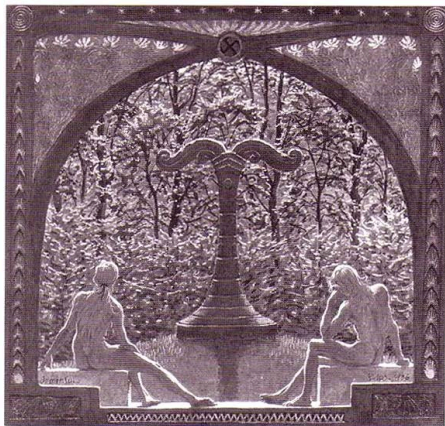


# WHAT IS GERMAN?

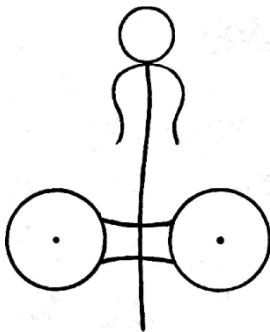


HERMAN WIRTH



HERMRN WIRTH

# Was heißt deutsch?



A HISTORIC HISTORICAL OUTLOOK

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EUGH THE DEVELOPMENT IN JENA



WITH 17 BUILD AND SHORT PANELS (I-XV I M A N D A N A G  
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*The German wife and mother*  
*ønd dem Lommenden gropen deulschien VolLe*  
*in Jssfeøi Gfaøøøti 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-Schri f 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 Which was also denied by some as being outdated.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 i580) of the "old German country and mother tongue" *[oude du ytsche landt- ende moederspraecke]*, which was still regarded and used in "ciefsn Landstr und Provinzen als Jiirnelimlicli in Holland, Gsfdsrfaad, F'riesland, Oueryssel und an die Ostsee entlang 6is on Danzig als Niederländisches betrachtet und verwendet."

Marnix is the friend of the great "Silent One", WilheJm of Orange-Nassau, whose "Apologie" (z58x), 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 *tiulischli*, *tiutsch*, *diutischli*, 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/rrer.

spg "saw" and *sigtir* "sickle", Anglo-Saxon sscg "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 *mezas* "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 Diluvium or Quaternary (younger period of the older Stone Age, Magdalenian): 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 Volke. 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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<sup>1</sup> 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, mǎrolt, 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 <sup>SW SO</sup>

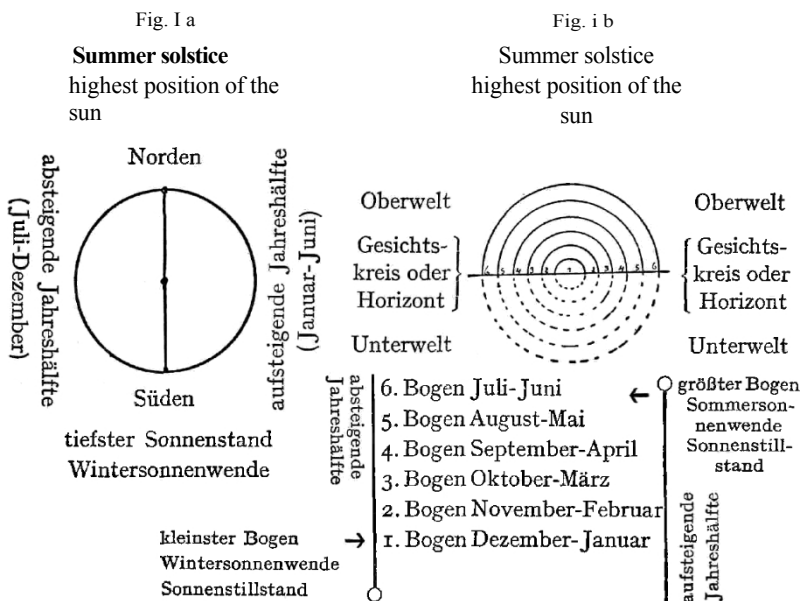
both year ideograms Q) and Q) is the 8-spoked "wheel" or, with the omission of the "middle time", which is irrelevant for the North, the 6-spoked "wheel", Old Norse *degstnerA* or *eyéfoinerÄ* (Plate V). It is the "wheel" that was popular from the Old Norse Saga and Edda periods until the Iq. It is the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

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. Ia), 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: Toisico 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.

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 adorer.

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--36) 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 "Zwielercher" 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 faith 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 'Tacitus' 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 Vödanism 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 Óðinn, Wodin or Wotan, is actually God the Father in his revelation as the god of the pre-Jul storms in the "Óð" 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 Upsala 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 colonization 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 Vödanism 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 Oriental-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>head1</sup> 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. 1), with his right hand reaching up to the sun (no. 2), 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 belghbunten* "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 Klintsymbolik 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 12th century with "year" B and "year" B. Century with "year" B and "cross" (No. 1/). Both signs & and - }- have the same meaning in the Anglo-Saxon runic series as in the North Germanic peasant calendars.

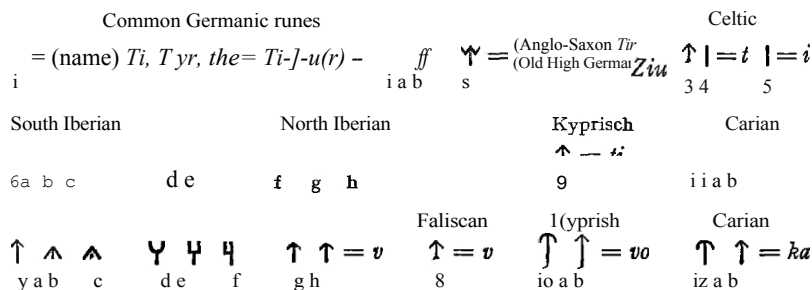
Meaning of .. ja>". the old solar year. Hence the fact that in Lappish cult symbolism the sign received the meaning "sun" (Taioir, *Baeioe* etc.) from the meaning "solar year" (No. i2), as an alternate form until the 17. Century also the Nordic rune *sol* "sonne" s or t; appears (No. z8).

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

or the year sign (No. 4) appears in the same way in the prehistoric and historical rock paintings of North America (No. zn-<sup>o3</sup>, whose collection of monuments can be found in the "Holy Original Scripture". In both of the two

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.

This latter hieroglyph of the Son of God descending to the Mother Night or etc., is an outstanding symbol in the North Atlantic cult of the symbolism.



is missing in the so-called North Semitic or Phoenician l

Fig. z

Even in the history of writing, the meaning of this symbol is still clearly recognizable. The god who lowers his arms has the phonetic value and the name *Ti*, *Tir*, *Tyr* in the runic script, *Tiur* and *Tin* in the Leiden manuscript. The latter name is derived from ***Ti-o(r)***, which was written fl or A etc. in the older, syllabic runic script and is also preserved several times as a formula in the prehistoric finds ("Heilige Urschrift", plate 35s

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. s36ff.)

