

ODAL:

THE LIFE-LAW OF AN
ETERNAL GERMANY

Volume 1



JOHANN VON LEERS

BERSERKER

BOOKS



v.Leers:



The Life Law of an
Eternal Germany

Odal

The Life Law of an Eternal Germany

From

Dr. Johann von Leers

Second edition



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Preface to the first edition

Only today do we grasp the tragedy of German history in its full extent, since we see it as a history of race, of the nation and of its main bearer, the peasant; we have often lamented how the attachment to the Roman idea of Kaiser caused German blood to be shed again and again in Italy; we have noted with horror the withering away of the German essence in the 7th and 8th centuries. Today, however, we see that the break lies much deeper, that it was not a more or less accidental destruction of individual districts of the people's life, but that the history of the German people has been a thousand-year struggle against spiritual alienation in the field of state life, of law, of morality, of folk life, against racial destruction and mental bending, a struggle whose ideological bearer, as protector of inherent custom and way of life, is the German peasant.

Reichsbauernführer R. Wallher Darre said at the first German Reichsbauerntag on 11. März 1933: "Throughout the last millennium of German history, the confrontation of the German peasantry of Germanic origin with the lords of foreign law and foreign origin settling in German lands runs like a red thread. In the future, we will no longer teach our cattle the historical description of the special tricks and jealousies of the territorial princes and Rirchenfürsten, but will have to strive to first write the history of the German people. In this history of German man, the peasant will always be the basis of consideration and will occupy a place of honor. On the horizon I see a conception of history emerging which, in all the peasant struggles

The time will come when the German people will no longer be able to bear the fact that the guarantor of their German future and the basis of their history will be mocked by the Jews and their fellow Jews. Then the time will come when the German people will no longer be able to tolerate that the guarantor of their German future and the basis of their history, the German farmer, will be mockingly dragged down into the mud by Jews and fellow Jews. Only then do I see the future of the peasantry secured, when Jewish spirit and its related asphalt intellectualism, which does not know how to think and feel from the heart, from the blood, but only has the root of its talents in the sleight of hand of word juggling, has disappeared from Germany's districts and cities to such an extent that every single German national comrade feels it to be a self-evident duty to place himself protectively before the honor of the German peasant."

This history of the German peasantry as the bearer of the physical and spiritual hereditary values of the German nation shall be given here. This is a new edition, because up to now we have excellent representations of the political history of the German people, we have representations of its cultural history, we have knowledge of the German legal history and the German agricultural history. But our political history always gives us essentially only a representation and synopsis of the state-political events, whereby the evaluation of the legal development of the peasantry takes a back seat. The peasant appears here only when he takes up arms and enters the stage of political life as a fighting party; the cultural history is seen predominantly from the city, while the village culture is easily neglected; only the modern science of folklore has pushed the village culture back into the foreground of consideration. Much more significant is what jurisprudence has to tell us about the development of the German peasant and his path through history; it has worked diligently to-

The German agrarian history, on the other hand, essentially takes into account the changes, transformations and improvements in land management, while the political element, the change in the law, the struggle for the species' own cultural heritage is, in view of the situation, receding and must recede.

Finally, it is the science of racial science that opens up completely new points of view for us and, in connection with early history, makes possible a synopsis that earlier times could not have had to this extent.

Thus, it is highly attractive to present a summary of the history of the German peasantry. It should not be a narrow history of the status, but the struggle of the Nordic peasant man for the preservation and enforcement of his world view, his innate right should be presented, the struggle - for "blood and soil".

This historical account is a first attempt, and as much as the author has tried to penetrate the "sources and to familiarize himself with the many scattered representations, on the other hand, the lack of space also prohibited an exhaustive presentation of individual particularly significant periods, which hopefully can be made up for later, the author is aware that in detail here and there can be criticized. The author is heartily grateful for any criticism that serves the cause. However, he also knows how to distinguish between the criticism that will be brought in abundance by the bearers of world views hostile to the Nordic thought. Here, too, the words of R. Walther Darrös apply to him: "We know, namely, that certain 'dark men' tolerate a strong illumination and 'putting in the light' as little as the rat on whom one hangs the collar. It is a well-known law of life that creatures of the night are very sensitive to sunlight and can die from it.

And the swastika of Adolf Hitler is the sign of the rising sun!*

And now may this work go out to the German people and to the German peasantry as a work of thoughtful self-contemplation and serious pride in the struggle that the Nordic peasantry has fought for the right through a thousand years. Let us give it as a motto the proud word of the Flemish peasants from the first Flemish peasant uprising of the 4th century:

"Vnze front were vrij
Ln vrij zoo blijven wij
Zoolang een hart, dat de laafheid haat
In een keerlenboezem slaat."

Berlin, in summer 1935

Or. v. Leers

Preface to the second edition

It is a special pleasure for me that my modest attempt " of a German peasant history has received such a friendly reception, so that it is now published in a second revised edition. I am indebted to friends and critics of the work, especially to the Blut und Boden Verlag for their friendly support. Special thanks for numerous valuable hints in the field of early history for this second edition I have to express to Dr. Theodor Steche (Berlin), who kindly gave me some suggestions and proposals for improvement. I hope that the work will continue to do its part in spreading the idea of blood and soil and in deepening a racial view of history.

Berlin, July 1935

Dr. v. Leers

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First Book

The German Peasant - Race and Space

^D^the races that existed in the Paleolithic, that period which can be dated approximately ^D^with a superficial estimate to the year -40000 before

Christ, have lived in Europe, have remained without influence on the race formation of our people. It was the Neanderthal man (kiorrio primi^euius ueLuckertAleusis k'ulilrottii), a most primitive type, which used only the simplest stone and bone tools, possessed about the body size of -55 to -60 cm, plump limb bones, long flat skull with receding forehead, receding chin, snout-like mouth part and thick bony eyebrow ridges. This race - refined by a little - has not made significant cultural hoard steps in the Moustörienkultur until about 30000 BC.

The Neanderthal man and his descendant, the Mousterienmensch, disappears then to Africa over and/or perishes. A glaciation and then a very slow warming occurs; a deserted country, only rarely single hunters appear. This hunter however has a completely different culture than the primitive man of the Neandertal and Moustörien age. After the "place Aurignac in France one calls this man Aurignac man, also loess race (komo sapiens LririAnacerisis Ususeri). Quite different from the primitive tools of their predecessors are the tools of these people, narrow, stone blades, drills, scrapers, graters. The first jewelry appears, pierced teeth of wild animals, hanging jewelry made of antlers, pierced coral, pieces of amber, also snail shells. The first art begins to blossom. Cave drawings of animals, carved figures of animals and humans, the latter often extraordinarily plump, fat female figures with bowed heads and a horn in their hands, or with arms folded over their massive breasts, male figures indicated only by strokes, but above all magnificent animal drawings, characterize this period. Schuchhardt ("Vorgeschichte von Deutschland" p. 6) rightly says: "But this new, young, fine race has brought art into the world." Already in Aurignacia now begin the first plastic representations of animals and people: Large reliefs of horses and small reliefs of men

are found at Laussel, 7 irrn from Les Eyzies, on the cave walls. The human representations are the oldest we have. They are accompanied by small round images by Brassempouy in ivory, almost all of them depicting extremely corpulent women in a submissive, apparently worshipful posture, with a drinking horn in their hands, from which they want to drink and probably pour offerings. They are obviously images of the deceased, who were thought to be already in intercourse with the powers of the underworld. In the caves, such as Font de Gaume and Lombarelles, images of animals decorate the walls as in the Middle Ages the most beautiful tapestries.

Much points to see in the Aurignac man the forerunner of the Western race, both the eye-glad art exercise as the corpulent women, the close living together of larger communities as the physique. The relationship of the Aurignac man with the Mediterranean culture has been especially emphasized by Schuchhardt, who says, for example, of the limestone figure from Willendorf near Linz, the so-called "Venus of Willendorf": "No, this Willendorf woman is a real human being who is shy and in awe of the dark unknown and asks for protection and benevolence. More cannot be said about this conception; it is astonishing enough that it expresses itself so clearly already in this early time, so completely in the form of the later Mediterranean" (loc. cit. p.)S). Günther is of a different opinion, who at least considers connections with the Nordic race to be possible, and writes ("Rassenkunde des deutschen Volkes" p. rss): "When looking at the skull of the Aurignac race I got the impression that the skull of this race is closer to the Nordic skull than to the Western skull, furthermore also the impression that the Aurignac skull is closer to the Nordic skull than the skull of the Lro-Magnon race, which latter is also regarded as an original form of the Nordic race." The question must remain open, in any case this group has not yet had peasant traits.

There appears for the first time one of the still today quite clearly recognizable and existing races about the year j 00 000 B.C. on the scene. They are very tall, coarse, bulky people up to the height of zzo to roo crn. The skull is long, high-arched, with a broad forehead, strong chin, and high-built nose. It is the same race that we still see today as the Flemish (or Dalish) race in northern Germany and Sweden as the main

Distribution area, but also beyond, know. The climate is harsh around this time, as reindeer hunters this race, the Lro-Magnon race, introduces itself. Horn and bone work characterizes them, bone arrows and harpoons show that fishing and sealing largely determined their diet, sewing needles made of bone prove that this race wore clothing sewn and quilted from leather and skins. Also they draw animal pictures both in caves from the walls, as on bones, mammoth and walrus teeth. They set traps, they hunt with lances and harpoons, but above all they are apparently much more sedentary than the Aurignac race, which they are rapidly pushing away from them and deporting to southern Europe. From Moravia to France are found burials of this race, usually made with great care, and abundantly furnished with ornaments of snail shells and animal teeth, with implements, and with red chalk. It is an arctic climate and an arctic life under which this race has developed.

At the same time it is very significant that in the drawings of this race there are no human representations, but the first symbols begin to appear.

Beside this race appear about 10000 b. Thr. from the east into Europe seeping people of the so-called Grenelle or Furfooz race, stocky, round-skinned, broad-faced, with a height about 1.65 m, the forerunners of today's eastern race. But still widely in Western Europe prevails the Lro-Magnon race, whose backward connections to the North are difficult to establish.

Only behind it appear approximately between 10000 and 8000 the people of the Nordic race. It is extraordinarily controversial whether the Lro-Magnon race has delivered, so to speak, the basic race to the Nordic race.

Günther ("Rassenkunde des deutschen Volkes" p. 277ff.) says of the Lro-Magnon race: "The race becomes the dominant race of Central Europe towards the end of the last ice age and displaces the other races living there. Mixing occurs. The high inventive talent and the moral ability of the reindeer hunters caused the more purposeful and more artful organization of the stone and Knochenwerkzeuge and likewise a forming art of outstanding representativeness. suddenly however the 8andc stop. At places where the layers of human settlements result in a stepladder of races and mores, the outcrop breaks off with the reindeer hunters. A layer follows, which needed millennia for its deposition, and only then the traces continue, now traces

from the later Neolithic period and from other morals, from morals which now already know agriculture. The reindeer hunters must have migrated. In which direction however) - This indicates the finds, which are the younger, the more one comes to the north. From it the conclusion arises, the reindeer hunters were, with the reindeer themselves, on which they were dependent as arable unknowledgeable, wandering hunters, a replacing warming of our part of the world evaded and emigrated to the north. Wilser, guided by prehistoric finds on Swedish soil, came to the opinion that the race of reindeer hunters had migrated to Sweden and had experienced there their transformation to the Nordic race. The oldest Swedish skulls and bones are uncommonly similar to those of the French reindeer hunters and establish the connection between the races of the Diluvium and the Alluvium, as in the garbage heaps of the Danish and Swedish deserts a gapless transition of the old into the newer Stone Age is to be recognized/ If it is also (today still) a little too much said, that in Scandinavia a "gapless" transition would result, and if also the time period available for a transformation in Scandinavian environment (since melting of the Scandinavian ice) seems almost too short - south Sweden became ice-free only since about 12000 B.C. -, it is still a little bit too much to say that a "gapless" transition of the old Stone Age into the newer Stone Age can be recognized. Chr. became ice-free -, so future research may be prepared here nevertheless most important conclusions. In Denmark and at the western shores of the Baltic Sea the traces of two levels of morality show up, which one (after a place of discovery) called Maglemose culture and (after the finds in widespread 'Lüchenabfall'ansammlungen) called culture of the Ljökkenmöddinge (Rjökkenmödding Rüchenabfall). And here in Jutland, Schleswig-Holstein and southern Sweden there are really transitions from the Old Stone Age to the Neolithic stage of morality, which are missing elsewhere. Also the Maglemose morality shows a formative runst, which shows unmistakable relations to the Palaeolithic runst of Spain, which is a creation of the Lro-Magnon race. The reindeer hunters are apart from other peculiarities e.g. a broader (lower) face peculiar than the Nordic race. So in this, as in some other characteristics, especially in the skin, hair and eye color, the Nordic race must have developed from the Lro-Magnon race by selection, by re-breeding, in the course of the long periods from the older to the younger Stone Age. One may perhaps assume a quite small group, which then under changing conditions (Rlima, hunting animals) in new sharp selection and inbreeding has acquired all the peculiar characteristics, as they come within the whole mankind only to the Nordic race/ The Scandinavian findings point with quite probability to a reshaping of the Lro-Magnon race into the Nordic race. But I would like to assume as area of the long periods of time requiring reshaping not only Scandinavia, since this was ice-free, but already northwest Germany before melting of the Scandinavian ice. Testimonies from northwest German area point to it. Hauschild finds a larger number of skulls in the Germanic row graves of northwest Germany in the face part deviating from the other row grave skulls of the Merovingian period. Hauschild describes the face of the northwestern German skulls as 'the Cro-Magnon face', which is found only sporadically in southern German row graves.

Hauschild assumes that within the Iron Age (since about 900 B.C.) the quantity ratio of the face forms was "in favor of those Lro-Magnon forms". The Göttingen area seems to be the center for those Lro-Magnon forms/ Hauschild assumes that within the Iron Age (since about 900 B.C.) the proportion of the facial forms had changed "in favor of the forms with high eye sockets". - One will have to wait for further researches, before the questions of the transformation of the Cro-Magnon race into the Nordic race can be grasped more clearly. In any case, selection conditions in the isolation of a certain environment seem to have had again a race-forming effect. One has also already derived the mental characteristics of the northern race from this northwest European transformation or selection, so Lenz: The mental characteristics of the Nordic race are obviously connected with the Nordic environment, but not in such a way that the wet and cold climate has directly produced their caring nature, but rather in the sense that families with the easy sense of the Southerner, who are not used to thinking ahead for a long time, perished much more frequently in the Nordic winter. The race is therefore in a certain sense the product of its environment, but not the direct product of the environment in the Lamarckian sense, but the breeding product of the environment. Of essential importance are, of course, the original developmental possibilities of a breed. Mongolian races have also been adapted to the northern climate by selection, but while in the Nordic race the overcoming of the inhospitalities of the environment was achieved by increasing the mental powers, the adaptation of the Arctic Mongolians took place by breeding the most extreme lack of need/ It seems to me to speak for a transformation of the Cro-Magnon race into the Nordic race, which took place in northwestern Europe and Scandinavia by selection, that today in Sweden and Norway not seldom also broad-faced long skulls seem to occur."

