just like the other ancient religious customs of the folk tradition, which were only superficially Christianised and covered up with saints.

For us, who are already and definitively beyond church and denomination, the "Eccestan" is a landmark. The mythical vision has passed: the Divine Primordial and All Mother is our All Mother, Nature, also as Mother Earth. The myth of the Son of God dissolved again into the great universal order, as "the starry sky above us and the moral law within us", as our distant ancestors once recognised. We stand in the "magic circle" that Goethe once felt around him in this Westphalian region of the Teutoburg Forest and the Externsteine. It is this circle that unconsciously to subconsciously attracts the thousands and thousands of searching visitors. What our great German poet from the own subconscious, from the deep spiritual awakening

of his spiritual heritage his "legacy": The true had long since  
 been found,  
 Noble spirituality has joined the  
 old true, touch it -

- the laws of the universe of the eternity of being,  
 and "the centre in there", in you;

You will not miss any rule there,  
 because the independent conscience  
 is the sun of your moral day.

This is the primal humanism of the "home" age and its "mothers".  
 And it was also Goethe who had this Faustian man, the will-to-power  
 man of the "world" age, embark on the "home" path, the "walk to the  
 mothers", where everything transient was only a parable, the  
 inadequate became an event, the indescribable was done, - the  
 eternal feminine was drawn in.


When we stand before the memorial of the "Mother Stone", before  
 the last Iro-Scottish-Germanic monument to reformation and renewal,  
 we only want to know one thing: Who were, who are we, who were once  
 "at home" here? Is it a "coincidence" that we, Irish, Scots and  
 Teutons, Celts and Teutons, finally came together here?

It was those ancient Irish monastic settlers, deeply attached  
 to their homeland and folklore, who collected and wrote down the  
 old legends: of the Tuatha Dé Danann, the people of the Anu, the  
 ancient Irish Divine Mother and her three "mothers". These had  
 been the fir side, the people of the barrows, the mega= lithic  
 tombs, who had once come to Ireland with their fleet from the  
 north, around Scotland. Much later, they were replaced by the  
 Celtic peoples advancing from the mainland.

They were overwhelmed by the state priesthood of the Druids and their bloodthirsty cult of human sacrifice and then, according to folk tradition, withdrew into the burial mound chambers, the side, as a light elven people. And when Patrick preached Irish Christianity in Ireland and drove the Druids from their bloody sacrificial sites, such as Cromm Cruaichj, the people breathed a sigh of relief. And beautiful, pagan daughters of King Leogaire welcome Patrick and his helpers as the returned fir side. The Tuatha Dé Danann had had seers, ban fili (a name related to that of Veleda), also called ban tuath "mothers of the people".

With this name tuath "people" we have before us the designation of the megalithic people as ethnos, ethnicity. For it is a Celtic-Germanic community word, which in Cymric tud "land", in Cornish tus, Middle Breton tut, New Breton tud "the people", in Gothic thiuda, Old Norse thjodh, Old High German diota "people", Latvian and Old Prussian touto "land", Lithuanian tauto "upper country" etc. means "Germany". "Germany". The word includes the meaning of "land and people", just as "home", "homeland" encompasses the settlement and the clan. Today there are only two peoples who still bear this name as ethnic states in the West: these are the Dutch, of whom the south, the Vlamen, still themselves Diets today, while the northern Netherlands still called themselves Duitsch in the older Dutch. Thus Marnix of St Aldegonde, the friend of William of Orange-Nassau, wrote in 1580: our "oude duytsche landt- ende moederspraecke" - that in vele Landen en Provincien -

van Hollandt - ende lanx de Oostersche zee tot aen Dantzijck (Danzig) - noch heden te daghe bekent", is spoken. The English call the dietsers - duitsers the Dutch and the Germans the "Germans". It was these "dietsers" and "duitsers" who colonised, diked and reclaimed the land behind Danzig in West and East Prussia in the Middle Ages. "Naar Oost- land willen wij rijden" is the title of the old song of the Dietsche Trek

kers to the east. And until 1945, the old gable signs with ,  etc. on the farms, as well as the and other symbols of these Oostlandtravellers.



We Celts and Germanic tribes, we descendants of the Great Stone Grave people of the wider North Sea region, were once the "Germans", the "Land" and "Volk" people, a people who did not be separated from its land. The "Mütterstein" once lay at the heart of our country and our people. And it was there that we met once again at the last hour for our own spiritual experience. The "Eccestan" was the first to summarise the new era before it was destroyed by Roman absolutism and clericalism. The "Eccestan" is for us a A symbol and reminder of our unity and togetherness, for the re-establishment of our motherland, our homeland - Europe - which was already once, in the hat of our "Mothers", a stood. We now know that the homeland, the ethnic - the "national" - is our common occidental heritage, that unites us. Also with the communism of the West that wants to take the path home to the folklore of life by law, in joint defence against the International of a mammonistic world domination and the planned destruction of our homeland and national values directed by it?

For us Dietzers - Duitzers - Germans, the "Eccestan" in particular is the "heart and main place" of our "homeland", as far as our language once reached, from the North Sea to Gdansk and Memel, from the Adige to the Belt. This "people" cannot be forcibly separated from its "country", driven out of it, just because one has the superiority and remained victorious in those two world wars, which were a crime against humanity and for which the Germans were not responsible. All of this is still the "world", "man" and "power age", which only recognises power and violence as law still knows the antithesis age. It is not the fulfilment of the dialectical course of history towards synthesis. If this course exists, then the "mothers" must return as the synthesis. It is the only higher power that is capable of solving the injustice that cannot be solved by male means and male thinking - the "mothers"!

In the course of the "world age", the "man age", we are hurtling ever faster towards ruin and destruction. The best of male science are raising their urgently warning voices. They fade away without effect.

The air, the earth and the water are already poisoned by the unrestrained spread of industrialisation and motorisation as a "global economy". Soon it will become questionable whether it makes any sense at all to have children, who are only damaged by inheritance. It can no longer get rid of the ghosts that the "world age", the "man age", called forth. With the atom, with the construction of its nuclear reactors, it smashes the possibility of life without knowledge of the consequences, without knowledge of the possibilities of protection.