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 0 n 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. I2ä-b) also carries the phonetic value of the sign. *It is sclu'i figescliichtlicli thus the aodi- fibation of the "die and become" of the Afteuropean, 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* is 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 *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-oð*, 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/öa) "the upper", "God" (Akkadian i/o) 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-*, Ustr- "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" -I- 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* 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" - the *Tes seg4r* (Old Norse **TritnedBr**), 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 155° 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-

<sup>1</sup> S'igrdrifomal 6.



ne g has been preserved in the Swedish runic staff calendar in connection with -]- in the July symbolism ; vgl. 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

bIS 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 to 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 sun" 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 3f. 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 fl, plate xo2--o9

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 -of 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, Odiii, 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 *odané-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:

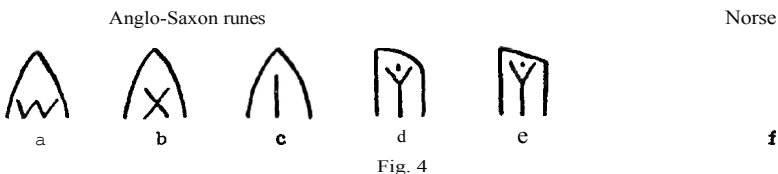



Fig. 4

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. muäü),  
"cold" (Akkad. kasgu, kussu).

## Allchinesischli

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 z), 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 1s a) or below the horizon.

. **3arsieilt** 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-Hœnir-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 *Hœnir* is the Indo-European word ifor "swan" or "stork" (cf. "Heilige Urschrift" p. z5z and p. 43.

73). who as a "companion

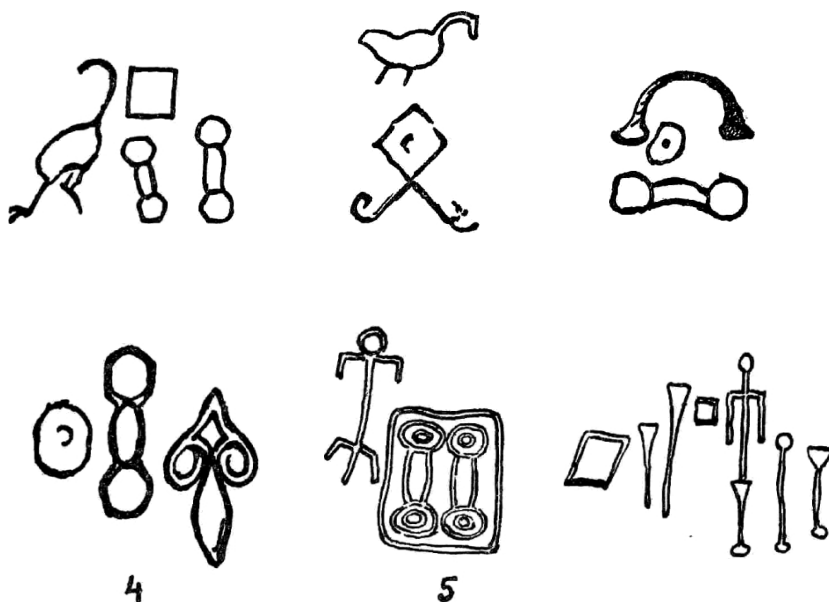


Fig. 6

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

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 win-  
tersonnenwendlichen (j er with the sun @ (No. 3, cf. "Heilige Urschrift", plates 69 and 218). 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 o r e r, to the winter solstice in the year of God and man. There the g o d-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 Wißti, 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 ideogram:

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  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\*\***. 309. **318-321 dSW**.) published.

If we now summarize the results so far, we know that "man's" "life" g is like a "year" ff 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. 1 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-4i6). 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 lFro/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

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, Edinburgh 19\*7, No 35)- (Plate VIII, N€- 33)-

The antiquity of 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) -+Itersucht. 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-12) is the symbol of the supreme, Old Arabic god, the *Hmm-kahn* or *Almukahu* 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. 1o) 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. 15-12) 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. 30-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 41

We now know who the God or *Ti*, *Tim* (Tim), *To*, *Tyr* 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<sup>o</sup>-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. 2

*ti-, tu-, ta-,*

-si, -uf6, od etc. ; od;

*tlii-*, for-, the- etc.

- "I, -eff, -ad 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".

"Death and life" : "out" (God),  
"Breath" (of God), "life", "posterity".

In the Stone Age, North Atlantic, syll/"éic linear script, the word "German" etc. therefore written

and g or ß

This syllabic phonetic value of the Stone Age linear script is still **p r e s e r v e d** 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, Tyr* (*Thur, Tlior*) is the bringer of the new life, the "od", as the Old Irish Ogham script (Plate VIII, No. 33). with 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 ß 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 reached 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-h 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>o</sup>

It is our all-mother, the earth, preserved in Old High German as oo/'s "great-mother".

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<sup>1</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 :



*fif* "land" (Akkadian *erfiffo*).

, "old woman", "grandmother", "dress", "garment" (Sumerian *sig*).

*came* "plant" (Akkadian *Jaw "io*), "food", "eat", "feed",

j' "power", "god" (Akkadian *rfe*) ; wood etc.

q 9@ (@Q #o "to settle down", "to live", "place of residence",  
"reason", " " \* "ground" (Akkadian *ei "fo*) ; "planting", "garden" ;  
fe "grain", mc "garment".



*um* "entrance", "enclose", "cover" ; "eternal dwelling"  
; "eternity" ; "harrow", "sprinkle".



*balama* "land" (Akkadian *male*), oéu  
"people" (Akkadian *tiiJo*).

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, 28 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. 306 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. 2 b), while the right cross + belongs to the "earth maker", the "Great Spirit" and world creator (No. 2a). 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, which 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 f'ien 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-4I, <sup>und</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 (vgl. 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, this 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 ß, 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 parts 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 z6), with the Son of God as the God of the year or cross [Nz s. 7 and z6) ; 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. x0 and il in the burial chamber of Sliabh-na-Calliaghe, Ireland, are located in the ancient Tuatha area, as no. z6--s in the dolmen area of Tras-os-Montes (Portugal); no. xz-z5 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. z6 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. z -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. zW30) and rises again from the mother night fi of the year (Nos. z2 and **3I- 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. 3z bls 37): the depiction no. 33 and 34 ist 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 (Bonnell, 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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' 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 odalsræge, the liberation of the plæce 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 Odalsstum 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. 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 oöx* ( 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 (vg1. No. 5. -f[-15). 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. 10 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. 2). 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 Ilalifornia (No. 2) as a sign of the resurrected Son of God (No. 5) 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, originating 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. 10), where we find the original form, the turning cross with the sun points at the ends, the -]- cross and (or) the Q year sign in connection with

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 ask 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>24</sup>. No. xa-b). In the Edda and Saga period, at the low point of the Vöðanistic 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 "thorn" 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 'afel XVI No. 2 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. 2 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."