Against it Radner (*Urheimat und Weg des Kulturmenschen* p. 31) objects that one would have to find transitional stages between the Cro-Magnon race and the Nordic race, which is not the case.

On the Baltic coast, in the so-called Litorina period, in connection with huge piles of shells, eating places of the inhabitants of that time, perhaps already in the previous Ancyclus period, the Nordic race emerges in the form of two pronounced long skulls, healthym at pritzerbe (near Brandmburg), with the skull index of 70.5 and 70.9. It is suddenly there.

Their appearance is so after the finds a riddle, in any case they appear first of all in the Baltic area. while it is not easy to prove with Günther their outbreeding from the Lro-Magnon race really restless, the Lro-Magnon race appears vice versa nevertheless with these Nordic people somehow very closely related and in closest connection. Radner would like to cite here the opinion of Herman Wirth, who assumes that the carriers of an ur

The first is that the people of the Arctic Northwest, as seafarers, advanced from the Arctic Northwest to the West European deserts, according to the symbolism of the sun's course. "If their burial customs consisted in the fact that they did not bury their dead in the earth, but exposed them from wooden scaffolds to the open air and the decomposition in the open air, then only in very isolated coincidental cases a trace of their physical existence could have been preserved. The Lro-Magnon people would have to be regarded as a group, which developed thousands of years before by crossing of Atlantic seafarers with the found inhabitants of southwest France, the Nordic race as a second wave of that seafaring invasion, which reached far later the northwest European lands and preserved itself in the basic form of its humanity for the first quite pure. These Ur-Nordic people, together with the descendants of the immigrated Lro-Magnon people, would then have formed the basis of the population in the Nordic habitat."

One thing is certain - this Nordic race has had its original home very far in Arctic latitudes. May this have been situated at the outermost boundary of the glaciers of the Ice Age in Central Europe, may they have come over the sea, may their original home have been beyond the Scandinavian glaciers in now sunken spaces - from the land of the long winter and the light nights, from the great silence of Arctic nature they come, if one is to believe their legend, their myth and their symbolism at all. There is nothing to prevent us from assuming that beyond the glaciated and icy zone north, northeast and northwest of Central Europe there is again habitable land. Not all Arctic land is uninhabitable.

With the appearance of the Nordic race still before the formation of the Indo-Germanic language, its early merging with the heavy mixing Lro-Magnon race - no matter how much the two have always mixed their special types until today -, actually begins the early history of our people, even before it was called Germans, Germanic or even only Indo-Germanic. At least since that time between -5000 and 4000 b.H. our ancestors, who were kind of our kind, blood of our blood, race of our race, sit in our country. That farmer is right, who said to a distinguished gentleman: "Härr, min Geflecht is so old, as de Winde weirn..."

The pre-Illogermanic period of the Nordic[^]race

he development in the Baltic Sea area is particularly remarkable, ^{^^^}where we could establish the first appearance of the Nordic race. Here we have to distinguish clearly three periods: first the Uoldia period, during which the Baltic Sea was in connection with the Arctic Ocean over Finland as well as with the North Sea and in its coastal area, a subarctic zone in front of the appearance of today's Lapland, a thin hunter population, which possessed flint arrowheads and axes of stone on shafts of reindeer antlers. Physical remains of this population are not preserved to us. In the next period, when the Baltic Sea is cut off from the Arctic Ocean and the North Sea by land uplift and develops into a freshwater sea, called Ancylus period after a freshwater snail, the climate is warmer, forests of pine, birch, elm, maple, linden, hazel and quaking aspen cover the landscape. Here we find a numerous fishing and hunting population living on islands and peninsulas, as they have shown us especially the findings of Maglemose near Mullerup on Zealand. The axe is now perfected, on bone implements appears that peculiar symbolism, which we can later establish as typical of the Nordic race. Above all, that population was sedentary. This is indicated both by the dwellings found near Duvensee in the Duchy of Lauenburg, and by the very interesting fishing pits which this population has made near Fernewerder in the vicinity of Ketzin in Havelland, 24 pits up to 3 m deep, which actually speak for the fact that this population has lived for a long time in the same area.

Already in the next period, when the land barrier between the North Sea and the Baltic Sea breaks again, the Baltic Sea again becomes a salt water sea, the oak spreads to the north, the humid and warm Litorina period (also called after a periwinkle), the population increases rapidly, we have found in Denmark, especially near Ertebölle, huge elongated mounds" formed from oyster shells and fish remains, the so-called "Kjökkenmøddinger", the kitchen waste mounds. Soot-blackened fieldstones, ash remains and flint tools have been found here in large numbers.

suddenly appear the oldest clay vessels, which until then did not exist at all. With right w. Pastor in his "German Prehistory" from the fact that in these Lüchenablagerungen bones of hissing were found, which can be caught only on the high sea, and would like to conclude from it that this population already the sea journey, apparently in sewed fixed costs, similarly the Lajak of the Eskimo, was familiar.

An old designation for these sewn fur boats has been preserved in Irish as eoraele and agrees strangely with the Russian designation for ship "korablj", whereas otherwise the expressions for ship either originate from the stem nari (Latin navis, Greek or from the Germanic word ship; this could indicate that here an old, pre-Indo-Germanic designation for fur boat has been preserved and has taken on the meaning ship in Russian.

In any case, this population of the Ljökkenmöddinger must have been resident here for a very long time; one will not be able to explain them simply as dirty, cultureless barbarians, who would have dwelt on their Lüchen waste. Since all wooden buildings of that time have perished, only these heaps of garbage have survived, into which all kinds of broken pots, old Lüchen stones and tools that had become useless may have fallen. In that time also the dog appears as a domestic animal. Likewise cut stone axes are found, "the harbingers of the new time, which tied man as farmers and cattle breeders permanently to the soil and laid the foundation for the conditions, as we see them still today around us". (Schwantes, "Deutschlands Urgeschichte" p. 77.) The people are racially obviously mixed; besides Lurzköpfe there are pronounced Langköpfe, so at Zanerup in Iütland a male Lopf and at Holbäk on Zealand a female Äopf. The mentioned skulls from pritzerbe near Brandenburg, the first clearly Nordic skulls, also belong to the ending Litorina period.

Thus the Nordic race announces itself in detail already somewhat visibly. With the beginning of the Neolithic period it now appears more and more clearly. In Central Germany, especially in Thuringia, the Nordic type now appears quite clearly in the skeletal finds, while west of it the Cro-Magnon type, intermixed with Nordic people, strongly predominates.

In the area of the Nordic-Falian race connection at the western European coast the enormous megalithic grave culture arises; from

Northern Germany and Denmark over Holland, Northern France, Brittany and North Africa this gigantic Rette of the large stone chambers stretches. Split erratic blocks stand with the smooth side inward as "mound graves" lonely or also to several together in the landscape. It is a population near the sea that has built these large stone graves, a population that has spread from Sweden's west coast, always following the sea, finally to the central Mediterranean, even to the Near Eastern coast. The great stone grave culture is undoubtedly the work of a long-settled population. Next to the barrows, especially in Brittany, but also in southern Germany, stands the menhir, the large, upright stone, in front of which, enclosed ovally by stones, the festival place spreads out (the so-called Lromlech). The menhir is the forerunner of the Egyptian obelisk, it is a "hill stone" (Gollenstein, so near Blies-Kastel in the Palatinate). Significant are above all also the dolmens, stone tables, which were regarded in many cases in former times for altars, probably however nothing else than large plates, from which the dead (as it was still custom with the Aryan Persians and with their descendants, the parsi in India, still today is custom) were exposed to the sunlight for the final dissolution.

The most powerful work of this megalithic grave culture, however, is the clearly emerging world view. Stonehenge in England, Lallernish on the island of Lewis on the Hebrides are enormous stone settlements, where in the round an astronomical stone stands quite clearly in such a way that at the summer solstice the light rises just behind it. They are stone sundials, embodiment of the insight of those people into God's great order in the sky. To the same culture belong the so-called Troy Towns or Labyrinths, spiral-shaped stone settlements, as we can find them starting from Northern Europe far over Western Europe into North Africa. In an excellent, even today in the basic features not outdated representation has Or. Ernst Rause ("Die Trojaburgen Europas", Glogau ssgs) has reproduced these stone emplacements. Such Troy Towns are found especially beautiful at the robber's cleft near wisby on Gotland, on the island wier, and belong to the symbolism of the early Norse culture of Europe.

The whole world view has changed completely. The huge stone grave culture, the first work of the Nordic-Falian race of groundbreaking size, covers the whole of northern and western Europe

and reaches far beyond. The Neolithic Age has begun. It brings at the same time in place of the 8 flint tools created only by chipping ground tools, the pottery is advanced and develops now very clearly from each other different forms, special ceramic culture circles, which must not tempt us, however, to take them alone or also in connection with this or that tool already as a sign of the race difference. Rightly says here Professor Dr. Necke! ("Deutsche Ur- und Vorgeschichtswissenschaft der Gegenwart" p. Z): "If one compares the body remains, then subdivisions arise such as the one in fälisch (or dalisch) and nordisch, of which the written sources know nothing. Conversely, the spade never provides eye colors and almost never hair and skin colors; but teaches about vessel shapes, jewelry lines - such as those of the Corded Ware -, clothing customs and their local differences. The prehistorians are in the habit of equating the latter with the boundaries of peoples and races and thus arrive at a majority of races already in very early times in an area where the Greeks and Romans know only one race, the Germanic or Nordic. In particular, according to Rydbeck, Schuchhardt and others, one teaches that in the Stone Age in Northern Europe two populations collided and interpenetrated, the people of the barrows and the people of the battle-axes, and one wants to explain from this primeval mixing process both recent type changes and linguistic findings and, as it seems, on the other hand to teach poseidonios and Tacitus a better way. That this is not the case should be obvious, because the equation of archaeological cultural circles with tribal areas or racial landscapes cannot convince any non-archaeologist and at least does not deserve to convince anyone. In historical times and today we see the types of all material cultural goods spreading without regard to the borders of nations and states, and there is not the slightest reason to assume that this was ever different in prehistoric times.

Günther, "Herkunft und Rassengeschichte der Germanen" (I- 8- Lchmann, Munich ?gS4), has examined in detail the various major cultural groups of ceramics clearly recognizable in Europe, distinguished according to their vessel forms and their (ornaments, with regard to their racial basis.

He notes that the so-called Aunjetitz culture (named

after a place of discovery in Moravia) and spread between 2000 to 2500 B.C. in northern and central Bohemia, in Moravia, Lower Austria to western Hungary, in Silesia, Saxony and Thuringia and probably forerunner of the later "Lusatian culture", which is attributed to the Indo-Germanic Illyrians, presents itself as a "predominantly Nordic group with an impact of short skulls of the Dinaric race". The Nordic race predominates for this cultural area, especially for Thuringia, while for Bohemia a certain Mischen influence may be noted.

The so-called Bandkeramiker, who in the Neolithic period ranged from southern and eastern Central Europe to southeastern Europe, Günther determines as a racial mixture of Western, Eastern, Dinaric, and Nordic races; in eastern Central Europe they are predominantly Nordic.

Almost purely Nordic race are the corded ceramics, which appear towards the end of the Neolithic period between the second and third millennium BC in the Thuringian region.

Also Nordic is the so-called Einzelgrabvolk or also the battle-axe people in northern Jutland, who are often traced back to the cord-ceramists.

Nordic and Palatine is then the people of the Megalithic Ceramics. Günther points out their connection with the old Maglemose and Kjökkenmøddinger culture of the Baltic district and says explicitly: "The megalithic ceramists were probably partly descendants of these shell eaters of the Middle Stone Age..." He determines this megalithic grave culture as "Salian-Nordic" and summarizes his view as follows: "The lone grave people or the battle-axe people in Jütland are probably racially related to the Corded Ceramians and may be regarded as an almost purely racially Nordic tribe"; Günther regards the Corded Ceramians as the "Nordic core people of Neolithic Old Europe. Among the Megalithic Ceramics he distinguishes three skull forms: 1. a group of long skulls, 2. a group of short skulls, and 3. a transitional form between the two, which probably resulted from crossbreeding. The long skulls he determines to be Nordic or Palatine or mixed from both, in the small group of short skulls he sees the East Baltic or Eastern race or impressions of it. The Bandkeramiker and the Aunjetitzer culture are predominantly Nordic.

All these ceramic cultural groups have the Nordic Race to a considerable extent, in many cases even determiningly, as their core stock. In these different cultures, therefore, one may not see different races, but always only different connections which the Nordic Race has entered into and which are in many cases extraordinarily old.

The Indo-Germans

At that time we will have to reckon with the emergence of the Indo-Germanic language in its beginnings, but we will not yet have to assume a separation of the different language groups (Germanic, Latvian, Slavic, etc.). This Indo-Germanic language, the language of the clearly recognizable primitive people of the Nordic race, has of course not arisen all at once, but has developed from the first beginnings in contact with the languages of the other races found. Nevertheless, this language is able to give us an excellent insight into the linguistic stock of the Nordic Race in Europe and its radiations. The common words or word roots in it indicate that this people lived near the sea, since the word sea occurs in almost all Indo-European languages. Likewise, a large number of tree names of the northern European and central European deciduous forest are found in all Indo-European languages. The names for the shady forest are also the same in root (skotos in Greek means darkness, slcis the shadow; Latin odscurus covered, dark; scutum the fbe- shaddej shield; Irish slratki the shadow; Anglo-Saxon slrvL, sküva shadow and darkness. To this belongs the present Scandinavian skvA --- forest). The horse must have been familiar to these peoples early, for common names for it are found throughout.

It is significant, however, that in the language the peasant way of life clearly emerges. The spreading of the same words for a peasant tool or a peasant activity in the whole area of the Indo-European language family testifies to us that already the Nordic race at its first appearance, thus also the Teutons, knew peasant work. These words are not rare and cover a very considerable part of the peasant activity.

The wagen was known (the word axis was skskss in Old Indian, sxc>n in Greek, axis in Latin, skss in Old High German, sssis in Lithuanian, osi among the Slavs). Likewise rvar the yoke known (Gothic juk, Latin suAurn, Greek ksmrisch iou, Lithuanian sunAss, Slavic ixo, Old Indian ^uxnrll).