At this hour, the "Mother Stone" rises out of the darkness of the world as a memorial and landmark. Like a castle of the Holy Grail, it stands tall, the only place, the place of peace, free from guilt and crime - the place from which we now begin to know that the light of the land has come forth. We have now been given a place to which all can come and meet, - the "mothers" of the Occident as well as those of the Orient, - all once belonged to the realm of light of Eccestan, the "mother stone". May they rediscover the "council of salvation" by which the world can recover and once again become a "home", a "homeland" for humanity. May they once again spread "lifelong healing hands"<sup>+</sup> ^ over the earth and humanity and make earth and life like the sacred.

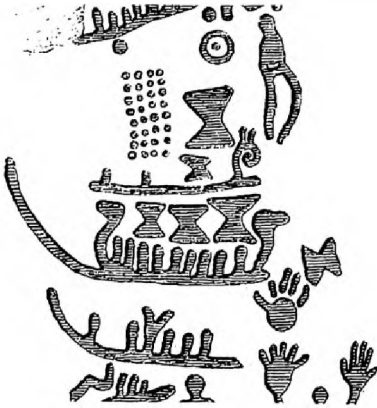
We want to go home to mother, to the "homeland"

- "Home is above love for everyone" - home -

<sup>+</sup>) from the prayer of Sigdrifa-Brynhild for Sigurd-Siegfried (Sigdr. 4, 6)

Addendum to p. 11 Eccestan and

DisSsen.



The upper part of the Bracke-Lökebacken picture rock, reproduced here according to Baltzer

(see cover picture for original and cast image), has a very important additional symbolism for the connection between Eccestan and Disäsen. As mentioned,

At the upper end, the "Advent" of the Divine Mother is depicted large as  $\Sigma$ , below her a small "messenger",  $\Sigma$  as in the Spanish rock paintings. The fourfold row of

älvkvamar, ancestral soul sacrificial sac, to her left, characterises her as the ancestral soul mother, the  $\Sigma$  mania acca of the small mother cave of the "Eccestan". Below her, on the escort

ship with the swan-neck sterns, the are  $\Sigma \Sigma \Sigma$  "Mothers" in perspective foreshortening - as if approaching. A smaller, wide-open, donating hand is depicted in front of the sterns of this swinging ship, similar to


the large hand of the Son of Heaven and Earth beneath it, which bestows the harvest blessing (Fig. 6). Above this hand is the  $\Sigma$  sign. The latter is connected in the Anglo-Saxon runic series with s upd names sund, once also with the name stan and appears in connection with or as an alternate form of

$\Sigma$  stan, the second part of  $\Sigma \Sigma$  ecce-  $\Sigma$  stan. Both characters represent al'so an s - .s initial formula compound, which is also represented:  $\downarrow \downarrow \downarrow$  (= s - s) \^+

Hiekes: Thesaurus Tab.6 and 9 (Cotton Mss.Alba A2 and H).From an original sign eccestan two signs were later madei ecce.acca standing and - to differentiate - stan lying,probably in sense figurative reference to the lying "earth-fixed stone" of the earth mother.

Anglo-Saxon sund, the same word as High German etc. ge-sund, was thus one part of this s - s^ formula, whose second part can only have been sel(ig), i.e. Anglo-Saxon sund and selig, synonymous with the Old Norse formula heill ok saell. Anglo-Saxon sund "healthy" here still has the higher comprehensive meaning of "uninjured", "unharmd", "preserved" - like Old Norse heill in those blessings: far heill ok saell or come heill ok saell (again).

The emblem of Eccestan and his "mothers" was therefore the health-giving, sending hand. Just as the Dise Sigdrifa-Brynhild prays to heaven and earth for these "lifelong healing hands" (laeknishendr medhan lifom) for Sigurd-Siegfried (Sigdr. 4, 6), the hands that "sund and sel(ig)" machen. This s - s - formula must have been very old, which would correspond to a Latin sanus et salvus, from the time of the mania acca of the "soul mother" of the Eccestan, as still echoes in the French sain et sauf.

The symbolic connection of Bräcke-Lökebacken in the cult circle of the Disäsen, the sund rune with the giving hand, points back to the Eccestan. The "Disäsen with the large sign  must have been a daughter foundation of the Eccestan, as a The first part of the megalithic population of north-west Germany and Denmark escaped across the sea from the onslaught of the chariot-driving battle-axe men and settled in Bohuslän on the Skagerak (around 2,000 BC). Then, concentrated in this space, the hällristningar, rock art culture.

On the "Eccestan" as Externstein" = Elsternstein  
(never the German-Westphalianekster, High German  
"magpie", the witch bird into which the witches can transform  
themselves) - indicates



also the Blåkullen in South Bohuslän (Marstrand). This is also where the witches fly on magpies or as magpies (Ekster) according to the same medieval-Christianisation of the former seers, the Disen and Völva's of the Frauen-, Disenberge - as in Germany.

Supplement to p. 103: Urdbrunnen - according to Havamal 111 at the "Halle Hars", i.e. the Externsteine, the Eccestan (cf. p. 16).

Supplement to p. 116 , the Kna-anim.

The sentence in question in the vituperative article in the Israeli magazine DAWAR reads: "It's over with the Kna'anim. These ethnic ideologues - have disbanded and deserve a beating. These people wanted to deprive the people of Israel of its supremacy as the only people chosen by God and reviled Moses and the law".

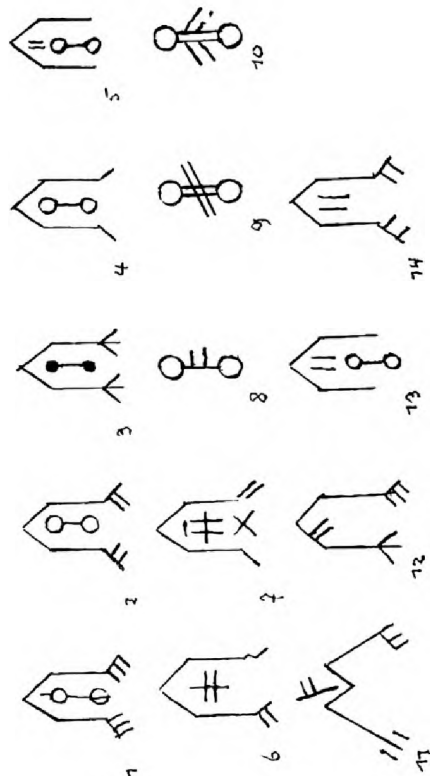
A number of the Kna'anim movement founded by Arje Gjurevitz-Choorn (Arje Chokurz) in Paris before the Second World War to South America after her expulsion from Israel.