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 *aeguis* "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 man 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.

---

' 7Z. *Walther Dazré*: "Neuadel aus Blut 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.  
*The New Literature*

*HERMAN WIRTH*

## 8et 3;uf8oxg 8et fltex[ggait

Studies on the history of religion, symbolism and writing  
of the Atlantean-Nordic race

With 68 text illustrations, 28 illustrated supplements and an appendix of plates  
5. thousand, 652 pages large format, in cloth 50.-

*I ii h a!.- The prehistory of the races | The origin of the Nordic race |  
!Vec6ciszi/ficbs !Settlers and their Cultural Relationships f The Atlantis Question  
| The urnordisclis Race in North America | The Sacred Year | The Origin of the  
Solar Year Time Calculation | The Relationship of Smisclien sleinzeiff5c6er,  
Atlantic-European and ancient Chinese cult ymbolism | The ancient North  
European hierogl yf'hic in the rock paintings of northern Rufland and western  
Siberia | The south-eastern European migration of the AtlanticNordic h i e r o g l  
yplia | The Urs praclie dez nordic race and the Indogezmanian | The wallcmege of  
the allaititic-nordic flock| | The allindischeii traditions non of the arétic  
whittersonneiimende | The laws of the Sprachbau of the peoples of the atlantic-  
nordic race.*

To begin by defining the positive and lasting merit of the present volume: the book breaks through a number of preconceptions that have so far blocked the way to an understanding of prehistory. *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. Pacf/t6tiisr, Del fl*

---

## WORKS OF FURTHER GERMANIC CULTURE

---

### WILHELM TEUDT *Die Germanen* [the Germanic peoples]

(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. On the Externsteine and other historical monuments of Westphalia. Teudt traces the traces of ancient beliefs and Celtic life from the time of the ancient Germans. Numerous illustrations illustrate Teudt's research. The book represents a significant expansion of our historical knowledge.

Translated by Felix Genzmer. ~~1880~~ 1910's edition in cloth 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 Germanic 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* [the Germanic peoples]

With 22 drawings and 2 maps. ed. 3.60, in cloth 5.

From the cult of the dead and burial customs, Hans Hahn reveals the ways of life and customs of prehistoric Germanic man. He gives an overview of the *most important prehistoric monuments in Germany*. Hahn 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.

### WILHELM GRÖNBECH *Die Germanen* [the Germanic peoples]

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 Germanic Frühzeit*.

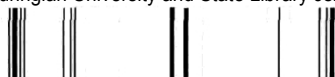
### FELIX NIEDNER *Die Germanen* [the Germanic peoples]

With 24 views and 2 maps. 8th ed. 6.25. bound. 8 so

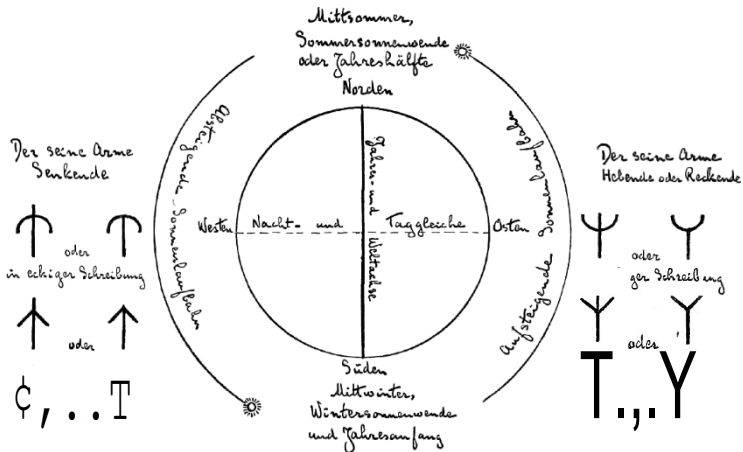
In this introductory volume to the collection "Thule", Felix Niedner provides an overall picture of Icelandic culture in early times. The material scattered throughout the sagas is summarized here into a unified picture of the ancient culture and shows how the experiences and events of the people and their history are reflected in the sagas.



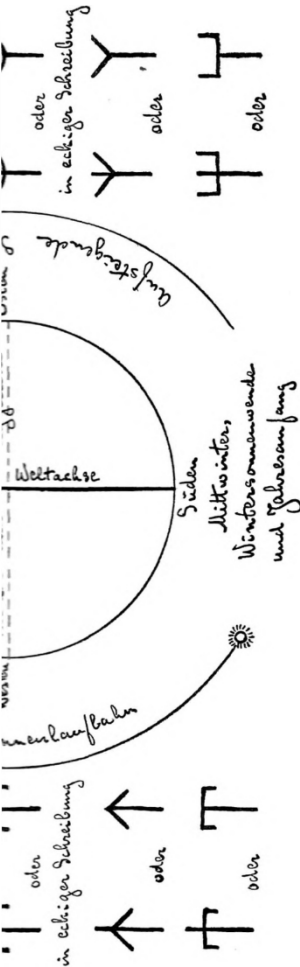
Thuringian University and State Library Jena



27 ¢ 010905308

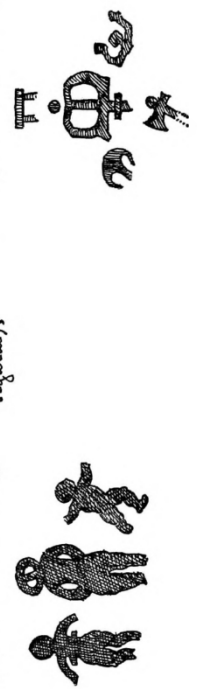






$\perp$   $\phi$   $\phi$   $|$   $\phi$

Die drei Umhaltungen des Jottersolnes, nach den Zeichnungen in dem Kult-  
höhlen der Pyrenäen-Halbinsel aus der jüngeren Steinzeit (8.000 - 2.500 v. Chr.),  
in figuraler Darstellung (Cueva de las Figueras), in Linearzeichen-Darstellung (Pascinet).