The plow is already purely linguistically with the Indo-Europeans as existing to prove, originally a so-called Sohlenpflug, a Lichenast with

a tree trunk. We have also found such a plow at Malle near Aurich in East Frisia; it is the oldest plow preserved anywhere in Europe. (Linguistically, the Old Norse arär tool for plowing corresponds to the Latin aratrurv and the Greek

The plow furrow is found in Old High German as kvruk, Old English as kurk, Latin as poreia, Polish dro?cka, Old Irish reek, Armenian kerk. The harrow (Greek öLtvá, Celtic okita, Germanic a^itko, Anglo-Saxon Old Low German eZftka) is also common stock. The plowshare is given by Neckel (op. cit. p. 29) as Old Indo-European. Commonly Indo-European are the expressions for säen and Saat from a widespread root "sei" (Latin sero sfor si-so^, k>erkektuin sevi; Cymric treu "to sow," kil "seed," Irish sil, same; Gothic saian, Old Norse saian, Old Saxon saian, New English sov^, Old Saxon saian, new

Low German saiev, Old High German säen ^from sajav^, Middle High German saejii, soeii, New High German säen etc.; Lithuanian seiv, seti "to sow"; Old Church Slavonic seja, the same; to this belongs the noun Latin sernen, Old High German sarno, Prussian seinen, Lithuanian sernu, Old Church Slavonic seine "seed"). Common Indo-European are the expressions for sickle and for mowing, common Indo-European is the expression for threshing floor; Greek and Germanic also have a common expression for threshing the grain. The aorn is common as a word and term (Gothic kanrn, Old Norse, Anglo-Saxon, Old High German, New High German Korn, Prussian s^rne, Old Slavic ?rnno, Latin šranurn, Irish šran). The crushing of grain in the mortar as well as the grinding with the millstone is also linguistically attested, namely through the whole area of the Indo-European language family. The hand mill is likewise documented in almost all Indo-European peoples (according to Neckel: Gothic yairvus, Old Norse kverv, Anglo-Saxon Old Frisian, Old Saxon Lauern, Old High German yvirva "hand mill", New Cymric dreuan "hand mill", Cornish drori "millstone", Lithuanian širna, the same; Old Church Slavonic "mill", New Slovene -rriiti "with the

Hand mill grind", Armenian erkan "millstone, hand mill", old Persian "stone for the squeezing of the Soma juice"). Likewise the bread, the loaf of bread and the bread dough is found linguistically early provable with all Jndogermanen.

To these linguistic evidences of the peasant economic form of the peoples of Nordic races before and during the formation of the Indo-European language are added the soil evidences, which we have evenly from all areas of the different ceramic cultures. Charred cereal grains have been preserved in the clay pots or also in the wall clay of the huts (which were originally woven and thrown with clay, hence our word "wand" from "to wind"), so that today we can determine very precisely which types of cereals were built. First of all, at the beginning of the Neolithic period, the wheat (in four forms: the ge

my wheat fl'riticurn vuIZAref, the emmer sl^riticum clicoccurri) the einkorn fl^riticurn rnonocnrrif and the Binkelweizen flriticurn compacturns out. The barley appears with the pile farmers in Switzerland; likewise the millet, namely the panicle millet (Vsnicvrn rniliaeeum) and the rolo millet (? svicum italicurv), appears very early Neolithic. The excavations in the Federseemoor near Schussenried showed besides that poppy, above all linseed, also peas and lentils were cultivated numerously. Weaving was known. "The spindle hung on the strand of flax plucked from the distaff, was set in rotation with the fingers and twisted the flax into thread. This was then wound onto the spindle, on top of which flax was again plucked from the skirt and the game repeated until the spindle bobbin was full. This is how spinning is still done today in far-flung areas of Europe that the spinning wheel, a very late invention, has not yet reached. Sleeping Beauty stitched herself on a hand spindle; such spindles were in use everywhere in our country from the Stone Age to the late Middle Ages. The loom probably stood upright, and the perpendicularly stretched out threads, into which the 'weft* was woven, were strasfhalten by clay weights." (Schwantes, "Germany's Prehistory**.)

(The word flax is also common Indo-European: Latin linurn, Polish ion, Russian ljon.)

The dwellings were originally created from the pit, which was roofed to protect it from the rain. The roof was formed by raised poles covered with skins or clay. A number of classical writers point to such ancient forms of the dwelling, as they arise naturally from the rainy northern and central European area. Thus Strabo (Book VII) says of the Illyrian Dardanians, "The Dardanians are so uncivilized that they dig caves under dung heaps and dwell in them." He further reports, "Ephoros, who dwelt near the Rimmerians, relates that they dwelt in subterranean dwellings. "*** ZLenophon (Anabasis IV, srs) says of the Armenians, "Their dwellings were subterranean, the entrance as to a well, downward they were wide. The entrances for the cattle were dug, the people descended on a ladder.*** Schrader rightly points out that the word Haus

In the Germanic languages, the term "hide" is closely connected with the term "hide". Caesar tells us of the Beigen about scaffold huts with cylindrical walls and made of composite poles; there were hundreds of these huts also in the Po Valley. Purely northern seems to have been the pure pole tent, often over a hollowed out pit.

Michael and Arthur Haberlandt ("Die Völker Europas und ihre volkstümliche Kultur", Stuttgart, 1928) describe this oldest building form of the European north, before they were copied in stone in the south, still from today's Europe: "For the erection of such a roof, high poles are put together to form a cone-shaped framework and covered with furs in Sweden and Lapland, and with bark and moss among the Russian Finns; also, the framework is tied together with one or more willow branches from the upper intersection of the pole, and the whole is covered all around with earth. Throughout northern Scandinavia they serve as summer kitchens, similarly in Finland and Estonia - where the formation of a low cylindrical wall of dry masonry can be observed on them - and in Lithuania. The northern Finns still use them as dwellings - in the Volga region, they only provide a kind of chimney for the underground tiers. In the Eastern Carpathians such regular huts serve as pigsties. In the form of round Röhlerhütten and Rlein- häuslerwohnungen, which in the Harz and elsewhere still had the name Röte, Rate (coinciding with Finnish 'XotL'), this form can be traced westward to Belgium and France (?iateav Oentral).

In the Harz and Taunus, three to four poles form the skeleton, against which other billets are leaned, a grass bank is erected all around and the wall is sealed with grass clods. In Marburg there are remains of finds already from the younger Stone Age, which prove that one had erected a conical post roof over the round living pits. In Belgium, trunks running in natural branch forks at the top are or were assembled on a round or oval base, the awi- schen spaces filled with poles and wickerwork and sealed with moss. Over this comes a very dense layer of leaves, and over this a dense layer of clay."

This very first primitive form of irregular pits, over which a roof of poles reaching down to the earth was built, we find approximately in the bandkeramic village of Löln-Lindental. The hearths here are mostly still outside the houses. Much more advanced is the Stone Age village, as we find it in Eberstadt. Here, these oval, tent-shaped huts only denote raking and storage pits, while the actual living huts are quadrangular, the walls made of wattle plastered with clay and whitewashed, with long clay walls.

so that they must have been already quite homely. The Stein Age village of Groß-Gartach near Heilbronn then already shows square dwellings, not infrequently with an anteroom. Hearths and clay benches are found inside the houses; a colorful zigzag frieze has decorated the inside of the house. Ditches and probably palisades with entrance gates have secured and protected these villages. Most interesting in this respect is the site on the Scharrachberg in Alsace, where we have a real fortified village.

Indo-European for this space surrounded with palisades the common word in German "Garten", Latin kortvs, Gothic ^aräs --- house, Polish šroc1 - castle, Russian ^oroä castle, city still survived.

In the water we find not seldom - without that one had to assume therefore a special race of the "pile builders" - within the settlement area of the Nordic race created villages.

Herodotus (Muses V, 16) writes about the struggle of the Persian satrap Megabazos against the inhabitants of Lake Prasias on the Balkan Peninsula, probably today's Lake Dorrida: "He also tried to subjugate those who live in the lake itself, in the following way: in the middle of the lake, there are joined coverings on high piles, and only one bridge leads there from the land. And the poles on which the scaffolding rests were erected in ancient times by the citizens in general, but later they made a law, and now they do it like this: For every woman that a man marries, he takes three poles from the mountain that is called Orbelos, and puts them under it; but everyone takes many wives. They live there in the following way: Each one has a hut on the scaffold in which he lives, and a trapdoor through the scaffold that goes down into the lake. They tie the small cattle at one foot with a rope, for fear that they fall down. They give fish to their horses and cattle for food. There are so many of them that if someone opens the trap door and lets an empty basket down into the lake and pulls it up again after a short time, it is full of fish.

Something similar is reported by Hippocrates of pile dwellings in the river phasis: "But the people lead a life in the marshes and have built huts of wood and cane in the waters themselves, and do not go out of them much as when they go to the trading places or cities; they go up and down in ships, which are made of one piece of wood, for they have ditches (should probably mean ranäle) and very many water connections."

Apart from the somewhat fairy-tale affair with the three stakes and many 8women, this description is quite consistent

with the lake dwellings as we have excavated them in the Swiss and Bavarian lakes (to a lesser extent also in northern Germany). The floor of the houses here was not high above the water level; at Robenhausen even wooden nails were used to build the wooden floor. The houses here are already square, two-roomed, with the hearth in the back room; the walls consist of horizontal beams, occasionally also wickerwork between posts, the roof, which is pointed (tradition of the old Gtangen tent, also for the drainage of the rain), has been covered with reeds, bark plates or straw. Birch bark has represented a kind of wallpaper. The platforms in front of the houses were connected by walkways; special stables already existed for the cattle. In addition to fishing nets and all kinds of fishing equipment, the acidity of the moor has preserved the spider webs of the pile dwellers, best of all, of course, the stone tools and weapons, along with wooden rakes, piles, whisks, flails and all kinds of clay vessels, as well as traces of agriculture in the form of cereal grains, the proceeds of gathering, nuts, beechnuts and acorns, remnants of hunting and fishing. Here, too, there was a rural culture, the man of these pile dwellings was a farmer, fisherman and hunter. That he did not represent a contrast to the people of the Nordic race, but essentially belonged to it, shows not only the tradition of such pile-dwelling settlements with individual peoples of the Nordic race, so in the Frisian area, but also the tradition of these pile-dwellings in the entire area of the Nordic race in general.

This is again testified by Michael and Arthur Haberlandt, "Die Völker Europas" p. 417: "Well known enough is the retention of the pile-dwelling in modern Venice as - in antiquity - in Ravenna; a similar survival in large old settlements can be proven in Belgium (Denterghem in Dstflandern) until the end of the Middle Ages, and also in Bergen (Norway) still existed in the nineteenth century a pile-dwelling as the last remnant of an old beach settlement. But also the use of pile houses and settlements of a purely popular kind has been inherited amazingly tenaciously into the Middle Ages and in places into modern times, quite apart from the fact that the pile construction has apparently influenced the residential building in many other places and that pile storages have been retained throughout Europe for reasons of Iweekmäßigkeit-gründe ... The dwellings of the nobles and the palace of Charlemagne at Aachen are reported to have been built so high that the feudatories, servants and other people found shelter from rain and snow under them. Also the on numerous

The Palatinate at Goslar, which was built as a storey-high building with rich pillars, and which is perhaps to be regarded as an architecturally perfected type of meeting house or men's house, was rightly included in this list by R. Henning.

Within the culture of the Nordic race we can clearly see a development of the house construction from the simple living pit with pole tent to the four-post house with anteroom. The wood culture of this deciduous forest area expresses itself quite clearly in this house building form. The further this house has migrated to the south, into areas, in which hairy stones had to replace the often lacking wood, we can then clearly determine the transition of this northern wooden house to the form of the Greek four-cornered temple, the megaron. Mielke writes of these houses of the Nordic race, the later Indo-Germans: "Their simple quadrangular roof huts were recessed in northern Europe, in the classical areas, to which they probably came only at the beginning of the second pre-Christian millennium, ground-level dwellings. Even if the excavations and observations are not yet sufficient to obtain a sure and clear picture of the ancient Indo-European house, they allow us to realize that the square house, accessible from the gable, has dominated the building development up to the present time. The hearth was located freely on the recessed ground, occasionally adjacent to an earth or clay bench, sometimes also in the open in front of the entrance, but it has not yet been possible to prove whether there was a porch on the gable side to protect the fire by raising the roof ... The mythical meaning of the gable, which is also expressed in proverbs and legends, seems to be an inheritance of the Nordic porch house. A strange relation appears at least in the Old Norse verse 'a wolf hangs at the front gate and above it an eagle' and the Greek word for the upper gable field Retus - eagle, which is underlined by the fact that the gable is only gods' cupolas. The Roman people recognized in the fact that Caesar had a pediment attached, its extraordinary importance."

Then, to prevent the rotting of the posts, to make the space larger and higher, we find the formation of foundation walls of stone. Unhewn stones were first laid together and joined by small stones or clay to serve as foundation walls. From these stones was then made the wooden roof

which rested on erratic walls still quite low from the earth; then the walls were raised or between roof and foundation wall from erratic blocks a framework with loam was built, so that the house type already extraordinarily approached our today's Low German farmhouse.

Hermann Wille in his excellent presentation "Germanische Gotteshäuser" (Germanic Houses of God) has provided the evidence that some of the largest stone settlements, which until then were mistakenly thought to be graves, are quite obviously the foundations of old assembly halls. These stone settlements, such as the large stone complex "Visbecker Braut" and "Visbecker Bräutigam" examined by Wille, still clearly show that the elongated sides are exactly so far apart from each other that "a pointed gable roof of pine or fir trunks fits on top of them; despite the millennia, remains of the old intermediate walling of small stones have clearly survived.

The objections raised by Professor Dr. Freiherr von Richthofen and others against Witte's, an architect's, findings are so weakly founded that they are not convincing.

These large stones lead once again to the megalithic grave culture that blossomed in the contact between the Nordic and the Faelic races. The center of this culture lies, or better lay, since in the newest time these monuments were often removed for the purpose of the road construction, the road processing and the house building, until the national monument protection intervened, on both sides of the lower Elbe, in particular in the Altmark and prignitz, then also in Hanover, Oldenburg, Holstein and transcending to the Danish islands and southern Sweden. Here seems to have been the actual central area. The long stones or menhirs, the horizontal stone slabs on several supporting stones or dolmens and the stone circles or cromlechs, however, continue to spread from here, even if their oldest existence is undoubtedly these north German stone monuments, they cover the whole west half of England and the east coast of Ireland, the Isle of Man and Scotland up to the Orkney Islands. In France, Normandy and especially Brittany are rich in these monuments, indeed, as a result of the loss in the North German area, Brittany is now the classic area of megalithic tombs.

From here 32

a densely occupied zone goes on one side across southern France to the Golfe du Lion, but in Spain again takes hold only of the northern and western coastal areas. Especially northern Portugal is rich in these dolmens and menhirs.

The legend of the white gods, who appear as bringers of culture, is thus widely spread all the way to America - it is the living tradition of the old northern people and their charisma. Decisive, however, for all peoples of the Nordic race, thus also for the Teutons, is their world view, as it appears to us in their sacred symbols.

Herman Wirth was the first to bring these ancient symbols into a system. He has undertaken, by compiling the symbolism, the sun spirals, swastikas, rune-like signs, not only to create a new science, the Ancient Scripture (Paleo-Lpigraphy), but also to give the most plausible explanation of these ancient connections.