The moral courage of these pioneers of a Jewish revival movement for a new humanity cannot be overestimated. Not for sale, not intimidated by the threat of loss of existence and life, they followed their inner calling and raised their voices at the hour when their opponents believed that they could now take over world leadership and world domination on the basis of their chosenness.

They learned this in their new "homeland" at an event organised by the Institute for Argentinean-Israelite Cultural Exchange, which launched the cycle "Awakening a true and full



The pair of arms of the Son of God with the three- and two-part hands, the divinity sign and the gate sign in the Susa script (younger stone zith),



with the sign of  
"power",  
"inspiration",  
of the "hatchet"  
(see "18")

with the world  
column (pa)  
and the gap  
forms  $\equiv$  etc.  
and the two  
strokes of  
divinity  
(vgl. 5 and 17)

with the tomb house

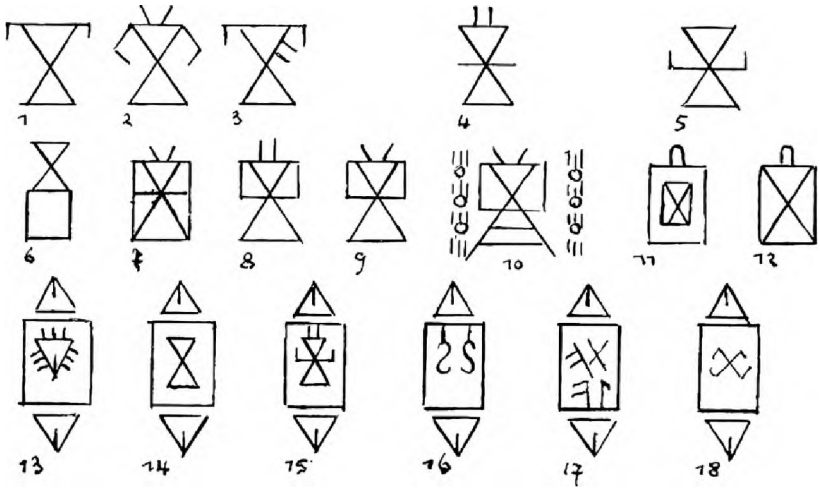
with the setting sun and  
the two "original"  
:  $\odot$  ||| he d  
Winter solstice

Plate V  
Text Fig. 6




Pl. VI Text



Fig. 7

The Divine Mother ^ with the two lines of her divinity (2-4,7-10, 15),with the tomb house (6,8-10),in the tomb house, "Mother's House" (7,11-12,14-15),the "Mother's Breast" tomb house (11-12),the tomb house with the Mother's Shosz sign (13-18) and the animation (10,16) and the "Gotf" sign and hoe or two hoe signs (17-18), Susa (Iran) younger Stone Age,



Around 2,000 BCE, the battle-axe peoples from south-eastern Europe invade the north-west German culture of the Groszstein graves, according to the late tradition of the two Edda's under the leadership of Thor or (according to Snorri) Odin. The "Asen-Wanen." war of the Edda. Murder and burning of the seer of the "Hall of Hars" (=External Stones). emigration of Ingwæonian peasant clans from northern Germany.

country and Denmark with their "mothers" to Bohuslän: the Disåsen "Disenberg" in southern Bohuslän with its  and  with , symbolism a daughter foundation of the "Eccestan". After the end of the "Asen-Wanen" war, the "religion from ancient times" with its saviour, Frea, Freo, Old Norse Frey ♦ Frøy, Old High German Fro, but also the cult of the god of the invading warriors, Old Saxon Thunaer, (Donar), Old Norse Thor, who was "brought in".

Early 1st millennium B.C. "Italics" at the "Eccestan", as worshippers of   Mania Acca "Soul-Mother", "Good Mother".

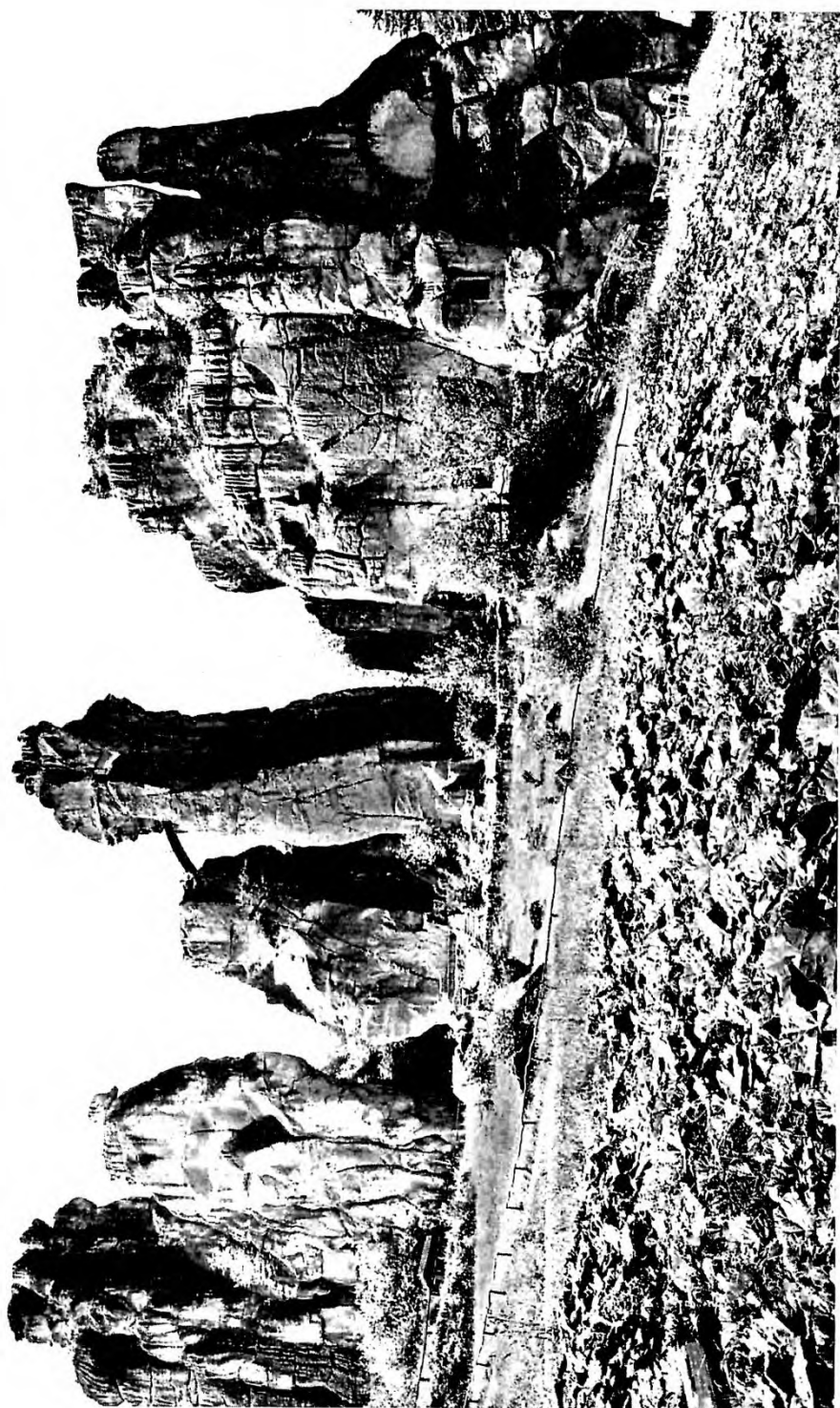
Towards the end of the last millennium BC, the Germanic peoples begin to migrate as a result of the worsening climate in the North Sea region. Emergence of army kingship with warrior followers and its wodan cult in the Celto-Germanic contact area on the Rhine: Heerköings scalds falsify the healing belief of the old folk faith into a king and warrior god for the purpose of the cultic substructure of the army kingship striving for absolutism.