Das Triptychon der drei  
jahreszeitlichen Armhaltungen  
des Gottessohnes:  
in figuraler Darstellung



1)

Gyrenäen-Halbinsel:  
Spanien (jüngere Steinzeit)  
Cueva de las Figuras

in linearschriftlichen  
Übertragung



Cueva de Bacinete

2)

Die Darstellung des seine **Arme** senkenden Gottessohnes des Spätjahres und  
seine linearschriftliche Übertragung, die Hieroglyphe  $\uparrow$  bzw.  $\uparrow$  usw.:

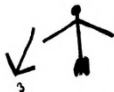
Nord-Amerika  
Süd-Kalifornien  
Desert Queen Well

Tulare Region  
Hospital rock

Schweden (j. St. 34.)  
Barka (Brastad)

Spanien (j. St. 34.)  
Palomas

Ägypten  
Nubien (j. St. 34.)  
Hodein Hagol



3



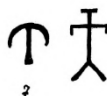
4



5



6



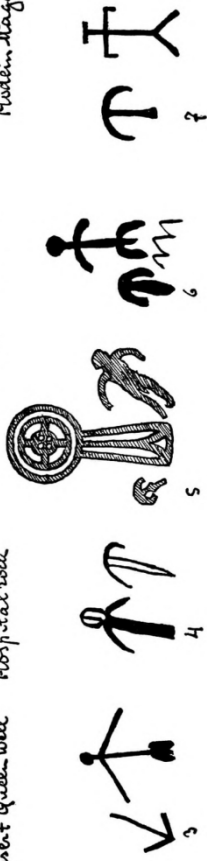
7

Die Darstellung des seine Arme hebenden Gottessohnes des Frühjahres und  
seine linearschriftliche Übertragung, die Hieroglyphe  $\uparrow$  bzw.  $\uparrow$  usw.:

Die Darstellung des seine Arme senkenden Gottessohnes des Spätjahren und seine linearschriftliche Übertragung, die Hieroglyphe  $\uparrow$  bezu.  $\uparrow$  usw.:

Nord-Amerika  
Süd-Californien  
Desert Queen well  
Tulare Region  
Hospital rock

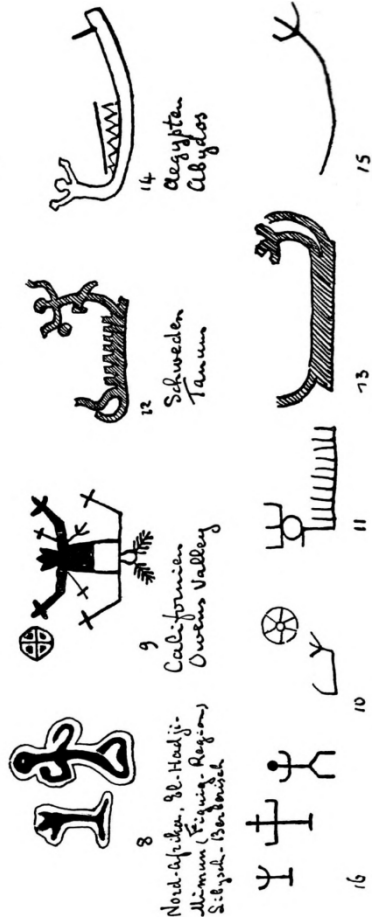
Schweden (j. St. Zt.)  
Badla (Brustad)  
Palomas  
Aegypten  
Nubien (j. St. Zt.)  
Hadesm. Stages



Die Darstellung des seine Arme hebenden Gottessohnes des Frühjahres und seine linearschriftliche Übertragung, die Hieroglyphe  $\psi$  bezu.  $\psi$  usw.:

Nord-Amerika  
California, Santa Barbara County  
Carrizo rock

Schweden  
(jüngere Steinzeit)  
Tolnum  
Aegypten  
(Vordynastisch)  
Abidos



Nord-Afrika, El-Hadji-  
Mimun (Figung-Region)  
Sib. j. St. - Berberisch

Californien  
Owens Valley

Schweden  
Tanum

Aegypten  
Abidos

TAFEL III

Die drei Armhaltungen des Gottessohnes in der atlantischen kalendarischen Kultsymbolik:  
(Wintersonnenwende) oder Halbjahr (Sommersonnenwende)

Nord-Amerika: N. Arizona  
Lower falls of Laguna Creek



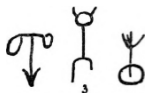
1

Brasilien  
Umari Cachoeira: Rio  
Caiaary - Naupés



2

S. Californien  
Desert Queen Well



3

Pyrenäen-Halbinsel: Spanien (j. St. Zt.)  
Cueva de las Figuras



5

Hittitisch  
Jazylykaja



6

Kaukasus  
Retlo



7

Oberägypten: Nubien  
Gott - Chyuz



8



9



10

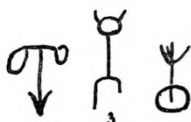
# TAFEL III

in der atlantischen kalendarischen Kultsymbolik:  $\uparrow$  —  $\odot$  bzw.  $+$  —  $\Psi$  = Spätjahr — Neujahr  
 onnenwende) oder Halbjahr (Sommersonnenwende) — Frühjahr

en  
 ira: Rio  
 1/2 - Naupés

S. Californien  
 Desert Queen Well

Owens Valley: Little Lake



Schweden (j. St. Jt.)  
 Brastad



4

Dänemark (j. St. Jt.)  
 Stein von Ingelestrup  
 (Ods Herred)



Oberägypten: Nubien  
 Gell - Kijug

Archaisch - Chinesisch



10



11)

<u>ta</u>	<u>chung</u>	<u>tsi</u>	<u>ch'e</u>
"der Große"	"Mitte"	"Sohn"	"Kein"
(Mann)		"Kind"	"Spruz"

# 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

Kinnekulle

Tanum



1



2



3



4

Tanum



5



6



7



8



9



10



11

Jul- oder Neujahrsymbolik der nordischen Bauernkalender des 16.-18. Jahrhunderts  
1. Jahrmond (Dezember)

13. Hartung (Tanum)

Schwedische Bauernkalender symbolik (16. Jhr.)

Frankeich (J. St. Jt.)  
Morbihan  
Dolmen von Granisol



oder

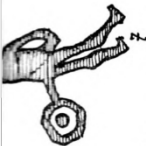
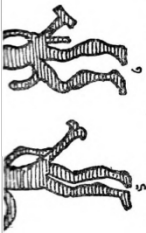


Thors Belghbunten"

"Thor im Balg (Mutterleib) eingeschlossen", d. h. in der Mitter- oder Mutternacht (anp. modra-



die Grab-  
axt und  
die gespalten.  
en Jahres-  
f.



Jul- oder Neujahrsymbole der nordischen  
Bauernställe (16.-18. Jahrhundert)  
1. Jahreszeiten (ganz)  
13. Hart (gan)

Schwedische Bauern-  
kalender symbolik (16. Jhr.)