He recognized for the first time that those old, half-forgotten sacred signs, as we still find them today as gable ornaments and house decorations on old farmhouses, as they are widespread in this whole wide circle within the peoples of Indo-Germanic language and beyond, were originally the expression of a real world view, a "view of the world". The pre-Christian crosses, the swastikas, the triangles and the druids' feet, the shishfe of the dead, which mark all around the area of radiation of this oldest culture and everywhere had a mysterious and sacred meaning among the peoples and in many cases still have today, he established as originally calendrical symbols. Quite in accordance with what the race science lets us deduce, he assumes the origin of this culture circle of the original Nordic race in high subarctic latitudes. Only here could the sun as a life-giving principle gain such a fundamental significance for the life of man, only here, where between the polar night and the arctic summer every year the great struggle between the cold death and the rising life was the basic melody of existence, could man be induced to find in this tremendous change at the same time his world view. In contrast to the mere depiction of life, even in artistic form, as created by the Aurignac race, it is characteristic of the Nor

dic race that it has reproduced in abstract symbolic images the path of light.

The migration of the sun around the horizon from its first rising to the height at the northern point in the summer solstice, its descent and its final complete disappearance in the south, the equinoxes of spring and autumn were symbolically represented by this race by the old horizon cross from north to south, from east to west. The rising of the sun and the reawakening of life in spring was marked by the raised arms of the Manrune, the dying by the lowered arms of the Tyrrune. The great regularity of this eternally same sublime path of light seized them with reverent piety; the ship from the underworld carried the new ball of the sun, the sensuous green tree marked spring and the return of light, the cross of the summer solstice the position of the sun between its ascending and descending half of the year, the little child in the radiance symbolically the new birth of life in the winter solstice, the mother night, in which God's light is born anew as God's child. God's year was at the same time the great parable of human life; Just as the year, through spring, summer, autumn and winter, gives birth again to new life from life via death, eternally rolling out of itself, so they also recognized human life itself, from the spring of childhood, through the summer of manhood, to the winter of supreme old age, as integrated into this way of God, Just as the winter of the year will certainly be followed by the new spring in God's eternal law and order, so they recognized at the same time the eternity of life, found the certainty that the winter of human life will certainly be followed by a new spring, a new life, the rebirth. A unified vision of the world they created in pious reverence, those peasants, fishermen and sailors of the Nordic race, in it they felt securely embedded and deeply related to the sunlight, to which they raised their arms in worship. Not a tribal idol like Yahweh Jehovah, not a "verifiable revelation, but deepest, contemplative insight of a peasant and seafaring race into God's course through the world is the first knowledge of the divine, is the great and in its simple piety actually eternal Ur-Nordic Lingott faith, which all these

The people of the breed have already taken along their early migrations, which accompanied them on their wanderings and remained preserved as long as the race itself preserved in its blood stock the ability for this nature-pious immersion.

Sacred to such piety is the radiant sky by day, sacred the maternal, sheltering, birthing, restful night. Holy is the earth, God's daily and annual revelation, full of all deep childlike wonders, pregnant with all beauties. Holy is the sea, the mighty rushing sea with its depths and its storms, with the wind that is God's breath, and the morning sun over the white-headed billow. Holy is the grain, given to man for food, holy and a revelation of God every thing, from which the ancient signs speak again, proclaiming God's course through the world. Everywhere this race sees the All in One, the All even in the smallest and piously passes on this vision. The tree is not only the tree, but its budding and greening in spring is the bright embodiment of the victorious life force in May, May bushes and green wreaths thus denote the spring festivals of all Nordic-influenced peoples; the tree is victorious symbol of the unconquered sunlight in the summer height, decorated with green wheel wreath as on the Ouestc to Ouestenberg at the resin still today, and the tree in the wheel is promising holy tree of the life which will not die, in the winter solstice.

But this is a peasant feeling, a feeling of people who are connected with the earth, who do not exploit it and move on, but whose year itself represents an order of sowing and ripening, of harvest and new sowing. The land, the clod, the building earth is for them a piece, a reflection, a particle, perfect in itself, of the great divine world; as still the Teutons later imagine the dwellings of their gods like great farms, as Asgard is actually a great farming village with its forests and meadows, so conversely also the village is a piece of the divine world. Beyond at the edge is the Lhaos, sit the demons and threaten the world of the gods and humans. Once also the Midgard of the gods and humans will fall victim to them, but it will arise again and again, because the life is from God, from the divine, is itself divine and cannot die.

Nordic piety is so sun and light piety, not a

Worship -of the ball of the sun as a fiery orb passing in the sky, but deep insight into the order of the world and reverent incorporation into the way of this order.

Characteristic of the Nordic race is also from the beginning the single marriage. The farmer can use several maids, but only one farmer's wife. As the bear, as the fox, as all the large animals of the northern culture with fixed dwellings live in monogamy, so does man. The house and the hut, the peasant work and the moral feeling of this race, which also sees in procreation and birth a piece of the life order, demand the monogamy.

This is how we will have to imagine the bearers of the earliest Nordic culture: peasant, light-believing, reaching out across the expanse in search of new lands and driven by the Ur-Nordic thirst for knowledge of the unknown, living in unity, sorting the generations to become co-participants in the divinely perceived world order, the great movers of the first cultures.

That first pre-Indo-European Nordic wave, which reached out so far, has crashed, sunk into foreign folklore, degenerated in a foreign climate, died and left us only traces, which touch us in all the foreign things strangely close and related.

But in the great starting country of its European and non-European migration, in the circle around the North Sea and the Baltic Sea, it develops its second great wave, the Indo-European.

The germanic farmer

he Indo-European language group, to which belong Germanic, Leiten, Hel- Illyrians and Italics as so-called Lentum peoples (from ^{^^^}lat. Levturri - hundred) and Indian Arya, Iranians, Slavs, Lithuanians and Latvians (from Sanskrit saterri---hundred) as Satem peoples, has been formed in the course of the Neolithic Age in this North and Baltic Sea cultural circle, the starting country of the Nordic race, in the world known today. It is probable that they have called themselves early with the name "ar-", in the sense of the "noble, pure" (as we find the designation Arya with the Sanskrit children as with the Iranians, with the Germanic Herminons and also otherwise in the names Ariovistas, Ariogaises, Ariwald, Arimund with the Germans, Artabazus, Ariobarzanes and others with the Iranians, Arius and Arrius with the Romans, Aristos (the best with the Greeks spread through the whole language family). Certain folk names go likewise through the whole language family, thus "6er- maui lurcletai" are found beside the Teutons in Spain, "Garmanen" among the Iranian Persians.

Within the Nordic Race in Central Europe the origin of the Indo-European peoples is now reasonably clear, we know that according to the investigations of Günther both the Megalithic builders and the Bandkeramics and the other groups of this culture circle are carriers of the Nordic Race in a more or less strong way. Most strongly Günther shows the Nordic race in almost complete purity with the so-called Corded Ceramics of Thuringia. From these also towards the end of the Neolithic period, about the turn of the third to the second millennium, as from a "group of people of tremendous thrust" a broad upheaval of the previous forms of settlement proceeds. In the northern foothills of the Alps, the basic tribe of the later Italic people was formed from a group of emigrants from the Corded Ware period, and in the area of the middle and upper Oder, the basis of the Illyrians was formed by the Corded Ware and Aunjetitz peoples. "A Corded Ceramic advance from eastern central Germany towards the northeast, the effects of which, according to the finds, are only lost in Finland, has, for instance, in the area of southern Lithuania and the Poland bordering it to the south and east, formed the

The impetus given to the formation of the Baltic group of the Indo-Germanic race, i.e. the Old Prussians, Lithuanians and Latvians" (Günther, "Herkunft und Rassengeschichte der Germanen" S. rp. An even further eastward advance from the same herd of the Nordic race forms Slavicism. Combinations of Corded Ceramics and Banded Ceramics with certain additions and admixtures of the Megalithic Ceramics lead to the formation of Indo-Aryanism in the area of the so-called "Painted Ceramic" on the lower Danube. Corded ceramics and mixed tribes of corded and megalithic ceramics between the Eastern Alps and Transylvania give the impulse for the formation of the folk germs for the Thracians, Phrygians, Philistines, Hellenes and Macedonians. Line tremendous impact of this reshuffle goes on, a mass migration begins. To the south, the Italians move to Italy. The Reiten remained settled for a long time in Bohemia and in the Danube valley, occupying the Rhine plain until they expanded to the west. The Hellenes migrate over the Balkan peninsula to Greece, Phrygians and Armenians to Asia Minor; the Philistines appear as a master nation on the coast of Palestine. Over the Afghan passes the Arya move to India, in the marvelous Iran the Persians, Medes, Bactrians and the tribes belonging to them settle down. The Slavs remain seated in the East European lowlands between Rarpathm, Dnieper and Vistula, the Baltic group occupies the northeastern deserts of the Baltic Sea, where they clash with Finnish peoples. Occasionally the tribes split, so we find a tribe of the Aryan Indians in Lleinasien at the Lumphrat emerging as "Mitanni", where they are slowly worn out, so a tribe belonging to the Italics and Reiten, the Tocharians, moves strangely to Asia, where he only in the first Jahrtausend n. Thr. in the storms of the migrations at the Turkestan gate.

An advance of the Corded Ceramics from Thuringia to the northwest into the area of the Megalithic Ceramics, whose Nordic-Faelic racial basis we got to know, leads via individual mixed cultures to a fusion of the two groups, which had been closely related for a long time, and to which the so-called Battle Axe People on the Jutish Peninsula, probably a very pure Nordic tribe, are then added.

"From these three groups and by their merging in the earliest Bronze Age, Germanicism of the Bronze Age emerged"

(Günther, "Rasse und Herkunft der Germanen", Verlag Lehmann, Munich, - gss).

Günther also points out that certain linguistic peculiarities of the Germanic language can be explained by the fusion with the megalithic ceramics of Salian racial basis besides their Nordic component with the Corded Ceramics. "Such words are lake, dam, ship, boat, sail, helm, board, breeze, hare, ebb, rib, beach, geest, au island), net and others. That these words do not occur in the other Indo-European languages is not yet proof that they are not Indo-European, that they are taken from another ancient European language stem that has died out; for the other Indo-European languages may have lost these very word stems and replaced them with others. But the number of these words, which all belong to the same area of life, is nevertheless striking and leads to the assumption that they are words of the lake-dwelling megalithic population of non-Indo-European linguistic stock, which have been adopted by an Indo-European and Indo-Europeanizing group of the Corded Ceramics of inland origin." (Günther a. a. <1).) Two closely related groups, which had lived close to each other for many centuries, thus merge into one unit, whereby one can hardly distinguish in essence what comes from one and what from the other.

It is erroneous to want to refer the sagas of the hulls of the gods with the giants approximately to the fight of these Corded Ceramics with the partly Palatine Megalithic Ceramics. Giant fights occur in the sagas of all peoples and are obviously a general saga motif.

The Teutonism, which arises in this way, is above all also not, as Fritz Lern ("Stammbaum und Artbild der Deutschen") wanted to explain it, originated by the subjugation of a peasant race by nomads, because also the Corded Ceramics are peasants, and vice versa the Megalithic Ceramics already contain considerable Nordic components before their fusion, and both are peasants. R. Walther Darre has convincingly proved that in the whole area of the Nordic race there is no question of any nomadism at all. But all languages and traditions show the peasant character of the race.

Our word work today comes from the same root as the Latin *arsare* - to plow; conversely, "ackern is called *plöjs* in Swedish,

in which the same word root to our plowing can be recognized; at the same time the expression *drvka* for *ackern* is or was also in use; *drvka* means *ackern*, to use, to cultivate; *druk* means the use and the cultivation. Even if the connection between clearing and farming is not clear from the last words, it becomes probable. A cleared piece of forest land, which is temporarily used for grain cultivation, is just in use. At this point, another word development should be mentioned; *druka* means not only to till, but also to cultivate a field, but in Swedish this expression can also be translated as *oåla*. *Oåla* now means to cultivate and to care for in the sense of an education, thus it means what in the proper sense means to cultivate; *oålare* is the cultivation; has the meaning

of cultivation and new growth, but at the same time also of morality and culture par excellence. It is now important that from this concept in the German language the word nobility originated. Here again the chain of evidence closes to a ring: nobility, culture and peasantry are evaluated as equal quantities, which proves the peasant origin of the Nordic race." (Darre op. cit.)

While the departing peoples of Nordic racial basis and Indo-Germanic languages, who leave the old homeland (the "*va^ins Kentium*", the mother's womb of the nations, as Jordanes sso calls southern Sweden), as land-seeking peasant peoples overlay racially foreign basic populations, occasionally also descendants of the first, pre-Indo-Germanic Nordic wave, the Germanic peoples remain seated in the old starting country. Here they develop their life forms purely and almost undisturbed. They thus become the people of whom Tacitus says: "In my opinion, the Germanic peoples themselves are natives; they have remained completely untouched by immigrants and guest traffic with other peoples...". I myself join those, according to whose opinion the population of Germania is not mixed with foreign tribes by marriage, but is racially pure and unique in its kind. Therefore, the body formation is the same in all of them - despite the number of giants: defiant blue eyes, reddish-blond hair, giant bodies, and a strength, which, however, is only suitable for a storming attack, but is not up to sustained effort and work to the same extent. Least of all are they steeled against thirst and heat. But *Älima* and soil have taught them to get used to frost and hunger."

How Nordic, however, still other of the migrated peoples must have been, shows a report of Ammianus Marcellinus (XV, 12) for the *Relts*: "Almost all Gauls are of tall stature and white complexion, red-blond (*rutiluZ*), fearsome by the wildness of the eyes, quarrelsome and almost

overconfident beyond all measure. If one starts a quarrel and is supported by his wife, who is far stronger and blue-eyed, a crowd of strangers will not be able to compete with him, especially if the woman, throwing her neck upwards, swings her enormous white arms and, like a throwing machine, hurls punches and kicks around her...". And nevertheless Strabo says that the Teutons would be "still taller, blonder and wilder than the Latvians", as also this description shows the Leiten already no longer completely pure-bred.

Much more strongly and much more uniformly than ever in a later period, the way of life of the Germanic peoples has been conditioned by their world view, as at the beginning of the Indo-European spiritual life, even at the beginning of the first clearly recognizable appearance of the Nordic race, there is the world-view knowledge of God's order in the world, represented by the course of the sun, so this view also acts in the strongest measure and finds its climax in Germanic peasantry. It is no coincidence that wherever we still find old churches, lonely forest chapels and recognizable old sanctuaries in today's Germany, they are situated in a certain connection to each other. The cardinal direction has played a considerable role here, if for example the churches of today are still oriented to the east (the direction to Jerusalem would have to be southeast!), this does not only coincide with the orientation of a considerable number of large stone settlements, which are built according to the course of the sun, but obviously also with an old sacred use. This so-called localization, the orientation of buildings and settlements, sanctuaries, yes in many cases also of the still existing stone crosses from the pre-Christian period, will have to be regarded as a characteristic of the world-view-conditioned shaping of the landscape by the Teutons.

That these localizations were also present with other peoples of northern race or culture influence, Professor Nissen-Bonn, "Die Orientation ägyptischer und griechischer Bauwerke", 2 Volumes, at 350 temples determined.