19 AD Destruction of three elite legions of the Roman invasion by the Germanic tribes under the leadership of Arminius in the Teutoburg Forest region.

69 A.D. End of the failed Germanic revolt against Rome on the left bank of the Rhine, driven by the Bructerian seeress Weleda of "Eccestan", the Batavians renounce their allegiance to the "Germanic women" in order to remain Roman subjects.

5th-4th century A.D. Conquest of the Ingwæonian area to the left of the Weser and the Eccestan by the Saxons, with the Thuna cult of the people and the Wodan cult of the nobility. The Eccestan is now only a place of worship for Old Believers. The "mothers" are stripped of their public-legal status. From the turn of the 6th/7th century A.D., the Iro-Scottish travelling mission in the German-speaking area, the Scottish bishop Clemens preaches the cosmic Christ from the "Eccestan", Boniface alerts Pope Zacharias in Rome about this in 745.

772-804: The Saxon wars of the Frankish king Charles and the introduction of Roman Christianity. Death penalty for "persisting in paganism".





2



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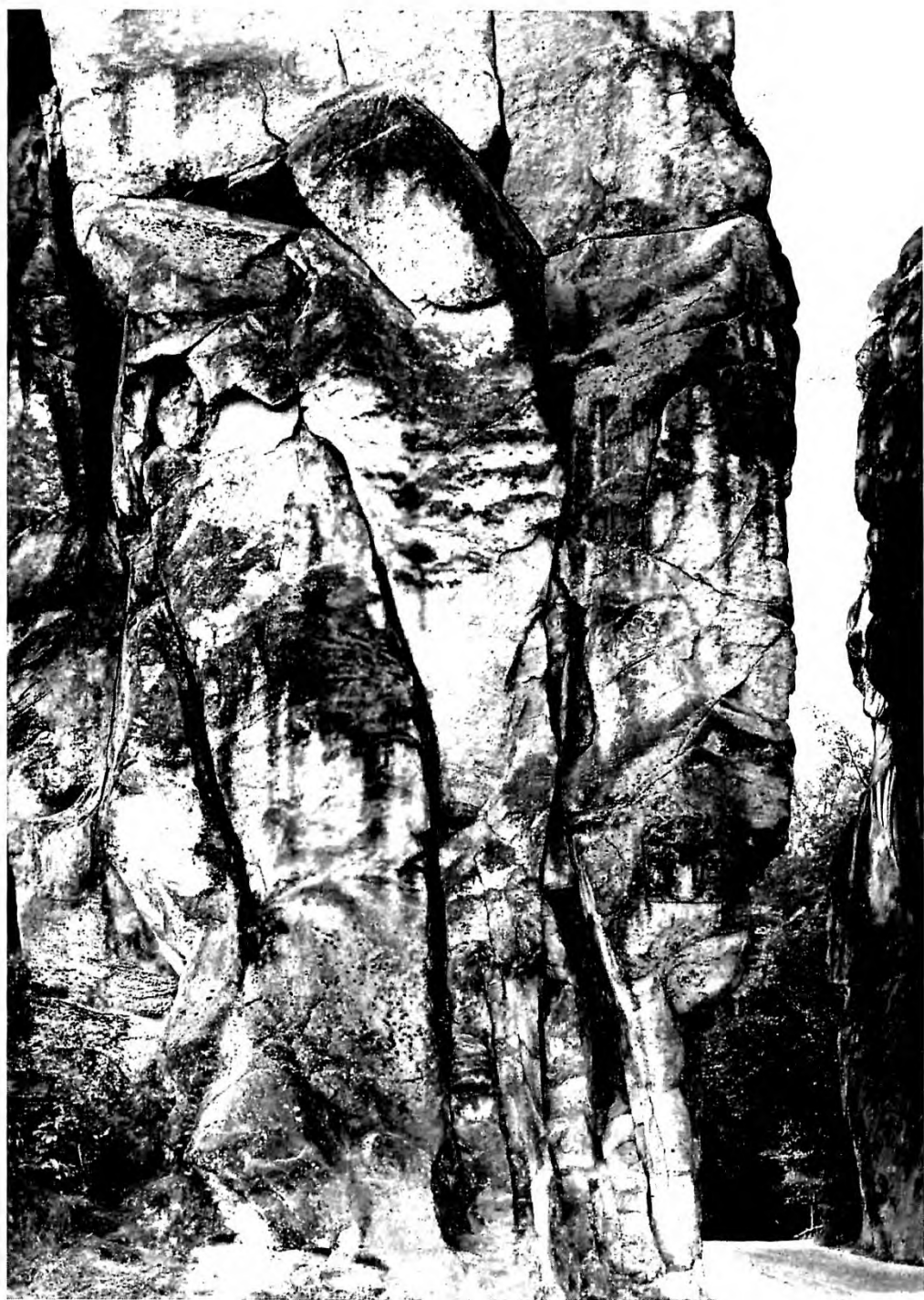