Frankreich (J. St. J.)  
Moriban  
Dolmen von Granivol



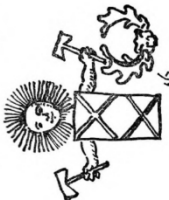
"Thors Belgibunter"  
"Thor im Faldg  
(Mutterleib) einge-  
schlossen", d.h. in  
der Mutter- oder Mutter-  
naht (angemach-  
recht) des Jahres



die Grab-  
ast und  
die gespalten-  
en Röhren-  
häuten

<sup>12</sup>  
Arktis-Atlantis: Lappen (16.-18. Jhr.)  
Thor oder Horagalles

Der Gottesdienst mit der Sonne  
Hadienkhida, Sumal (3mal)  
Barn (1693)

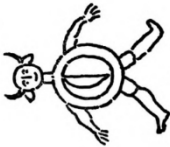


Naive (Beive, Beive) auch  
= die "Sonne", eigentliche  
der Sonnenjahrzeiten

Nord-América  
Arizona  
Canyon de Chelly

Oibway, Lake Superior (Anfang: 19. Jhr)  
 Der ganze Ort im Himmel der Gottesden  
 die Mutter-Ende  
 die "alte Frau"

die Sonne



19

24

32

23

# TAFEL V

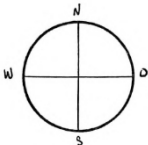
Die atlantische Jahreseinteilung:  
I. Das Horizont- oder Gesichtskreissonnenjahr

Das arktisch-atlantische Jahresideogramm  
Sommersonnenwende = Halbjahr  
= Mittsommer



Wintersonnenwende = Neujahr  
= Mittwinter

entspricht ebenfalls dem  
Himmelsrichtungenkreuz



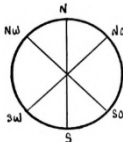
Abgeleitete Zeichen:  
das arktisch-atlantische Zeichen  
für "Jahr" und seine Wechselformen  
runde Urform eckige Holritzformen

Das nordatlantische Jahresideogramm

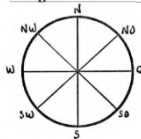


abgeleitete Ideogramme  
in Verbindung mit

der Weltachse  
N-S



und der Gleichlinie O-W  
oder dem Himmelsrichtungen-  
kreuz



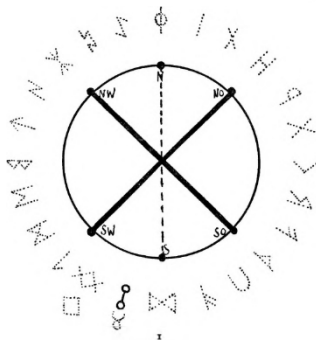
die nordatlantische Hieroglyphe für  
"Gott", "Jahr", "Mensch", für den "Gottes-  
Jahres-", "Welten-", "Lebens-" oder "Mensch-  
Baum", den "Baum mit 3. Wurzeln" und  
"Nacht"





# TAFEL VI

Der Gottessohn in den Wassern, in der Wintersonnenwende und das „Leben“-  
Zeichen ☸ (S. Seite 28—29)



1

2

3



N

Californi

spa  
gt



1  
Nord.-Amerika  
Californien  
Owens Valley



2  
Mohave  
Desert



3  
S. Amerika  
Brasilien  
Cachoeira do  
Ribeiras



4  
N. Amerika  
Tulane Region  
Hospital  
Rock  
S. Gra



9



10



11



12



13



14



15



16

Kultsymbolik der nord-  
amerikanischen Indianer

Arktis - Eurasien  
West-Sibirien  
Minerisch, Jensei

Atlantisch - Afrika  
Bamun - Schrift



19

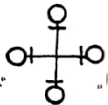
usw.  
= "Seelen und Tod"; "von  
oben und unten kommen";  
"den Geist sehen."



20



21



22

= "Nku"  
"Leichnam"

TABLE VII

Creation of the S sign from the „J

" ideogram Ø

Nördl.-S.W. Europa spanien (j. St. 3t) Covadonga	S. Amerika Brasilien Yacaré-Cachoeira Rio Caiary-Unaipés	Nord-Amerika S. Nevada Grapovine Canyon	N. Nevada Yerington	S.W. Europa Frankreich Mard'Azil (Ende d. ält. Steinzeit)	Arktisch- Eurasien Sibirien Am Tobit
3 S. Amerika Brasilien Yacaré-Cachoeira Rio Caiary	4 N. Amerika Tulane Region Hospital Rock	5 S. Nevada Grapovine Canyon	6 N. Nevada Yerington	7	8 S. Nevada Grapovine Canyon
14 Atlantisch-Afrika Bamum-Schrift	15	16	22 Vai-Schrift	18	N. Amerika S. Nevada Grapovine Canyon
21 = nku „Leichnam“	22 = lo „keimen“	23 = li „auf- wachsen“	24	25 = fo, fu „Blüte, Blume“	26

# TAFEL VIII

Zur Geschichte des 8 und 9 Zeichens: „Das Leben ist“ aus Gott \* und das Leben des Menschen ʏ ist wie ein Jahr ① : I

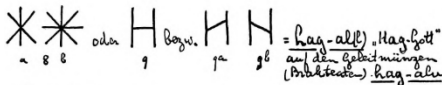
Die Formen der germanischen Runen:  
älter jünger



Name im Angelsächsischen oþ-il (= altsäch. oth-il,  
alt-nord. oð-al usw.) aus \*ut-, jünger ot- (oth-,  
oþ-, oð-, od-) = „aus“, „Atem“, „Loben“; Nach-  
kommenschaft“ und il- oder al- „Gott“ (atlantid

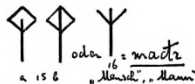
ilu, alu usw.)

vgl. den Namen der Rune  
nordisch, angelsächsisch allgemein germanisch



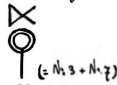
= hag-all „Hag-gott“  
auf den Goldmünzen  
(Praktete) hag-alu

Nordische Runen



= mactr  
„Maus“, „Mann“

Spanien  
Galicien  
(j. 8. J. - 11. J. v. Chr.)



(= N. 3 + N. 7)

Nordische  
Rune



= sol „Sonne“, Wechselform zu



bozw. 18

= sig in der Schwurformel

Germanische  
Hausmarken  
Niederlande Italien  
Deutschland (14. Jh.)