In his investigations ("Germanic Sanctuaries") Wilhelm Teudt found other ancient sanctuaries starting from the Lxternstones in astronomical lines, as well as he described especially the Osterholzer Gutshof as the center of a system of sanctuaries and settlements laid out according to astronomical lines. A large number of other such systems

He has made at least probable, whereby again and again the place names point at the same time to old holy places. In this area still a lot is to be determined and investigated, nevertheless one may agree with Wilhelm Teudt (loc. cit. p. ros) when he says: "In wide parts of Germania the custom of a north and east adjustment of holy buildings and other public places in their relation to each other, based on astronomical observation, has been practiced. Also settings on the places of the solstice and other localizations are provable." For the landscape of East Sisia, Or. Herbert Röhrig ("Heilige Linien durch Ostfriesland," Arbeiten zur Landeskunde und Wirtschaftsgeschichte Ostsrieslands, Aurich zg;s) proved a whole system of such lines, which are not only clearly recognizable localizations of the later first Christian churches, which are often built over old sanctuaries, but where also still in the so-called "Lonrebberswegen" (in the legend as ways of the Lönig Radbod, the last pagan Frisian king, explained) old orientation lines and removal ways have been preserved. The location is particularly clear starting from the Upstalsboom, the later central point of the old free Frisian communities, then at the plytenberg, where not only ancient folk festivals have long persisted, but also the artificial creation of this hill points to an ancient sanctuary. Something quite similar applies from here to a large extent to the old lirchen Nyttermoor and Neermoor, which lie on the southeastern line of the Upstalsboom and are all touched by an old Lonrebbersweg. That the north-south direction has been cultically significant (it is the line from the winter solstice to the summer solstice and, with the suns at both endpoints, results in the ancient life sign Odal in its oldest form), emerges many times. Biedenkapp ("Der Nordpol als Völkerheimat") testifies from the Lhristianisierungsperiode: "To the north the residence of the devil was transferred, and the new converts had to renounce the old faith with furrowed brow and angry gesture, turned to the north." Just from the old church at Nyttermoor it is still attested from -725 that the women, when they came with a Lind to the baptism, entered through the southern door with the face to the north. Here the old orientation is still clearly recognizable. In this way one will imagine the Germanic country largely covered with such lines-.



The Externstein

may put. In a map to his work Röhrig has shown the system of these lines for East Frisia - almost always these lines come across old court sites - churchyards - earliest churches and barrows.

Schuchardt testifies how important this localization, connected to the natural conditions of the landscape, has often been with other Nordic peoples: "In the Mycenaean culture the great goddess appears on a high boulder between two animals; i.e. the form of appearance is a vision: only the high stone or the pillar is present in the sanctuary. So also over the famous lion gate of Mycenae the bare column stands between the two lions. This is the imageless Rult, as Tacitus still ascribes it to the Teutons. It originated from the idea of the sun cult: on the summit, which the first morning ray of the sun hits, the deity settles down, if it wants to enter into contact with humans. Where there are natural peaks free from the east, they become the bearers of the deity and the cult, as in Greece the Athos, the Olympus, the Parnaß, the Helikon, in the north the Wodans and Donners (Donars) mountains. Instead of the mountain top also the high tree occurs, like in Dodona (Epirus) the Zeus oak and in the Hessian Geismar the thunder oak, which Bonifatius knocked down. The late Irminsul of the Saxons is still a piece from this old general conception."

As such old localization points one will have to assume indeed in the Germanic area for instance the Dona oak near Fritzlar, j,je Lxternsteine near Dctmold, in Sweden the central sanctuary of Upsala. Also the custom, which is clearly attested with the west Germans of the people migration time, to legm with funerals the Ropf of the dead one to the west, the feet to the east, will be to be inserted in this row. Numerous as the legends refer again and again to the blacksmith as the bearer of special knowledge (cf. legend of Wie- land, the blacksmith), it is also found that such locating lines just touch old forges in the forest or fields with the designation "wild forge". Here one will have to think of the connection of fire and light cult, as it were of holy hearth fires of the people with old weapon forges.

we possess today only debris of this ancient locating system, even if its existence can no longer be denied; it proves how strongly the sanctification of the sheol through the orientation of the landscape according to the celestial order and the path of the sun stood in the foreground among the Germanic peoples. The preconditions for this must have been not only a quite developed field measuring system, but also the ability to draw rarten,

which one may assume in any case with an old seafaring people, how much in the later legal custom these localizations still lived on, shows a judgement taken from the court records to Aurich in the dispute between two large Frisian families (quoted with Gregor Heinrich: "wir Friesen!", Erwin Runge Verlag 1984, p. 38), which states: "dat Recht sal vallen en omme- gaan in elke Rluft uth dat Oesten in dat Westen van heerd to heerd metter Sonnen in de Regelt..." That means - the Frisian village lay sun-right, and village duties, also probably village offices, went around from yard to yard after the sun-run. If a farmer wanted to sell, then the right of first refusal went from neighbor to neighbor in the direction of the Jahresumlaufes, so that it says in the same Aurich court records: "The old Frisian right knows a preference after the different sky areas, since the Norderschwette (border) retracted first and the Osterschwette last. Heaven only knows!"

Blessings of light are thus spread over the landscape in manifold ways, the orders of the sky are repeated in the orders of the people, the earth, this tilled, cultivated soil, is really "Midgard", home of gods and men, crisscrossed by sacred lines and connected with the four regions of the sky, the course of the shining sun, the most important line pointing to the north, to the ancient homeland of the race from which the tradition of the Germanic peoples still knows to tell half-darkly.

With the Franks in the 9th century the knowledge of this descent must have been even still present. Ermoldus Nigellus (earliest in Kon. Mñäo- vñei. IV. v. iz) writes:

Our Frankish tongue also calls them "Northmen"; they are quick and skilful, well trained in arms; the people are known far and wide and famous; they seek nourishment on a staggering boat and live on the shores of the sea.

Beautiful in face and form and stately in stature, it comes from the north, from where, according to the song, the Franks also originated.

Hrabanus Maurus (died 856) still treats the descent of the Teutons from the far north as a matter of course, so to speak. (R.ervrn ^Ismamiieorum Leriptores etc. II p. 67: "The characters of the Marko

mannen, whom we call Nordmannen, are shown below: from them all German speakers derive their origin").

Blessing of light also lies over yard and house. On the gable of the thatched or reeth-roofed house are the horse heads - as they are still found today in the Lower Saxony area and from there to Bavaria (see Professor Christian Petersen, "Die Pferdeköpfe auf den Bauern- hausern, besonders in Norddeutschland"- Liel jsbo). In addition, the rooster is found on the ridge (the longitudinal rafter of the house is still called Hahnenbalken in Westphalia)- the swan is found in the Twen- terland in West Frisia- but also far beyond in Han- növerschen- then especially in northwestern Holstein the stork (there this gable decoration is also called Oodebarstool fStorchenstuhl)- it is found in the village Niederasthen in Hesse the stag antlers from the farmhouses- the dragon head- from Schleswig to Lower Bavaria- the Ilge or lily- also the tulip as a wood-carved gable decoration.

These are all sun symbols. The horse as a solar animal is abundantly documented in Germanic lore.

"The sacredness of the horses, which, raised in sacred groves or in the vicinity of the temples, were intended for sacrifices and divinations, or to pull the chariot of the sun god, or otherwise to serve him, went far; it could be driven to worship. Intended only for the service of the god, they tolerated no earthly riders, no profane work (R. Simrock, "Handbuch der deutschen Mythologie", z. Aufl., p. 178). "A noble, white-born steed is of all offerings most beautiful" (the Heliandsänger p. 214). "The Scandinavians worshipped the god Freyer, who bestowed rain and sunshine, fertility of the earth and peace, and prophesied the future, pfetde were sanctified to him, which one maintained in the consecrated perimeter of temples" (I. Grimm, "Mythology" II 622). The white horse is a sun-horse, as such attested with all gods of the peoples of the Nordic race, as with the Greeks the sun-god Phoebus Apollo drives along with white horses, so the white horse is found as a horse of the dawn, of the young-born day, thus of the young life with the old Persians, the Slavs, Latvians, Lithuanians and the Aryan Indians. With the Teutons it is the old sky god Wodan, who rides along on the white horse, the eight-footed horse - after the eightfold division of the horizon. Therefore Simrock, "Handbuch der deutschen Mythologie" p. 375, rightly says: "The horse's head protruding from the window, as it is depicted on ancient Greek tombs, and preserved in German customs, is for man a symbol of resurrection", and Dr. Heinrich Böttger ("Sun Cult of the Indo-Europeans," Breslau 1890) writes: "But we know at the same time that the horses' heads, alternating with roosters and swans, are symbols of all the blessings which the inhabitants of the houses whose gables they adorn owe to their supreme God, the sun, and for which they implore him by this symbol every morning."

The cock (sacred not only with the Persians as the bird of the sun god Mithras, with the Slavs and the Aryan Indians) was also with the Teutons the morning animal, which woke the young day. Already the old Creuzer ("German writings" III, d)7) writes rightly: "The cock is an animal consecrated to the sun in general". How holy, or better, how significant the cock, the alarm clock of the day and the bird of the morning light, must have been to the Germanic people, proves that the church has put it later on its church towers.

That the swan was sacred, the white swan that last flew out to sea and first returned, is attested not only by the legend of the Swan Knight, but also in many cases by the custom among the other peoples of the Nordic race, especially strong among the Aryan Indians, where Brahma is represented riding on a swan, as in the usage of the Persians, who held the swan sacred, and the Rigveda, in which the sun chariot is drawn by two "swan-like steeds". The use of the so-called water bird, an effigy wrapped in foliage and disguised in the form of a swan, occasionally also of a lad so disguised, who is led around Bavaria at Whitsun, testifies in the Germanic region to the sacredness of the swan as a solar animal, as Tacitus (Annals VI, rs) still tells us of the swan: "This animal is sacred to the sun god", as Apollo flies north with swans and as in a magnificent poem on the birth of the sun god Apollo the Greek poet Callimachus sings:

"Holy swans come drawn and make their circles seven times around the island of Delos. There Apollo is born, the child of the seven months. - Then everything was golden on Delos, the whole ground and all the holy places. - Then the whole nature shines in the shine of the sun, the fruits ripen, the lyre sounds, the nightingales, the swallows, the cicadas all sing not their own song, but the songs of the god, - the singing swans of the north." (L. preller, "Greek Mythology" I, zsg.)

The deer antlers on the house roofs are at the same time a symbol of the ancient emanation sign, the manrune 's .

The stork, still numerous in coats of arms and house marks, often standing on runic signs, which also brings the children according to today's popular belief, is not only known by Herman Wirth as a

old sun animal, but betrays still in his name *Ivdebar* that he is the old "life bringer". According to popular belief, he brings rich blessings to the house on which he nests; to disturb his nest or even to kill him is considered sacrilege.

Almost everywhere in the old farmhouses under the gable is the nesting place for the useful owl (*Uhlenloch*, *Uhlenflucht*, *Uhlengebühr*). The owl is bird of wisdom among the classical peoples of antiquity, especially the Greeks. It had the same meaning among the Germanic peoples; the little owl, whose wailing call was later interpreted by the people as a preannouncement of death, is therefore often called "*Holzwaibel*" in popular usage. The *Rlagemutter*, who also appears as an owl, is therefore the ancestress protecting the house, which is why she is invoked in the Munich night blessing: "*Rlagemutter, remember me for good!* (Simrock a. a. D.)

At the house itself, however, the old light signs crowd. Until today, the wealth of sun wheels, swastikas, sun spirals, trees of life, blossoms, swans, runes and thunder brooms has been preserved in such abundance on old farmhouses that whoever can read these sign languages in plaster and beams and carvings could write the most magnificent light prayers from them. They all stand together here - often united in one house - in moving beauty, the old signs, in which our ancestors symbolized their faith in resurrection again and again.

The best collections of such old signs available today are: Dr.-Ing. A. Larius: "*Ornamentik am oberhessischen Bauernhaus*", Frankfurt a. LN. 1910, and Larl Theodor weigel: "*Lebendige Vorzeit rechts und links der Landstraße*", Berlin 1934. especially the last work is overflowing with old signs still alive today.

We have no reason at all not to assume that the Bronze Age Germanic peoples also had a wooden building in a very similar way, as it aroused the admiration of the Latin poet *Venantius Fortunatus* in the period after the migration of the peoples, who preferred these Germanic wooden buildings to the southern stone building:

"away with you, with the walls of (ashlars! Much higher Seems to me, a masterly work, here the timbered construction.

The paneled rooms protect us from the weather and wind,

Nowhere gaping crack tolerates the carpenter's hand.
Otherwise, only grant us protection the rock and mortar together,
Here, however, kindly offers us the native forest.
The building is surrounded by stately arbors,
Rich from the master's hand, playfully and artificially carved..."

In two much disputed and partly transgressed books (Philipp Stauff, "Armenhäuser" and Baurat SinnLng, "Der Runenschlüssel zum Verständnis der Edda und anderer Denkmäler des Religionswesens") a significant amount of material is given about the continuing transmission of the old sacred signs also in the arrangement of the construction and the joining of pillars and framework at the German farmhouse back to the Germanic time. In an excellent chapter with the title: "Das persönliche der germanischen Runst: Der Wendelkreis" of his book "Steinmetzart und Steinmetzkreis", a highly interesting work, Eugen Weiß, as a master builder and expert, has not only given proof of how strongly the later stone building art depends on the early Germanic wood building art, but has also beautifully shown the interweaving of the old knowledge, the old belief in light, into the house building of the Germanic peoples.

Light blessing floods so around the Germanic house. Quite wrongly, these signs, some of which still live on today as auspicious, like the horseshoe on the front door (the old arch of the winter-sun revival), have been called defensive spells against demons. Fear of demons was quite far from the Germanic peoples as well as from the peoples of the Nordic race in general - it is not a fear of warding off evil, but rather a fear of the exhilaration of light and counter light, of the enclosure of the domestic hearth with all good spirits, all good radiations of heaven and earth, of a conscious integration of the house into the midgard concept. Nothing is more Germanic than the English word, "that my house is my castle"; The Germanic folk laws have always known a special protection of the house, the settlement at the hearth gave hospitality and freedom of hospitality, the murder fire, the destruction of the house, whereby the opponent was killed or burned in his house, was considered a particularly serious act of violence, and Germanic peoples, Germans and English, have - in contrast to oriental tyrannies - first realized and enforced the (by no means "liberal", but ancient Germanic) principle that no one could be arrested in his house without a judicial order, a principle that is similar to the Roman-

The Germanic conception of the sanctity of the house is the only explanation for this. The "own hearth and smoke" were an expression of the right, house and farm itself a sanctuary and consecration, where, as Hermann Gauch ("Die germanische Odal- oder Allodverfassung", Berlin -1934) says, at noon the sunlight fell on the hearth.