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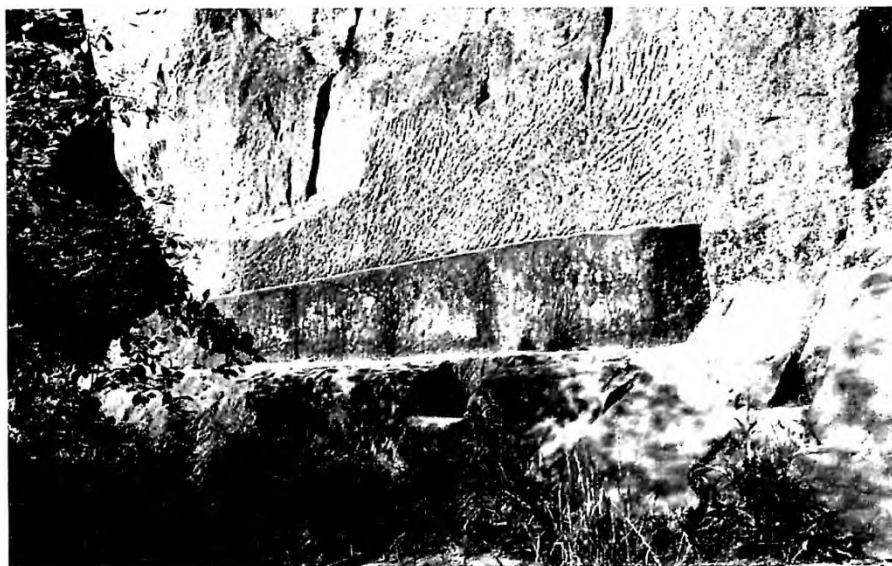
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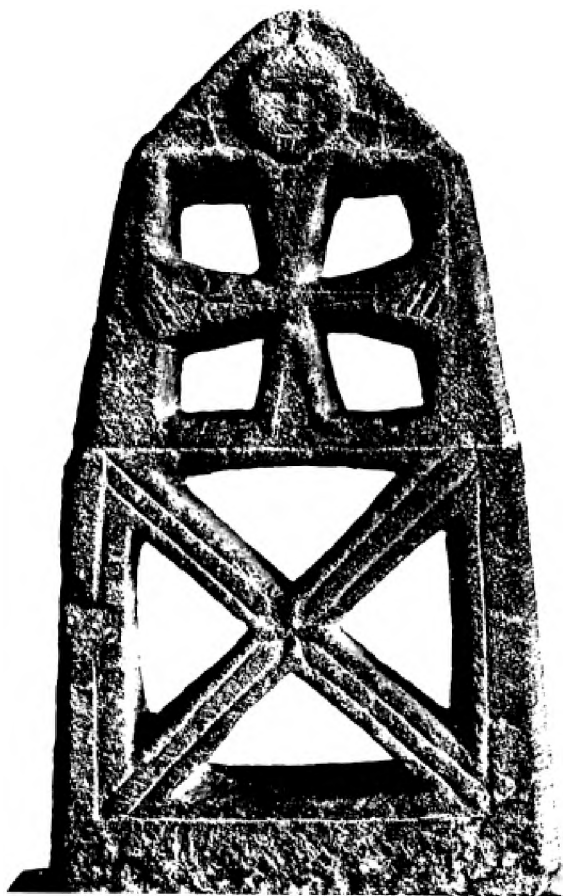
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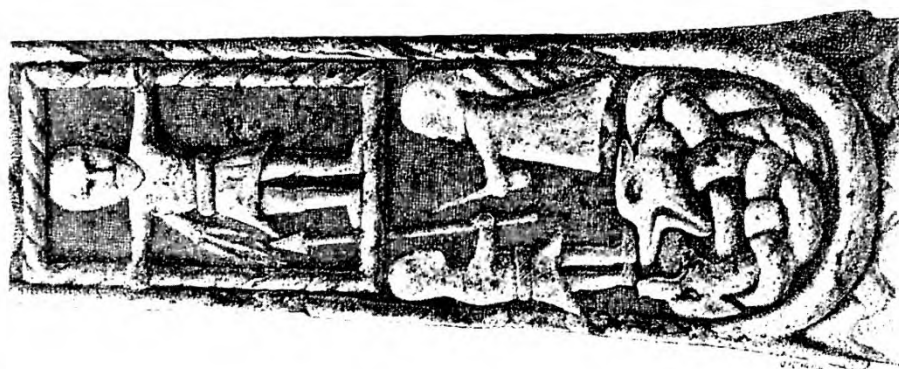
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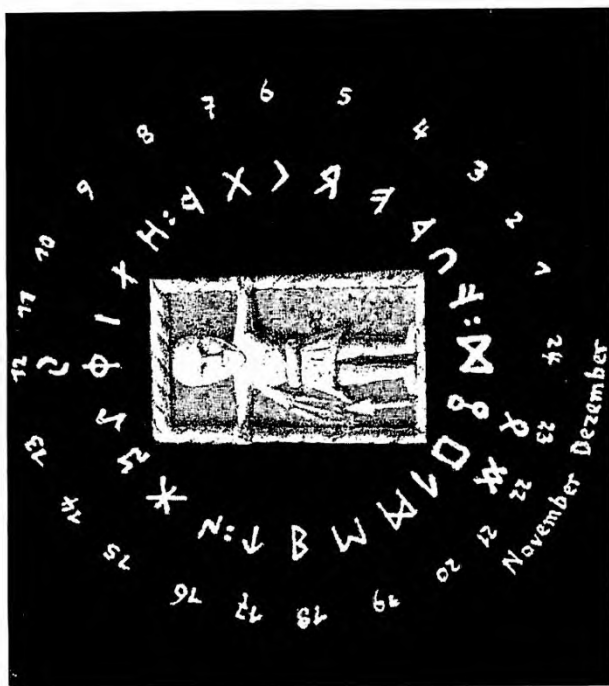
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12a