Californien  
Owens Valley

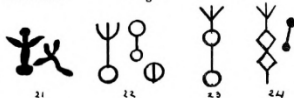
S. Nevada  
Grapvine  
Canyon



Californien  
Rattle Snake  
Canyon

St. Barbara  
Reg. S. Antonio  
River

S. Nevada  
Grapvine Canyon



allgemein germanisch

a 8 6 9 1a 3b 10 11 12 13 14

= mag-ur / "mag-ur"  
 auf den Goldminen  
 (Pueblo) mag-ur

Nordische Runen

oder 16 = nacht  
 "Mensch", "Mann"  
 a 15 6  
 Spanien  
 Gollion  
 (3. Jg. - 2. Jg. n. Jg.)  
 Nordische  
 Runen

11 12 13 14  
 = gear (wmo) - "Jahr"

Angelsächsische Runen Spanien  
 Palencia

21

allgemein germanisch

25  
 (= N13 + N17)  
 16. u. 17. Jh. Runen der  
 langen Runenreihe

26  
 = SOL "Sonne", Wechselform zu  
 germanische  
 Runen

27

28  
 = urow = Sig in der Schwunförmel

29  
 = Sig - 172

allgemein alt-Spannisch  
 (germanisch, keltisch, Iberisch,  
 italisch, Aegyptisch)

30  
 = 172 - 172

"Tricke"  
 Ogham-Schrift

31  
 = alt - alt - alt

angelsächsisch = 172  
 althochdeutsch = 172

Spanien (5. Jg.) Bar Vinas

32 a b  
 = 172 & 172 (t-i-172, t-iw)  
 Ando-europäische Identifizierung: "Gott"  
 Summisch

33  
 = 172 - 172  
 = 172 - 172  
 = 172 - 172

34  
 = 172 - 172  
 = 172 - 172  
 = 172 - 172

35  
 = 172 - 172  
 = 172 - 172  
 = 172 - 172

36  
 = 172 - 172  
 = 172 - 172  
 = 172 - 172

37  
 = 172 - 172  
 = 172 - 172  
 = 172 - 172

38 a b  
 = 172 - 172  
 = 172 - 172  
 = 172 - 172

39  
 = 172 - 172  
 = 172 - 172  
 = 172 - 172

40  
 = 172 - 172  
 = 172 - 172  
 = 172 - 172

TAFEL IX  
Zur Geschichte des g und ʒ Zeichens: Das Leben ist „aus Gott“ \* und das Leben des  
ein Jahr. II

Orient

Alt-Archaisch  
Kultsymbolik

Atlantische Linearschrift Alt-Arabisch  
Alt-Thamudisch Neu-Thamudisch Sühjanisch



1



2

Gottessymbol  
(Schmuckstein)



3



4



5a



6



6a



6b



7a



7b

= t

Atlantische Küste Afrika's  
Vai - Neger Bamum



11



12



13

= fo, fu  
„Blüte“



14

= nku  
„Zeichnam“



15

= gum oder  
„schwanger sein“



16

= und ① und ʒ =



17

= p

Bamum

Alt-Chinesische Schrift



20

= mon  
„Kind“



21

= pon  
„Kinder“  
„Leute“



22

= shen  
„Gotttheit“



23

= hsiuan  
„finster“, „dunkel“, „Blau“



24

= che  
„keim“, „Spross“



25

= tsi  
„Kind“



26

= ʒ  
„Leben und Tod“,  
„von oben und unten  
kommen“; „den Geist  
sehen“



27

= ʒ



28

= ʒ

Nord-Amerika  
Owens Valley

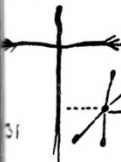
S. Nevada  
Grapesvine Canyon

Nordamerikanische  
Indianer

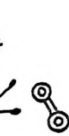
Californien  
Rattlesnake Canyon

Owens Valley

S. A.



31



32



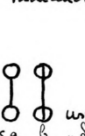
33



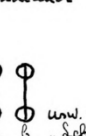
34



35



36



37



38



39



40



41



42



43



44



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46



47



48



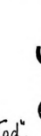
49



50



51



52



53



54



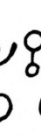
55



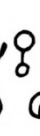
56



57



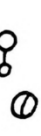
58



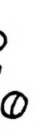
59



60



61



62



63



64



65



66



67



68



69



70



71



72



73



74



75



76



77



78



79



80



81



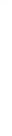
82



83



84



85



# TAFEL IX

Zeichens: Das Leben ist „aus Gott“ \* und das Leben des „Menschen“ Ψ ist wie ein Jahr. II

hebräisch / Alt-Arabisch  
Neu-Phönizisch

Sichuanisch

Nord-Amerika

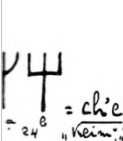
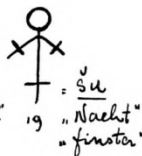
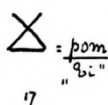
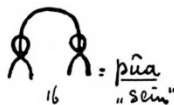
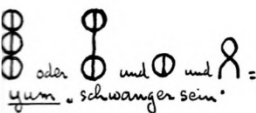
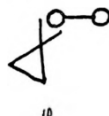
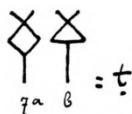
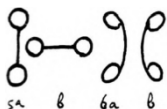
W. Nevada  
Yerington

Vorder-Asien

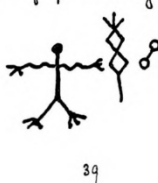
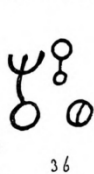
Vor-Siamitisch

Nord-Afrika

Libyen (j. St.)  
Grab von Gr. Regina



Californien  
Rattlesnake Canyon Owens Valley  
S. Barbara County S. Nevada  
S. Antonio Riv. Grapevine Canyon  
Baja California  
El Oso Canyon



unw. =  
„oben und unten“  
oben und unten  
„oben“; „oben 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  
Virginia City

Brit. Columbia  
Stine Creek

W. Nevada  
Yerington

Californien, Süd-Cali-  
Owens Valley, Benton



1



2



3



4



5



6

S. Nevada  
Grapesvine Canyon

N.O. Californien  
Modoc Lava Beds

Utah  
Black Rock Springs

Californien  
Owens Valley  
Little Lake

Baja California  
San Luis



7



8



9



10



11

Brasilien  
Pedra Lavrada

Rio Caiary  
Uaupès

Spanien  
Cueva de los Letheros

Schweiz  
Wallis  
Salvan

Spanien  
Abri de las Viñas

Tajo Ama-  
rillo

Altirische  
Ogham-  
Schrift



12



13



14 a



14 b



15



16



17



18

= licht



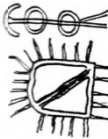
7

Brasilien  
Petro  
Lanada



8

Spanien  
Rio Caiany  
Uaupés



9

Schwaz  
Wallis  
Salvan



10

Spanien  
Abri de  
Las Uinas



11

Alt-irische  
Tajo Ama-  
nillo Schrift



12

Irland  
Dyham-  
Schrift



13

Schottland  
Höllengzeichnung  
von East Wemyss  
(F. K.)