In closest connection with this ideological basis of the Teutons stands their right. It is an unwritten right, which still really "deals with the sun". It is drawn from the inner light, from the conscience, and is not written out as such, but is always "found" anew. Probably it has never been completely the same in details with the different Germanic tribes, in the basic features it agreed undoubtedly, it was founded on the people's conviction, so that a contradiction between people's conviction and right could not arise, it was therefore also unwritten, since it could be found again at any time by questioning the right-knowing men. (It is a question, y,how far the laws, which the Ura-Linda-Lhronik gives, which are bestricken by numerous specialized scholars, by Pros. Hermann ("Unsere Ahnen und Atlantis", Berlin sgs-tj in a substantial part as genuine with good reasons to prove, were really generally old-Germanic. Pros. Hermann seems to regard them rather as a special right of a forgotten people of the megalithic grave culture. But even without them we are able to recognize clearly the Germanic land law). It is the conscious formation of the peasant law, the Odal law, which was already preformed in the Nordic race and which repeatedly emerged among the peoples of the Indo-Germanic language tribe, through whose blessings our ancestors became happy, powerful and prosperous for many centuries.

No one has better and more lucidly developed the foundations of this odal right than R. Walther Darre ("Das Bauerntum als Lebensquell der Nordischen Rasse"). This right has three foundations: sanctity of the soil, sanctity of the blood, defensibility.

The sacredness of the land is expressed in the close connection that the land has with people, clan and lineage. Unlike the nomad, who moves over the land, sucks it dry or takes its random products and then wanders on, the Germanic peasant from the earliest period is also connected with his land.

legally connected. In all Germanic areas we find a clearly demarcated people's land "of the individual tribes and peoples, separated by border forests from the property of the other peoples.

Within the individual peoples we find, be it that they sit together in village-like settlement, be it that they live on single farms, a cooperatively "owned Mark. According to the Germanic legal conception, this common land or "Allmende" consisted of "forest, water, pasture, path and footbridge", furthermore of the moor and the unland, in addition to everything that lies deeper than the plow slurps. This common, also called Meenmark, open Mark, Almad, Almud, Almund and similar, is located in the territory of the village cooperative. Each member of the community had the right to hunt and fish on it, but this right could not be transferred to an individual. On the other hand, the cooperative administered this property properly, cared for wild and forest, away and pasture, used to decide in cooperative jurisdiction disputes of the individual margraves. The Germanic cooperative law finds its root here. The right of the margraves to use the land (called "Nutzung, wer, Schar, Acht- oder Lchtwart, Gewalt", according to Gauch s "Die germanische Vdal- oder Aklodverfassung" S. 20) thus ensured every householder of the margraviate, unconcerned about the size of his league property, a not inconsiderable supply of wood, venison, ash, fodder, cane, reeth and many other natural products for a farm. Hostels and hospitality have often been provided from the commons, the most significant and valuable part of which was, of course, the actual forest with its rich timber exploitation. It was not uncommon for several villages to share the rights to the forest, so that even larger forest areas were preserved in this way and the prosperity of the forest benefited several villages. The reverent attitude of the Germanic people towards the forest and nature underlined the moral duty to take good care of the forest.

Administratively, within the people, the margraviate formed a group of hundreds, and also acted as such in times of war. This hundred and margraviate, in turn, was related by blood, boasted the same origin, represented a clan, a large clan. Thus, cooperative law, common defense of the freeborn men and common blood and descent are closely connected with each other.

The Hundertschaften regulated their affairs among themselves on Hundertschaftsthingen; often we find them divided into Zehnerschaften, the later "Kluften" with the Dithmarschen, the "small clan", also Rotte (with the Anglo-Saxons Tunschip, with the priesen Tame called). At the top was often a Zehnschastsführer, also called Äldermann.

It is known that in the Germanic languages very often between the large hundred "of ;ro" and the small hundred "of zoo" is differentiated. Gauch shows that the great hundred is made up of the subdivision of the hundreds into four farms each, one of which consists of three tens. Also here the localization, the orientation according to the celestial regions, plays a considerable role. "The Hundertschaften or Dingspiele (Kirchspiele, Lagsögn) were, according to the Westerlauwerschen Sendrecht, divided into four Hardesviertel, also called Bauernschaften or Viertel, by four paths going out in the cardinal directions from the Mal- or weilstatt." (Gauch l. a. O.)

As it were in the circle around a mark or an old sanctuary sits the large clan (probably our today's word circle as administrative unit is connected even still with this division).

Above the Hundertschaft we then occasionally find Tausend- schasten, but in many cases the Gau is the next administrative unit. All these units govern themselves. At the Thing assemblies, which met at certain times of the year, be it in the smaller units at the new moon, be it in the Gau or even in the entire nation at the spring or autumn day and night, the law was found in questions of dispute, namely by law speakers, old experienced men, in whose family the knowledge of the law had been inherited by tradition, by applause or displeasure of the freemen, the "circumstance", who appeared in arms, approved or rejected. In this way, the firm tradition of legal norms was combined with a finding of law that could be verified at any time by the conscience of the national community.

Thus, on the one hand, the Germanic peasant is firmly integrated into a cooperative arrangement of life, in which he stands as a "freeman among freemen," as an "equal among equals," from the community of ten to the community of a hundred, to the community of a thousand, to the district and to the people, in the same battle front of his clan relatives, defending the land.

and homeland, as a partner in the village's market cooperative, the Hundertschaft, and as far as the higher associations possess such a cooperates also in this in use and care of common property and meets here again with the "free and equal", finds and creates his right himself with, resists the injustice and fulfills in reverence of the divine the circle of his life, which is surrounded by the Midgard circle of the world of gods and men, himself.

In times of war and distress, however, the Germanic people appoint men with unlimited military command from the oldest and most proven clans (the word Lönig comes from kvn - gender, descent), whose powers are extended as far as possible by the people's assembly. In similar form then, often already in certain families more or less hereditary, at the head of the Gau stands a Gauführer, also Gaugraf, Greve; at the head of the Tausendschaft a Tausendschaftsführer (with the Normans Folk-Führer, with the Danes Syssel-Greve, with the Anglo-Saxons Shire); in the same form at the head of the Hundertschaft stands a Hundertschaftsführer (Norwegian Herse, Old German Hunno, Honne, Hunt, Gothic Hundarfaths); at the head of the Zehnschast, the Großsippe, then stands the Sippenältefte.

How much other peoples of Nordic racial bases have possessed this organization, which is still quite clearly recognizable among the Germanic peoples, is shown by the example of the peasant ancient Romans and the Slavs. In the Romans we likewise find above the individual family the xens, the clan, find the leader of the hundred as lenturio, find the same form of decision of public affairs by the "council of the fathers," the senate, in which originally only the patricians, the peasant fathers, sat. We meet with the Romans just so in Aricgs and times of need as inheritance of common tradition the transfer of the public power to the dictator; we see how beside the property of the individuals (kainilia), the "sger publicus", the commons stands, which is administered for use and food cooperatively. Only when the common land is leased to individual large families, against the oldest customs, the "sgsr pUBLICVS" is withdrawn from the population as a whole, the dissolution of the Roman peasant state begins, the degradation of large parts of old yeomanry into propertylessness.

Almost more clearly we find similar relations among the old Slavs; the family elder, the clan elder, the "stsrostL" (hence today's Starost) corresponds quite well to the Germanic "Sippenältefte"; we have the people's assembly of the free, the (Russian. wstssoke), the hundred leader "ssotnilc" (Russian.), which still means a military rank, the tau- sentschaftsführer "tz-ssjLävik" (Russian.), who still in the old free city

republic of Novgorod was city quartermaster, we have here according to the Germanic duke, Latin *ärrix*, the voivode, also literally "army commander" - in short, we find here also the evidential parallels for the Germanic conditions again.

Olaf Dalin, "History of the Kingdom of Sweden" (German translation, Greifswald 1756), says very nicely: "That is certain, that from the earliest times the Swedish chief magistrates and roentgen have been monarchs; but by no means unrestricted, but entirely subject to the laws of the land; that is, they have had with their counselors and the elders of the land a very high standing to execute the dictates of the law and what belongs to the welfare and defense of the realm; but, on the other hand, their hands were bound to do evil, so that it was not advisable for them to make their will a law, or to come too near to the least subject against the general safety. At times they may have attempted such things, but it seldom worked out happily, as will be shown below in history."

The same, whose history, old as it may be, breathes a wonderful understanding of Germanic ways of life and soul, also says (p. 164): "The Swedes have been a free people from the earliest times and have had an abhorrence for everything that is called servitude."

Dalin then adds on page 170: "h 26. In such a way, a Swedish king had to commit himself three times against his people to keep their laws sacred and to watch for their safety, before one could say that he had completely reached regimental administration. There was over this still a bar to his supreme power, which was of no small strength. The council or the twelve Drottar of the supreme court had indeed from time immemorial been in charge of the king's affairs, just as the people had been in charge of the camp men or chief magistrates; but they were also usually chief magistrates at the same time, so that the council was really a middle class which was responsible for the head as well as the body, for the throne as well as the community of the realm, or was to be regarded, as it were, as mediator and guarantor between king and subjects. Accordingly, they had to stand for both, so that the power of one did not overstep the boundaries of the other. The whole people were also imprinted from childhood with the same principles of freedom as the ancient Greeks, so that even if the king's supreme power was unrestricted in the maintenance and introduction of good order, even the least of them knew that it could not go further than the law permitted, nor could it intrude too closely upon his small circle. It must be admitted, however, that the Swedes at all times showed their rulers respect and love, which, although it sometimes went too far, since they attributed to their kings the good or bad growth of the year, nevertheless brought them honor and advantage in many cases. Blessed people! who desire no other freedom than to be able to live under their law so securely and undisturbed that no authority with all its power may touch the smallest part of their property, and even less honor and life, without laws and rights. Such a people does not fall into debauchery through the longing for higher power, which is even more pernicious.

than servitude. Blessed king! who does not forget that he is there for the people, but not the people for his sake: who without negligence in all things cares for good order, the soul of a state: who may always hear the truth from intrepid, experienced and impartial counselors, whom he wisely chooses: and who strives for no higher power than to make his kingdom blissful without hindrance."

About the administration of justice Dalin writes:

3-

All judging and administering of justice in the old north was done by a Nämnd, i.e. court or committee of twelve men from each place, to which one gladly took the oldest and most entrusted of a landscape. They were called Spekingar or Oldungar and Sannomän, i.e. true men, or like the sacrificial presidents, Drottar, Diar and Wisende Män, i.e. wise men; for these judges also commonly presided over the divine service, so that priest and judge were often one and the same person. Even our old royal council consisted of such a twelve-man council, and as the king was the head of this highest court, so every lower court in the land had its head and administrator, who spoke and pronounced judgment in all cases that arose. He was called Kindin, which seems to mean a connoisseur, or Laga-yrker, Lagrättismadur, Lagmadur and Lagman. In the oldest times, such a person performed his considerable office under the open sky with his assessors. He sat on a large stone in the middle, and the Nämnd on twelve smaller ones in a circle around him; of which in many places in Sweden are still traces. All were armed, as were a large part of the people standing around. If something unpleasant occurred, one heard a noise and clatter with the weapons; on the other hand, they beat evenly and neatly, usually in threes on their shields, if something was well exempted, and jointly gebili- tig.

§ 4-

The commemorative sayings and principles in the oldest laws, which were later cut into wooden sticks, of which their sections were called Balkar, i.e. beams, were short, pure and meaningful.

When a new law was to be adopted, it was announced by the Lagman, who presented the edge of his sword or the point of his spear, which the members of the court sitting around felt to indicate their approval. This was called ting-tak or wapnetak, but the origin of its use is uncertain from time. Sometimes a judgment pronounced by a Lagman in individual cases was accepted as a permanent and general law and set as a rule of measure for all times, even in the Rättare-Ting or highest high court, so that even the chief king at the Alshärsar-Ting could be condemned according to it.

§ 7>

Our ancient courts were just and equitable. The Gothic Laws have gained more prestige and acceptance in foreign lands through this than through victorious arms.

No one can accuse them of severity; rather, they leaned toward the lenient side, which is evident from their ancient principle that when a court speaks in an embarrassing matter and the votes are divided, six condemn the defendant, but six save him, as their verdict applies to those who want to ride him.

§ 8.

The judgments of the ancients were simple, clear, and consisted of few words. The grievances were immediately dismissed, for everyone was equally satisfied. A yes and a no counted for a lot in those days; but in the courts they had legal oaths, which in the old language were called "Grud" or "assurance.

This order of life - in the case of the Germanic peoples -, this cooperative development, is most closely connected with religious life. Not external laws, but moral, religious norms connect the clan, common descent of the people from gods or demi-gods is assumed, jurisdiction, army muster, consecration of the youth are connected with the holy places of the country. Political co-determination was bound to the people's comradeship, i.e. to the descent from one of the clans belonging to the people, namely to the pure and unmixed descent, as well as to the ability to defend oneself. Only the young man who had been declared fit for military service could appear at the people's assembly and have his say. The ancient Germanic state culminated in this popular assembly. The assembly of the freeborn was its highest (organ, as it was also its only (organ. "With the totality of the citizens of the state lay the state power; their assembly, i.e. the people, was sovereign. Consequently, the life of the state depended on the existence of this assembly and broke down when it was absent; there was no one, no (organ, no committee that could have replaced it. The people themselves administered and directed the state.... On the other hand, there could be no ruler in such a state. Insofar as the assembly could not or would not take action itself, officials took its place. But the totality itself intervened further than the modern view would like to assume.... There were only three central beamtc, the Röntg, the people's priest and the army commander. They were elected by the people, but removable officials." (Claudius Freiherr von Schwerin, "The Spirit of Ancient Germanic Law.")

The same was true for the thousand, for the hundred and for the ten, i.e. the village. Here, too, the unity was based on the assembly of the freemen; all the men they appointed could also dismiss them again. In this context, however, it was necessary to take into account what a liberalist historiography has often overlooked, namely that it was not a question here of atomized masses, but that the village was allowed to represent a community of blood and clan, again belonging to a large clan, and that the large clans in turn possessed a living consciousness of their common descent with the other large clans of the people. Moreover, in the simple conditions of the political life of that time, such a direct democracy of the men appearing in arms on the Volksting according to clan associations - as it still exists today, by the way, in some Swiss Rantons - was quite possible.

There was no voting. Decisions were accepted or rejected by applause; actually, unanimity should prevail, no one should be forced to participate in a decision against his will. This did not happen in practice, because no individual could and wanted to expose himself so easily to the reproach of "clan break", if he voted alone against his clan, conversely no individual clan could break out of the large clan so easily.

At the same time, however, the right of the individual depended on the clan membership. The clan gave him protection against attacks; in trials it provided him with the oath assistants who swore that his oath was "pure and not mine"; in the duel in the trial he stood on his own, but in every other fulfilment of the law, whether because of a demand for performance or a demand for reparation and atonement of a damage, it was the clan that stood by the individual. The national community punished only offenses against the community. In the case of violent acts and offenses against individuals, it merely deprived the criminal of legal protection and thus pushed him into peacelessness, "it laid him peaceless." The punishment and revenge on him had to be carried out by the injured person himself. For this, too, he needed the protection of his clan - just as, conversely, the attacker found the protection of his own clan.

For the Germanic peasant, clan peace had to be considered one of the prerequisites of his very existence - only because this firm bond bound the peasants to each other and made the

The fact that the formation of unscrupulous partisan strife was largely prevented, it was possible that the direct democracy of the Germanic peasant communities and peasant peoples, with its fundamental requirement of unanimity in all decisions, functioned at all for so long and so well.