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14b



14a



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15



19



19a



18



17







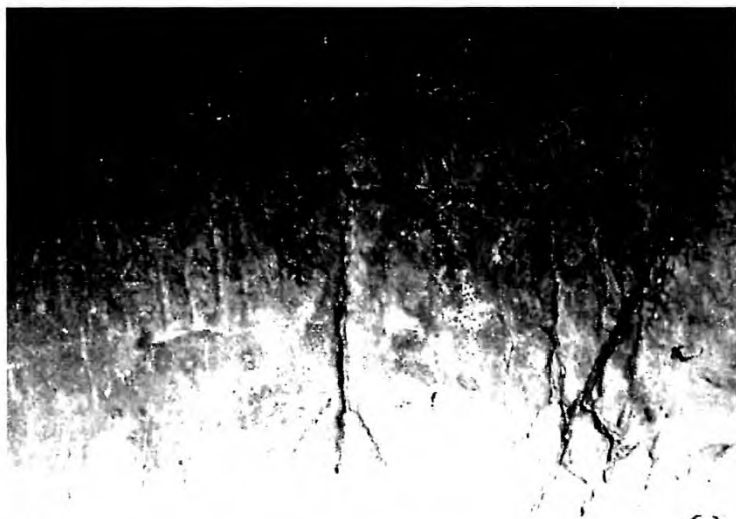
23 a



23 b/]



23 b/2



22a



22b

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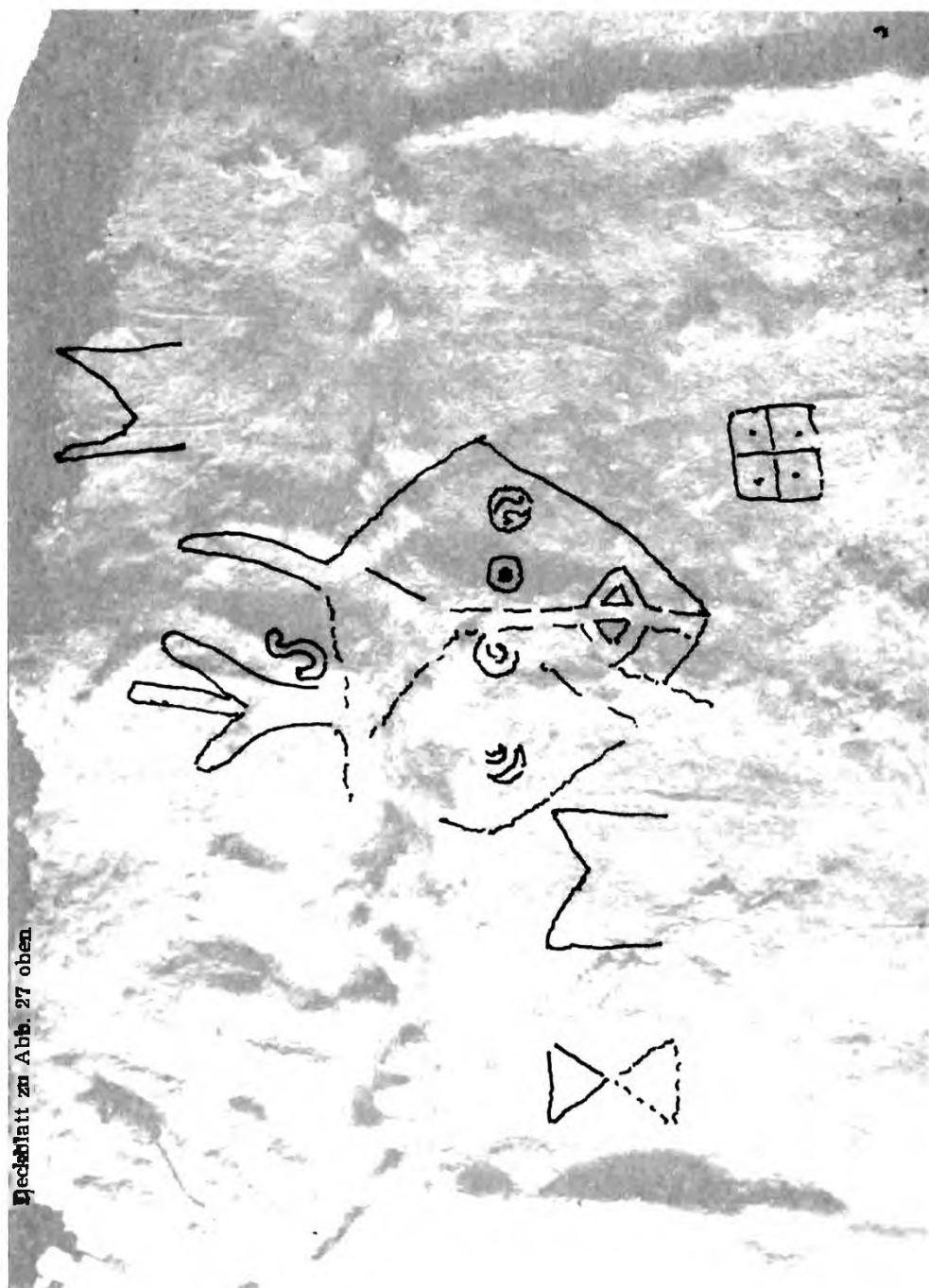
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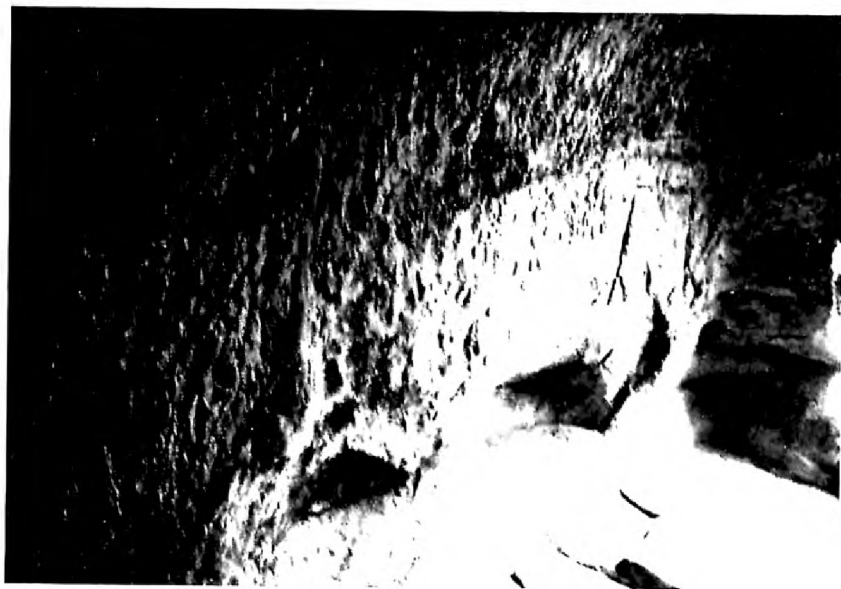