14 a

West-Sebrice  
Almussinsk-  
Genisse



15

Aum Sebit



16

Atlantisch-Afrika  
Vai-Schrift



17



18



19

Oregypien: Nubien  
Scharab



20

Vorderasien: Susa  
Vor-Elamisch

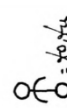


21



22 a

Schweden  
(Säng. St. 37)  
Tanum

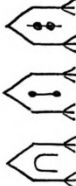


23

"Blüte"



24



25



26



27



28



29

Nord-Amerika  
Californien: Santa Barbara  
County

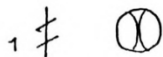


Winnebago-Indianer  
Ornamente der  
Buckskin-Opfer



+ für den "Erdenmacher"

||||| für die Mutter Erde.



2

Sibirien: Felszeichnung von Smolanka, Tschisch



7

Süd-Amerika  
Brasilien  
Felszeichnung  
von Inhamum

Pyrenäen-Halbinsel  
Galicien.  
Cira d'os Mouros  
Pontesedra



3



4

Schweden, Ostgotland  
Felszeichnungen von  
Himmelstadelund



5



Felszeichnung von  
Leonardsberg  
Norrköping

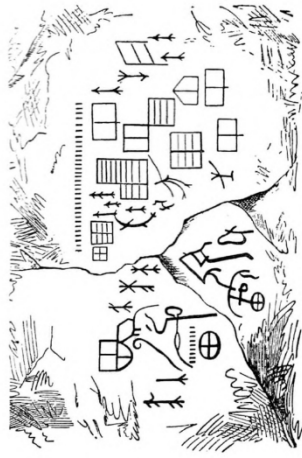
6



West-Sibirien: Felszeichnungen von Tschisch, Smolanka, Tomsk, Buchtarmen und Buchtarminsk

Zeichnungen, die von  
Himmelstempel

Zeichnungen von Himmelstempel



7

Zeichnungen

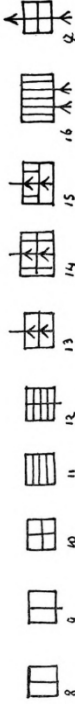


5

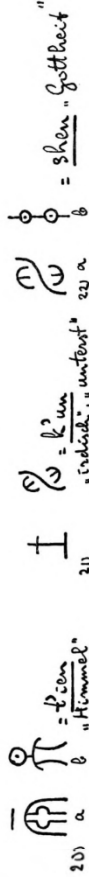
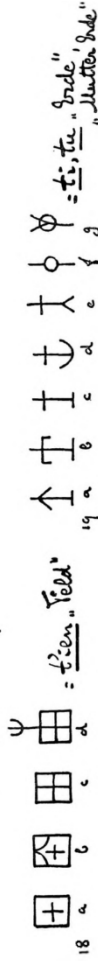
Zeichnungen von  
Himmelstempel

6

West-Sibirien: Zeichnungen von Totisch, Smolanka; Tomsk, Buchtarma und Buchtarminsk



Archaisch-Chemische Schrift



Mutter Erde und das Zeichen des gefurchten Ackerbeetes (S. Seite 43—44)

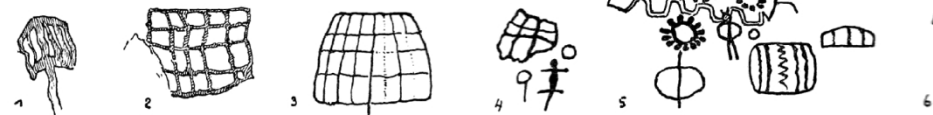




TABLE XIII  
fluttering earth: the atlantic ideogram of the furrowed field

Nord-Amerika · Californien · Owens Valley  
Fish Springs Little Lake Bishop

S. Nevada, Grapevine Canyon  
Coso Springs



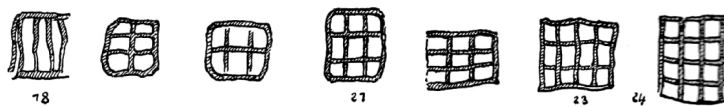
S. Nevada  
Grapevine Canyon

Feland (j. H. zt. - Steinlupferzeit)  
Falkhammen v. Shiab. na. Callighe

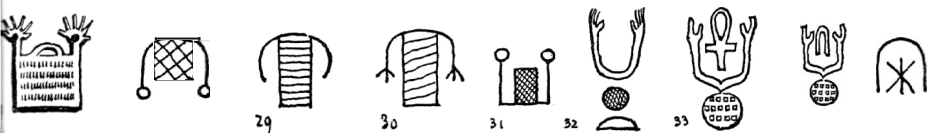
See-Alpen (Ligurisch)  
Lago di Meraviglie (Bronzezeit)



Pyrenäen - Halbinsel  
Portugal (jüngere Steinzeit)  
Dolmen gebiet von Tras-os-Montes



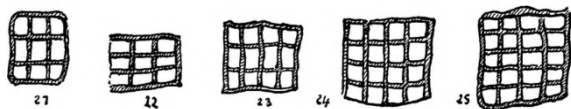
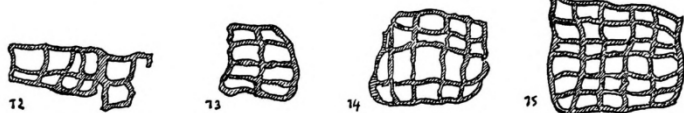
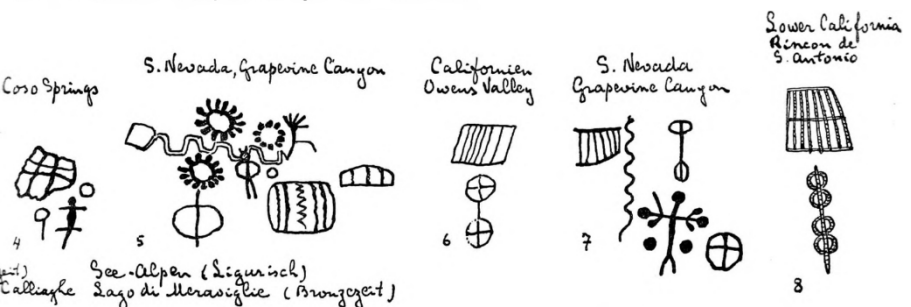
Lyden  
Form von  
Zythera





# TAFEL XIII

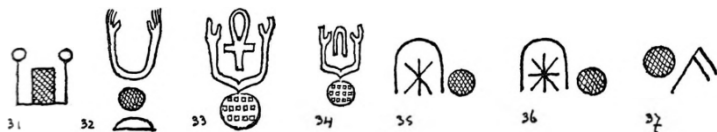
Erde: Das atlantische Ideogramm des gefurchten Ackerbeetes



Serbien, Höhle im Krivacina-Gebirge, bei Suvidol (j.H. n. Chr.)



Incanschrift (Abidos, Nagada usw.)