In the village and in the smaller associations, where the conditions were clear, it has always prevailed and also proven itself through the centuries.

Gauch a. a. <1). P. 26 writes very correctly from the knowledge of the racial foundations of our people: "In times of peace, according to Germanic law, the electoral constitution of the council is decisive, the judge and leader shall serve as executor of the people's will. Today we live in a time of struggle and transition and therefore need the Führer law and the system of followers. Later, in calm, racially and spiritually secure times, however, we shall have to return to the electoral constitution of local self-government, if arbitrary encroachments, antagonistic nepotism, inheritance of office, sycophancy and sham performance are not to spread otherwise."

The core of this cooperative position of the free peasant already in the early Germanic period was the farm. On the possession of house and yard, of own fire and smoke, the hoof, the allod, his position was based. The allod or (pdal is opposed as own possession not of the individual, but of the Linzelsamilie to the possession of the Markgenossenschaft, the Allmende. Rarl von Amira correctly remarks: "The unit of measurement of the property is the hoof or the lot or the residential land or the plow land. Everywhere this unit was understood to be the building land, which was necessary on average for the maintenance of a family, and for this very reason could not be the same size of area everywhere, thus also could only become an area measure regionally." The farmer sits on this hoof, the "inheritance". This inheritance is ancestral property. It does not belong to the individual, but the individual farmer is only a member in the Rette on the yard, which granted the life for all preceding generations and will grant it for all later ones. As in the center of the house lies the hearth with the sacred hearth-flame, the kindling of which symbolizes the taking possession, the extinguishing of which symbolizes the giving up of possession, as in symbols and signs the light-blessing of the ancestors stands on gables and posts, so also this inheritance is included in the sanctification of existence. It was inherited from the ancestors and bequeathed to a

Son from true, i.e. racially pure, unmixed marriage indivisible and inseparable.

Dalin in his "History of the Kingdom of Sweden" (p. 165) defines this Vdalsbauern very clearly: 21. Every wealthy householder, Ddalsman or Bonde, which at the time was all the same and so much as an established nobleman, who had a piece of land, with those who inhabited it, under him, possessed at that time his Hall, Hauld, Hofhaltung or Sätēs-gård, ie. i. Headquarters, in which he exercised his Haulds-right or perfect authority and 8freedom to judge and dispense justice over his servants and landlords, they might be 8 "i-laws or villeins, also to possess in security and unimpaired his Vdals-ground, free from all impositions, in which he himself had not consented. Such a one was called 'man for himself', and they made up the right tribe of the country's inhabitants."

He was, of course, inalienable; the individual in the rescue of the generations had neither the possibility nor the right to give him out of the family, for the heir, his own son, was already sitting at the table. The prerequisite, however, for this son to become a successor was his true, unmixed descent. The mother had to be freeborn and equal to the father; children from marriages with semi-free or unfree people did not inherit, indeed, these relationships were not considered marriages in the strict legal sense. Within this farm, however, both the lind and the woman were under the protective duty, the munt des-mannes, of the father of the house. The peasant of this Mdalshof, the only entitled "citizen" of a Germanic people's state, carried with the right to his farm also at the same time the duty to preserve his family, the duty to keep the blood pure besides the duties which were incumbent upon him as a member of the Markgenossenschaft and the Volksgemeinschaft as well as the sub-associations of the Volksgemeinschaft.

Marriage is a strict monogamy, built on the idea of fidelity. The woman is considered to be the bearer of life, procreation and higher breeding of the sex, she is closer to the deep ground of life through the sanctuary of motherhood, so she is considered to be "something sacred and worthy of future things" (Tacitus). She does not appear herself at the people's assembly, but her voice is often listened to, she understands prophecy and interpretation of the signs. The relationship of fidelity to her is taken extraordinarily seriously on the part of the man - wrongly the polygamy occurring among Germanic Lönigen of the dissolution period after the migration of peoples is attributed to the Germanic woman of the Bronze Age and also to the Roman women.

Period transferred. The Icelandic sagas give us here a much better picture of the position of Germanic women of their marriage.

We owe the best representation here to Bernhard Rummer: "Midgards Untergang. Germanic Rult and Faith in the Last Pagan Centuries", further from the same: "Hearth and Altar. Changes of old-Nordic morality in the change of faith", finally Neckel, "Liebe und Ehe bei den Germanen".

Kummer sat this picture ("Midgards Untergang" p. rss) still for the Icelandic farmers together: "The one marriage is with the Nordic farmers generally prevailing. The firm marriage union between man and woman in Iceland is based on unconditional reciprocity. those who know the saga peasants subscribe to Heusler's judgment: 'Lhe life is the resting pole and a source of strength for these men who have been shaken about.'"

Tacitus cannot find enough praise for the purity of Germanic married life, recovering with a certain longing lost goods of his own Roman people. He writes: "Marriage, meanwhile, is strictly kept there: no part of its customs deserves more praise. For almost as the only ones of all the barbarian tribes they are content with a single wife. Very few of them make an exception (like King Ariovist, who had two wives, who fall into Caesar's hands), but even these do not marry several wives out of sensuality, but because of their high descent they are courted with many proposals. The dowry is not brought by the woman to the man, but by the man to the woman. Parents and kinsmen are present and examine the gifts, gifts that are not chosen for female adornment and with which the young woman is not supposed to groom herself, no, they are cattle, a bridled horse, shield, spear and sword. On such gifts the man gets his wife, and also she brings to the man as a counter gift some piece of weapon. This is the strongest bond of their marriage and the most sacred consecration, which is considered to be the patron gods of their covenant. The woman should not believe that she is outside of her husband's circle of thoughts, his tasks and the changing fortune of the battles, therefore she is reminded by these solemn symbols at the entrance into the marriage that she comes as a comrade in distress and death to bear the same fate in war and peace and to dare the same: this means the yoke of cattle, the equipped horse, the gift of weapons. In this sense she has to live and, if it must be, to die. She receives a gift, which she has to pass on unharmed and in honor to the cattle, which one day her daughters-in-law have to receive and to bequeath to the grandchildren. So the women there live in well-guarded chastity, untainted by enticing spectacles or seductive banquets. For among the Teutons no one laughs at vice, and it is not said that it is the way of the world to seduce or to be seduced. Even better, of course, is the situation with the tribes, among whom

As they have received only one body and one life, so they also receive only the one husband, so that no thought, no desire may affect them for the distant arrival of his death, so that they do not love the husband in him, as it were, but find the concept of marriage embodied in him. To limit the number of children or to kill a descendant is considered a common crime, and good manners are more capable in Germania than good laws elsewhere. In the house of all classes, the poorly and poorly clothed children grow to such limb structure and giant size as they arouse our astonishment. Every mother feeds her babies at her own breast; they are not given to other maids or wet nurses. The son of the master and the son of the servant spend their youth between the same domestic animals on the same bare earth, until the ability to bear arms separates the freeborn from the servant, and his manly strength gives him recognition.

We can assume that these healthy Germanic farmers of the Bronze Age had plenty of children. Tacitus testifies that to limit the number of children was considered shameful, and we may assume the same for that early period. Likewise, we may assume that the custom of eliminating hereditary inferiors, as attested by the Roman writers among the Germanic peoples at the turn of time, because it is found in the same way among other Nordic peoples (cf. here especially Hans K. Günther, "Herkunft und Rassegeschichte der Germanen", chapter: "Die Rassen- und Lrbgesundheitspflege der Germanen"), already existed in the Bronze Age. Günther expressly says: "There was a conscious Germanic health care (eugenics, racial hygiene), as there was a conscious Indo-Germanic health care. As with all Indo-Germanic peoples, weak and malformed children were abandoned after birth. The newborn was placed on the ground in front of the father. If the father, after inspection, picked up the child or had it picked up by a midwife (who, like the *iorckrnor* or *iorcl^urriniÄ* in northern Germans, was named after it), the child was raised; in the other 8alle it was abandoned. The same custom among the Romans: the raising, over which the goddess *Levana* watched, was called *tollere*, the exposure *expovere* and *expositio*. Among the Hellenes the lifting up is called *ÄNlireistliLi*; with them the same custom is to be proved, whose sense and purpose appear most clearly in the Lycurgic law of the Spartans. An Arab, who had traveled Germania, reports also that

Linder were drowned by the Germanic tribes. Jakob Grimm gave the meaning of these customs thus: It was considered unjust to raise deformed, crippled, weak Linder or those who were not allowed to lead a free life without reproach/ Grimm compiles the evidence for the existence of such an exterminating abandonment.

The actual religious life of that time has not been handed down to us by a written document; the Swedish rock drawings, however, as a formation of the cult symbolism, give a vivid picture of the religious ideas of that free peasantry of the Bronze Age Germanic tribes, we find the Jahresrad with the cross or swastika as a symbol of eternity, the ship with the sun sign at the bow or stern, the inverted sailing ship of the dead, which brings the dead into his winter night, from which the resurrection will come. Peasant scenes of plowmen with stallions and horses, Jagdszenen are interwoven and connected in difficult to explain representations, from which again and again the year splitter, the mighty god with the hammer stands out. A heaven of gods like the Edda has hardly possessed that time, which is still much closer to the Uranian year god belief. On the other hand we may assume for the (with Lossina) according to their high material culture also a high poetry.

Rossina: ("The German prehistory". Line outstanding national science. Leipzig 1925, p. 75.) He writes: "Also the 18th century B.C. and the immediately following time, the second period of the Bronze Age, had produced great deeds of the Teutons, which infinitely broadened their intellectual horizon and gave their thinking and mind that upswing, which could lead to a flourishing period of epic poetry. As Italy has been for the Central European for millennia, so for the Germanic of the Scandinavian north the milder Central Europe was from primeval times the land of longing. And at that time, around 1800, the great movement which had given the Germanic peoples possession of the northern edge of Central Europe, situated on the sea coasts, came to an end in southern Scandinavia. And so also at that time, after the conditions had gradually hardened again to a calm insistence, a blossoming of poetry will have been the natural accompaniment and consequence of the great events."

The material culture of the Bronze Age Germanic farmer is only partially preserved to us by the excavations. His wooden tools have of course all disappeared. But they were the main part of his utensils.

Nevertheless, we can assume that wooden utensils, which we also find later, were often already present at that time. Even in questions about the ornamental decoration, we are faced with a certain mystery in relation to the color, to which, however, already Caesar refers to the Germanic farmhouse, but we have no reason not to assume the ancient use of dyes (ocher, red chalk, woad, etc.) for that time.

We also do not know to what extent the Germanic peasant of the Bronze Age already had unfree laborers at his disposal. Given the essentially peaceful character of that period, they could not have been too numerous, since in wars between tribal peoples the prisoners of war would mostly have been released by their clans, since furthermore we do not have evidence of criminals fighting, and since those cases Tacitus tells us about, where a good-for-nothing gambled away his own freedom in a game of dice, were certainly rare. Nevertheless, we will have to reckon with a small stock of unfree already at that time, probably in Scandinavia of Finnish-Lappish origin, in northwest Germany at the disputed Celtic border of Celtic, further to the east of Illyrian origin.

The livestock, horses, cattle, pigs and sheep, corresponds to the livestock of the Neolithic period and may have increased by this or that variety.

We will have to imagine the house furnishing already quite, as for instance the excavation of the village of Buch from the Bronze Age testifies, comfortably. The table was already present, originally a wooden disc on a low frame, at which one squatted, later raised, probably at first each person had only one table; still in the 4th century A.D. the carrying away of the tables after the meal is attested as Frankish custom. Beside these freely movable tables there seems to have been (Otto Lauffer, "Die Entwicklungsstufen der germanischen Kultur" in "Germanische wiederersthung", Heidelberg zgrö) fixed table tops. Ancient is the bench, both the bench running around the wall and the freely movable one. Chairs, namely folding chairs, whose bronze fittings have been found, were already known in the Bronze Age. Even the armchair of the old farmer, artfully hewn out of a tree trunk, has been preserved for us by the Viking period, and we have no reason not to assume it for that time as well. The four-legged

Chair and the three-legged stool have also been there as simple furnishings of that time. From the sleeping bench, covered not only with worked skins, but especially with beautiful cracks, filled with down, which came to the Romans as a Germanic invention, has developed the bed, probably first the Schiaskoje, which can be built into the wall closed with a door, as we still have in old Low German farmhouses. The cradle for the Lind, as trough cradle, Lorbwiege and Lastenwiege, is also present. For storage served chip boxes, also bronze boxes.

The Bronze Age farmer went to sleep with the sun and got up with the sun, according to the healthy farmer's way. The hearth fire gave the first light, only later the Lienspan; in the large assembly halls, as we have found such a one in Buch near Berlin, probably a fire burning in the center and warming created the necessary light. Torches are found early, likewise we will have to assume tallow pots with wicks as means of illumination. On the hearth there were cauldrons and lesselhooks, roasting spits and grates. With the importance of the hunt we will have to assume the preparation of the meat with herbs and spices as not small. All peoples of the Nordic race have always had a sense for good, heavy and strong food, which we may also attribute to the Bronze Age Teutons. Salt was mined and probably also extracted from the sea water, which seems to be indicated by the legend of the Frodi mill. Pepper was not present and is only much later in the time of the change of peoples expressly demanded by the Germanic tribes in the south as tribute. Besides the metal utensils, a Bronze Age bucket made of birch bark, wooden bowls and the like have been preserved. The richness of that period in cups, bowls and dishes, worked drinking horns, also beautiful metal horns is bronze-temporally proven to us, how large it was partly, shows the marvelous gold find of Lberswalde, which alone shows eight golden drinking bowls. With Ludwig Wilser, one may calmly reject the frequently held view that the lupiter and tin for bronze preparation were foreign imports. Sweden in particular has abundant lupiter deposits in its famous lupiter mines in Falun and the surrounding area. The word lupiter is probably a loan word derived from the island of Cyprus. The indo

Germanic word for copper is "ore" (Latin aes). Copper itself was probably already known to the Indo-Germanic primitive people. Tin will certainly have come from England and Spain, which as an old area of the megalithic culture were not unknown to the Bronze Age Germanic people of Scandinavia and northern Germany. In addition, however, tin deposits are found in the Eighth Mountains and in Finland.

The numerous and beautiful bronze weapons, first daggers, later also swords, collars and helmets, testify to us that the Germanic blacksmith - probably the first craft to break away from the farm which covered its needs entirely from its own labor - not only possessed a high level of skill, but also had clients who appreciated - and knew how to pay for - solid, shapely and practical work.

The Germanic farmer of the Bronze Age and his family has also not been a shaggy savage. He went beardless, anyway - he shaved, we have preserved combs, razors, beard scissors and hair scissors, even small pliers for pinching hair out of the nose. During excavations, whole bundles of hair tweezers, (ear) spoons, scrapers and even toothpicks have come out, strangely enough, occasionally tattoo needles. In Borum near Lshöi in Jutland is found in a tree coffin a Germanic girl who had a real manicure box.