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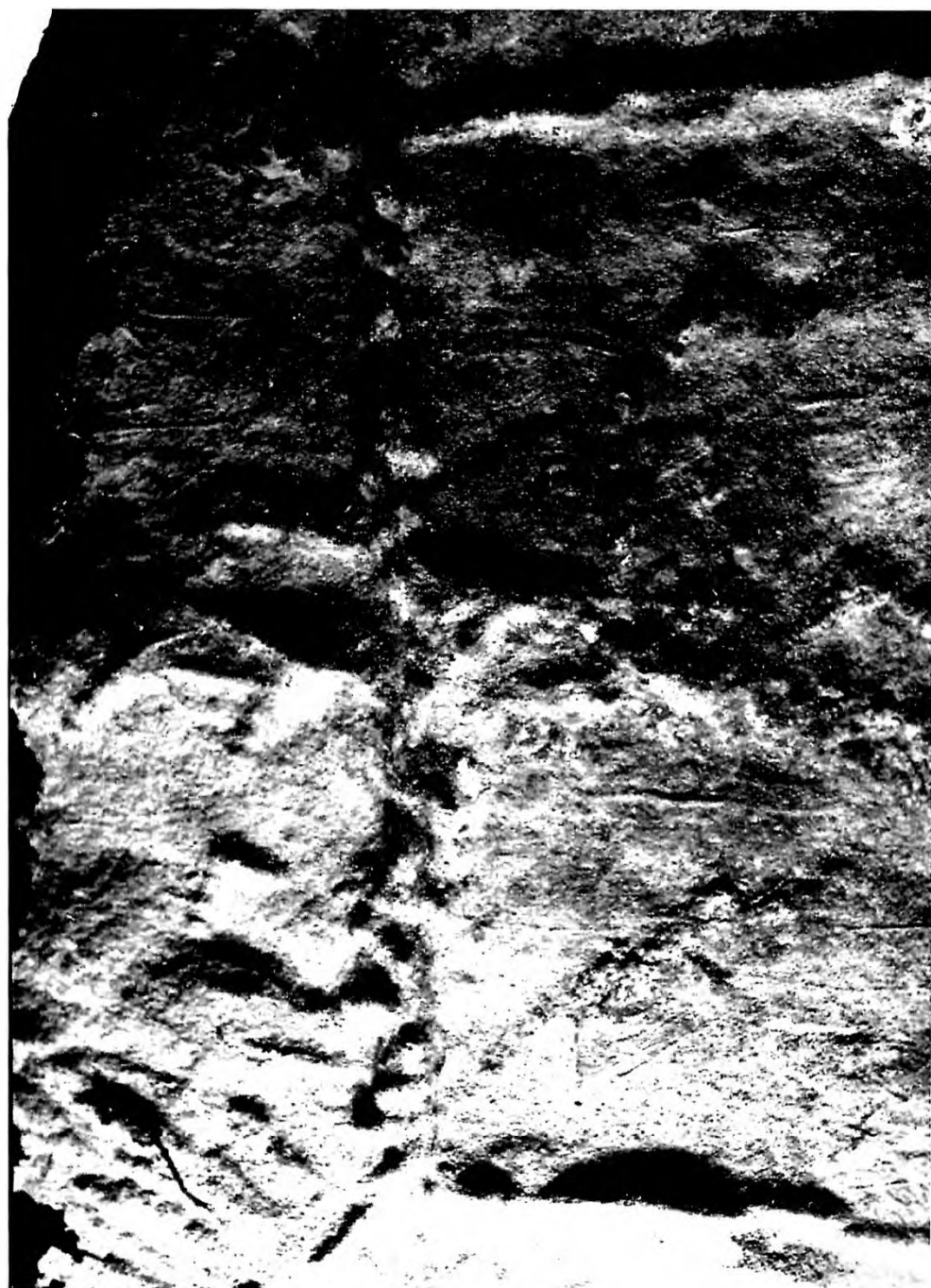