# TAFEL XIV

Das Wende- oder Hakenkreuz („Odalskreuz“)

I. Zur Formengeschichte

Nord-Afrika (jüngere Steinzeit)

Sahara Atlas: Terguel Tal



1.



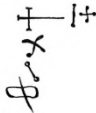
2.

Irland (j. St. Zt.)  
Stein von Clonfinlough  
(Clonmanasse, Kings County)

Schweden  
(j. St. Zt. - ält. Pr. Zt.)  
Tunne

Vorderasien  
Spinnwistel von Troja

Nord-Afrika (j. St. Zt.)  
Sahara-Atlas  
Felszeichnung bei Taghit



3.

Kreta: Siegelsteine  
Platanos



4.



5.

Troja  
Spinnwistel



6.

Altindische Münzen  
gefunden bei Ujjain



7.



a)



b)

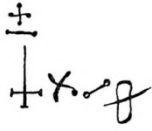


c)



d)

Irland (j. St. jt.)  
Stein von Clonfinlough  
(Clemmense, King County)



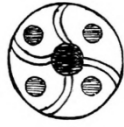
3

Kreta: Siegelsteine  
Platonos



4

Schweden  
(5 St. jt. - alt. St. jt.)  
Tunne



5

Troja  
Spinnwirtel



6

altindische Münzen  
gefunden bei Ujjain



7

Nord-Afrika (j. St. jt.)  
Sahara-Atlas  
Felszeichnung bei Taghit



8



9



10



11



12



13

Island (j. St. jt.)  
Deckstein der  
Steinliste von Camwath



14

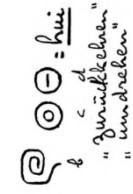


15

Palestina  
Felszeichnung in Grotte  
von Khirbet el-Am



16

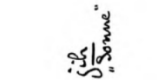


17



18

Archaisch-Chinesische Schrift



19



20

# TAFEL XV

Das Wende- oder Hakenkreuz:

## II. Der Gottessohn und das Wendekreuz

Nord-Amerika  
Californien, Santa Barbara Arizona  
region, Carrizo rock cliff ranch

Kreta  
Siegelzylinder

Nord-Afrika (jüngere Steinzeit)  
Sahara-Atlas  
Dermel-Tal



1



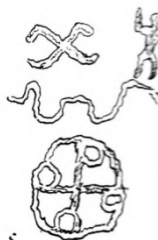
2



3



4



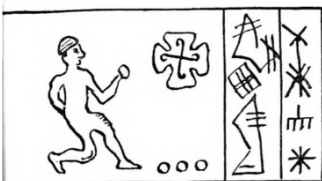
5

Sumerischer Siegelzylinder

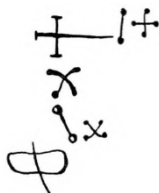
Schweden  
Runengrab-  
steine

Irland (j. St. Zt.)  
Stein von Clongfinlough  
(Clomanaise, Kings Co.)

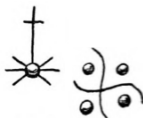
Troja  
Spinnwirtel



9



10



11

TABLE XV

The turning or swastika:

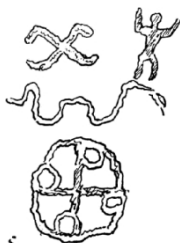
II. The Son of God and the Turning Cross fif

d. IL 'GW' "



4

Island (j. St. 3t).  
Stein von Clongfinlough  
(Clonmacnoise, Kings Co.)



5

Jain

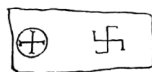
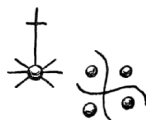
Nubien (Fingere Stei  
Abrah  
Goll a j



7

Katakomben

Rom  
Vatikan



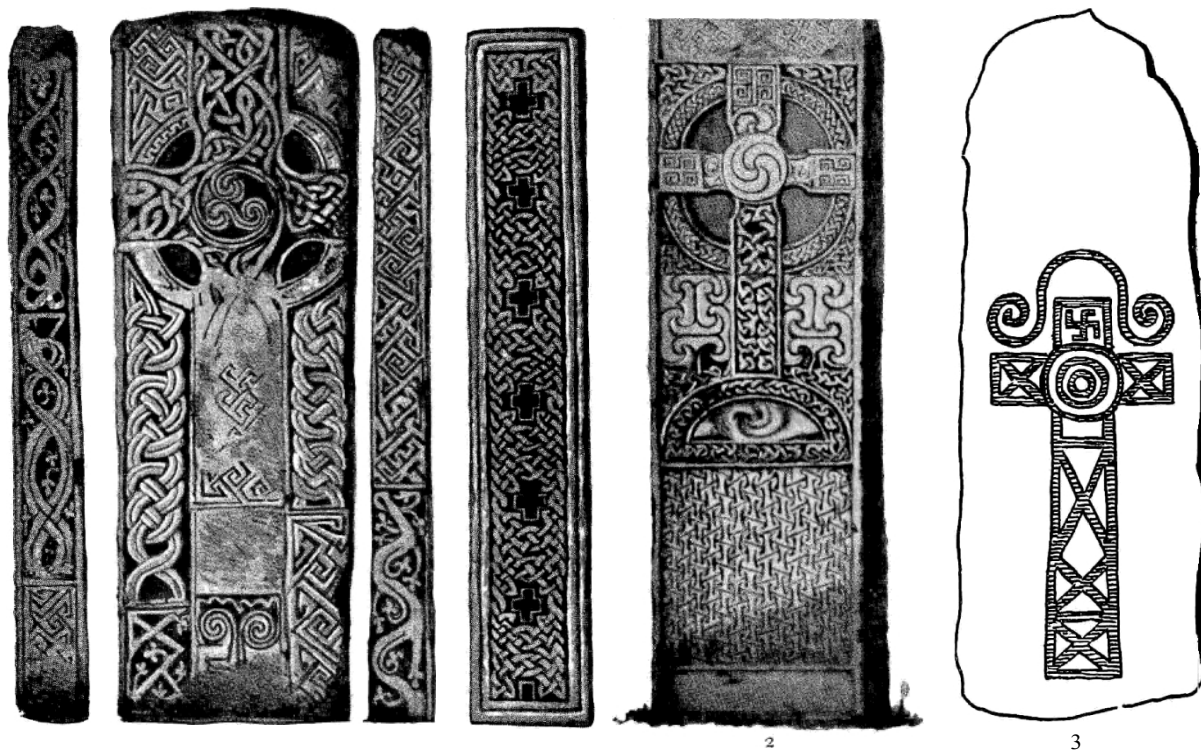


TABLE XVI Irish-Scottish cult or cross stones: The turning or swastika on the cross: I.

z. Stone of Crieft or Trowan, Parish Strowan, Scotland

z. Stone of Farr, Parish Farr, 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