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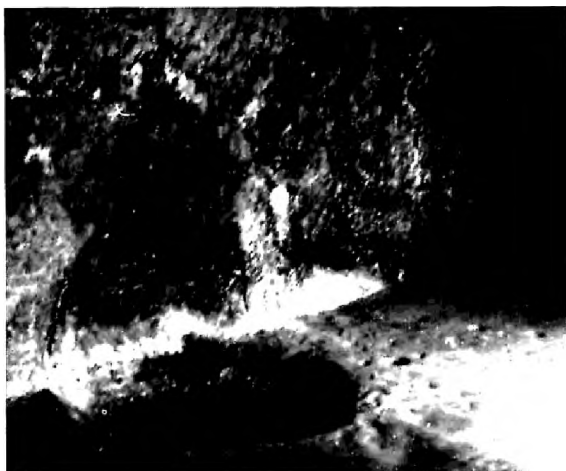
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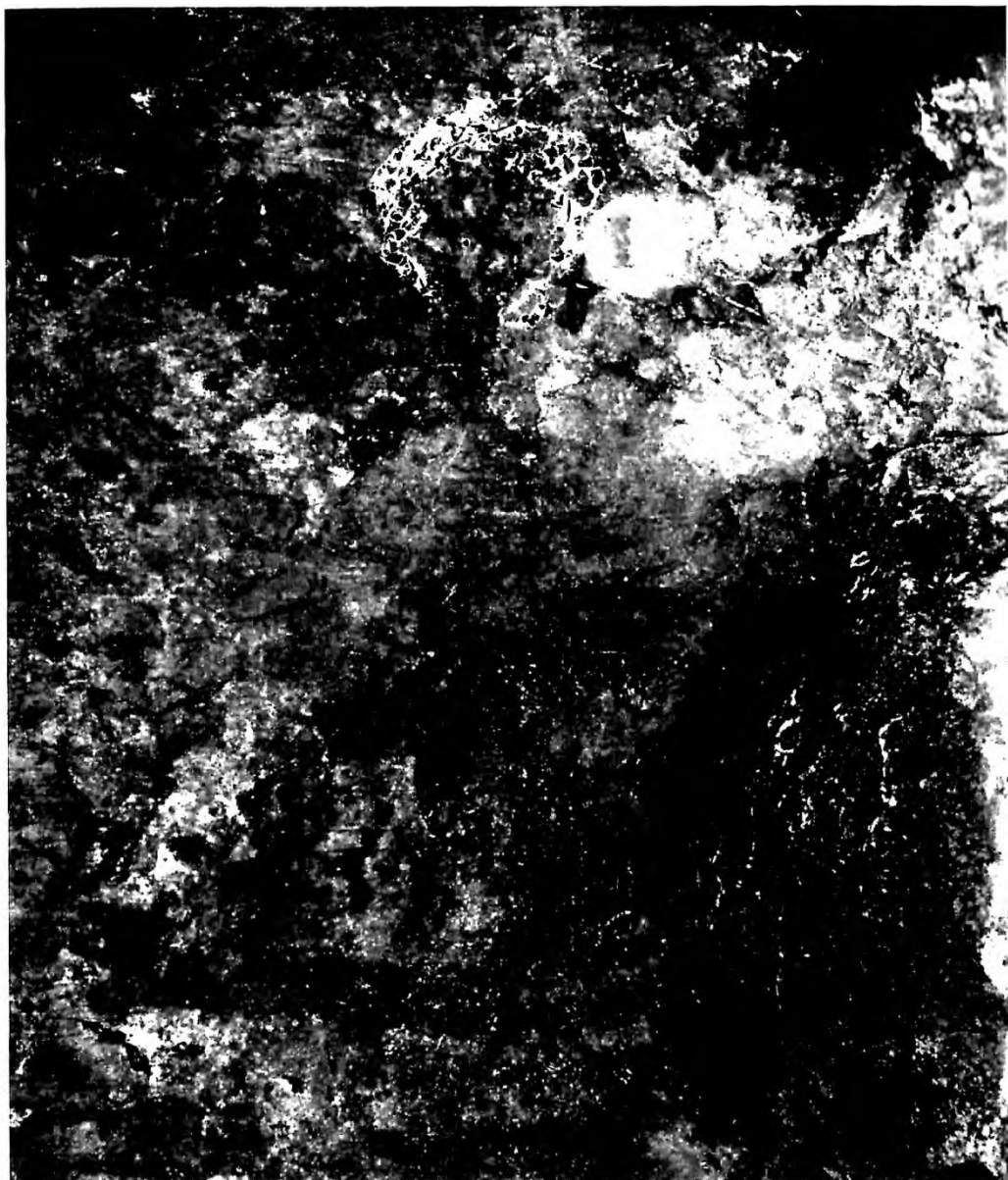


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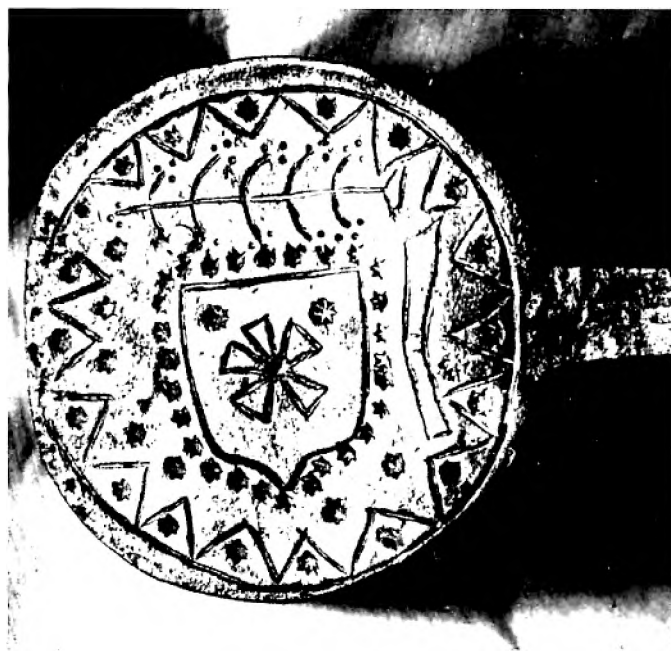
34a

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35a



35b





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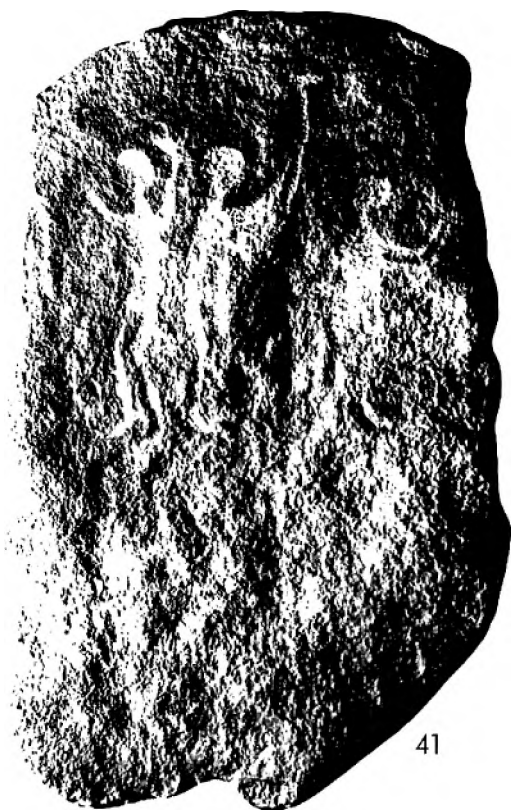
39o



39b



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43



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