The clothing itself is woven from wool, woolen cap, woolen coat and woolen (outer garment for the men, but no pants, but wrap strips, which went up the thighs. Fur coats were in general use, as well as leather shoes, broad, rough and solidly worked. One will have to take into account that the climate of the Bronze Age was considerably warmer than that of today. We know linen garments only from finds of the earlier Iron Age with the Celts, there is however hardly a reservation to assume them also in the same period approximately with the Teutons.

The farming equipment will have remained conservatively about the same of the Neolithic period: the plow, as we found it as a wooden pslug - by the way the oldest from Europe - in the walle near Aurich, horse harness, often already with bronze ornaments, against it no saddle, probably, however, even if it is not proven to us by finds,

already a spur. Old is and already from the Swedish rock drawings recognizable, the sledge, likewise the wagon; spoke wheels we find already in the Bronze Age beside the older disk wheels occupied.

The hand mill was used to process the grain; pottery flourished. Anvils were originally made of stone, then also of bronze; cast iron crucibles, stone molds, pins for stamping are preserved as well as bronze hammers next to stone hammers, planes and chisels. The fishing equipment is already rich at that time; one has fished, laid traps, possessed nets; the hunt was practiced with bow and arrow, beside it naturally with the *Lriegswaffen*, the sword, the lule, the axe and above all the actual Germanic weapon, the long-shafted spear, which is equally suitable for hunt and Rampf. Even cattle toys, rattles and rattles have been found; the ball, perhaps originally a clay ball, then a ball of cloth, is according to its name common Germanic and can be used without hesitation already as a toy of the Bronze Age peasant children.

The innate musical talent of the Nordic race soon brought them to the use of music and the making of musical instruments. Here one will have to distinguish clearly the music for the elevation and entertainment and the music for the deterrence of enemies. The Germanic war horns with their muffled roar, which have come down to us from the Roman writers, did not have the sense to convey artistic pleasures, but should frighten the enemy and inflame the own fighters. Metal horns with few notes are thus found next to the magnificent, up to r,s in long curved luras, magnificent musical instruments whose length and beauty still delight us today. The flute as a willow flute and reed flute is already attested by Plutarch; whether stringed instruments were present in the Bronze Age, we do not know, in any case they appear later independently in the Migration Period among the Germanic tribes. Clay pots without bottoms, with prongs on the edges, which have been found, may possibly have been covered with a skin and either have represented dull drums or have been predecessors of the "Rummelpott", which is still common today in northern Germany.

Summing up how approximately a Germanic farm

the Bronze Age period, we find a broad and prosperous culture created by its own efforts, which represented a unity of custom and lifestyle, practical ability and ideological commitment, blood and soil.

To this end, the Bronze Age was essentially a peaceful period. Southern and central Scandinavia, Denmark, the Schleswig-Holstein peninsula and broad stretches of northern Germany are in the hands of the Teutons. The climate is warm and sunny, the land still wide - it has been a long, quiet time of maturity, which in freedom and ancient right the Germanic peasant, for of this we can speak since about 2000 B.C., could enjoy in the ancient ancestral home of the Indo-Germanic peoples. In this time he laid the foundations for what we see before us in the light of the written "sources as a fully formed Germanic character, as a people developed through centuries of racial high breeding. The peasant, namely the free peasant sitting on his own farm, determining his own destiny, working in the peace of God of Midgard, is thus the father and venerable ancestor of all descendant generations. Heinar Schilling ("Germanische Geschichte", Verlag von L.F. Köhler, Leipzig) rightly says: "The bronze culture, probably the highest flowering of the Nordic will to form, betrays more than clearly the ideologically conditioned, almost consciously to be called limitation to one's own kind. Nothing is as distinctly Germanic as the weapons and tools of this period of culture, which now developed its own style up to the penetration of even the smallest details. Even today, when we look at these oldest, purely Germanic cultural monuments, we feel the unambiguity and clarity of the spirit expressed in them".

The iron and blood time

In the second period of the Bronze Age the Germanic tribes had already advanced to the south. They had been in the west the Leiten, after they had to retreat before these again behind the Weser about 700 B.C., pushed away before them, they had spread in the south and east, so that about the year 500 the Germanic settlement in the west had reached the mouth of the Rhine, although not yet everywhere the Rhine stream, in the south the central German area completely encompassed and in the east about as far as the Leba in eastern Pomerania. Before them, the Leiten were in slow retreat to Britain, Gaul and the Alpine regions, the Illyrians in rapid march southward in the direction of the Balkan Peninsula.

So there must have been a strong population pressure among the Germanic peoples already at that time.

This pressure resulted with necessity from the Germanic land constitution, the Odalsrecht. While the Germanic worldview required the Lindersegen, only one son inherited the farm and the share in the margraviate. The other sons went empty-handed. In time it was possible to create settlement area in the forest for these second, third, fourth and fifth sons; from the villages new village foundations arose. DKs, however, could not be continued at will. The swamp and the high forest were not suitable for clearing; the forest of the marshes was not to be touched, because every giving away of it reduced the shares and uses of the farms; the large border woods had to be preserved anyway as a protection of the people. Thus, a natural barrier against the idea of further forest development soon emerged. Not absolutely, but for the conditions of that time the country was overpopulated. With the greater female mortality of that time, we will also have to reckon with a certain female underpopulation - the care for women in childbirth and women in childbed was not developed in such a way that a large number of women did not die in the lime bed. Thus remained unmarried sons. Only a few of them remained out of the court of the brother and halle with there, much more frequently they entered together into the retinue of a chieftain or leader, one in the Lriege.

excellent man. They were joined by the nubile sons, not capable of inheritance, who could not marry because they could not get suitable land for the farm. The system of followers, necessary and useful in war, became a certain burden on the peasant community, and there was a danger of the seizure of power by individuals who, supported by their numerous followers, threatened to usurp royal and ducal rights in the Aieden as well. The internal tension pushed for expansion. This explains the expansion of the Germanic tribes at the end of the Bronze Age.

The Aage becomes critical with the moment when a climatic fall occurs. The Scandinavian north begins to become quite inhospitable around 800 BC. The time becomes rough, externally and internally. To the east they succeed in taking land from the retreating Illyrians, but to the west the Teutons encounter a completely new weapon. The Celts have learned to work iron. The Germanic Iungbauern, who look for land, meet a better armed 8eind, the Leiten. The upper class of the Celts may still have been strongly Nordic, but the long mixture with the non-Nordic basic population has greatly changed the character of this people. Already in the Bronze Age the Celtic ornaments and weapons made of driven bronze and gold are conspicuous by a boastful, exaggerated, often downright silent ostentation. Behind this pseudo-culture there is a frightening crudeness. Very correctly says Wolfgang Schultz ("Altgermanische Kultur in Wort und Bild"): "The 8irnis of the pseudo-culture cannot cover the frightening savagery which was inherent in this mixed people, more boastful than brave, but dangerous in its passions. Very characteristic are the Celtic coins. The Celt interprets the Apollo's head of the Greek model as Ainde's head and draws the dagger under it, with "which" it was cut off, or leaves it stuck on the spit. If the head of the household has died, his wives are held responsible, tortured and burned if it pleases the priests. Even large images of gods woven from rods are filled with living people and burned. It is probably no coincidence that inquisition and autodafe (actus kickei!) came from Gaul and Spain. Still in the late Irish tales we are astonished about many strange features, a women's rule without rights, referring back to mother's right, the man's child bed, the slurping out of the brain of the Aindes."

In the advance towards the West, Germanicism thus encounters a people who are still quite related in the upper class, but who have already degenerated, and in addition, its two most bitter opponents in the whole of later times: the cruelty of Western man and the priestly rule, the Sanatism of the mixed-race people, aroused again and again by their druids (magic priests).

Meanwhile, it becomes colder and colder in the north; the climate in Scandinavia becomes damp and harsh; the cultivation of wheat becomes impossible in Sweden, the northern border of the Hazel and the Weser moves three degrees of latitude to the south, millet thrives only in Skåne, Sweden's southernmost countryside, whereas in the Bronze Age it had once gone as far north as the north. Bad harvests and wetness, famine and hunger begin to set in. The waves of the North Sea break deeper and deeper into the fertile land at Holstein's western border and today's German North Sea coast - whole landscapes, which today lie deep in the sea, are flooded and have to be cleared.

Thus it is precisely the Scandinavian tribes that must begin the unrest. As the earliest, approximately between 600 to 750, the Vandals with the largest part of their people leave the old homeland in the country wendla, the today's Vendsyssel in North Jutland, and appear, with their ships by the Lattegatt and the Sund driving - so developed is the Germanic shipbuilding and transport technology - at the east Pomeranian coast, creating themselves here new country. They are the first of a real migration. They are followed around the same time by the Warns from Varnäs in southern Norway, who first try to make room for themselves on the eastern coast of Holstein. And then a general outflow of the peoples from the ever poorer Scandinavia begins. The Harudians move from Norway to westjütland about 500, the Heruls from northwest Sweden to the Danish islands about the same time, the Lombards from Gotland, the Burgundians from Burgundaholm, the today's Bornholm - as Walther Darrö ("The peasantry as a source of life of the Nordic race") very interestingly emphasized, essentially a 8ischervolk, probably even a warlike and seafaring following already strongly detached from the peasant root - settle down in Hinterpommern. They are followed again from western Norway, the old Rugaland, the Rugians, who occupy Western Pomerania around 600.

Behind them begins to push the people abundance of the Goths, whose folk festival in the Swedish (East and West Gothic) has been preserved until today. A non-Gothic Germanic tribe, the Skiren (equal: "pure ones"), appears at the Vistula and begins an adventurous migration across southern Russia, during which they sack the Greek city of Olbia on the Black Sea in 450 BC. It is a dark and sinister time of wandering.

These North Germanic peoples come with household goods and cattle as wandering land seekers and crowd behind each other on the Baltic coast, behind them the mass of the Gothic people presses the other successively translating Gothic tribes (Ostrogoths, Visigoths, Typhals, TurkiUnges, Lemovians, finally as the latest the Gepides).

The Germanic tribes already settled from the Astland are pushed by this migration to the west over the Elbe, even the Longobards cross the Elbe about 500 and settle in the later Bardengau. The first arrivals, the Vandals, spread southward into the Galician area.

Of the West Germanic peoples we already have a fairly clear picture at that time. Three groups can be clearly distinguished here: Irminones, Ingwäones and Istwäones. After the Lisen weapons had become common among them, they too pushed back the Leiten more and more. They are already fully developed as a state and are not wandering in their expansion, but rather in organic expansion of their tribal area. In detail they are divided in the following way (according to Darre, op. cit., p. §7): "The Irminones are the Swabian Elbgermans, who extend from the Leithagebirge of Lower Austria over Moravia and North Bohemia in the entire Eibgebiet downward to East Holstein. They are clearly divided into five larger tribes; counted from south to north:

- Ouaden in Moravia;
- 1. Marcomanni in Bohemia;
- 2. Hermunduri in the south of the province of Saxony and in the northwest of the Free State of Saxony;
- 3. Semnones in the Altmark and Northwest Brandenburg;
- 4. Lombards in Northeast Hanover, East Holstein, and West Mecklenburg."

One will have to take into account that the Lombards, as indicated, came over from Scandinavia only later.

The Ingwäonen include (according to Darre a. a.

Saxony in Westholstein;

2. Angles, whose territory in southern Schleswig is still called the Land of Angles; they are separated from the Saxons by a desolate area north of the Lider River;
3. Warnings in North Schleswig, South Jutland and Funen;
4. Iüten in Central and Northern Jutland;
5. Lhauken west of the Elbe on the North Sea coast to the mouth of the Lms; the country shows dense settlement both in the century B.C. and in the 3rd and 4th centuries A.D., but in the) to 2nd Iahrhundert A.D., apparently as a result of strong pushing of the tribe to the west, is remarkably sparsely populated;
- H. Angriwarians, whose E^ame survives in today's Lngern; they settle south of the Lhaukm, west of the Weser.

To them belong further the Amsiwarians, at last the Frisians, who appear about 750 B.C. in their present seats, at last in the sunken land of the Holstein west coast the Ambrons.

The Istwäonen are the actual border neighbors of the Leiten, who pushed the Leltn across the Rhine until about 500 B.C.; they consist of a large number of smaller groups, such as the Brukterern, Lhamaven, Saliern, Tubanten, Usipitern, Marsen, Sugambern, Tenkterern, Ubiern, Lugern, Menapiern, Nerviern and Treverern.

The pressure always comes from the north, where the climatic constraint is to leave.

Nevertheless, between the three South Germanic tribal groups, the Irminones, Istwäones and Ingwäones still exist an old Lult community; they derive from the progenitor Mannus (corresponding to the Indo-Germanic IVlsnu of the Aryan Sanskrit Indians) and from his son Tuisto, the Zwiefachen, the son of Tyr (the ancient sun god Tiu, corresponding to Latin ckeus, Greek Zeus and Sanskrit Ind. Zeus and Sanskrit ind. Ossus), and the earth. The knowledge about the common origin is therefore quite present with them, also includes the North Germanic peoples, as we generally imagine the Germanism of that time still in closest connection with each other

standing. It is a difficult time of struggle in that period, because it is just not ashers and hunters, who can simply change their forest, but sedentary peasant peoples, who get on the move here. The artistic beauty of the Bronze Age recedes. The peasant seeks land, the peoples get into heavy fights with each other. In that time may lie the origin of that deeply dramatic view of life, which the later Germanic gods saga conveys. The wandering peoples, with carts and children, with herds and household goods, pushed and pushed in infinitely slow wanderzügen, in which only a few months can be moved on in the spring, then must be sown to bring in the new harvest, wander, which then in the winter with the lack of roads in huge camps of the people waiting for the coming of spring, always threatened by the danger of an attack of other land seekers or even groups already deprived of their household goods and their herds, peoples who often drag the dead from their carts, in order to finally be able to recover them in the native soil, who are illuminated by the eerie shiver of perilous wandering in unknown far, experienced death as a near, threatening presence. The duke death, ice-covered, moves ahead on the dark roads, still snowed by winter, scouts do not return, cattle die, epidemics break out, unknown, mighty forest battles forgotten by every legend around the attacked camp, raging rivers - the whole price of existence stares at the wandering people. The peasant seeks home, Midgard, peace, to settle as the ancestors settled - but the land is full and space is scarce.

There it is no longer the God of sowing and harvesting who is close to the death-ready followers.

There camps such a moving train in the outgoing winter, the red March sun shines over herds and covered wagons, mighty peoples block the way to the south, what is more obvious than that the young crew, which wants to break space for the people, for the future of the people, which it feels in itself, to a beloved leader at the crackling, red-flame campfire, pledges its loyalty to death by oath, swears itself to the winter-sunny god, the rider on the white horse, the god of the dead, the storm and white horse rider Wodan, the god of military campaigns and the dead, of battles and victories. "We who ride now doomed to die, far we will die." - The verse of the Eddic Hamdir song may be so

or similar already sounded at that time with the migratory peoples, the land-seeking farmers of the Iron Age.

The cultivation of the soil to obtain a makeshift harvest for a land-seeking wandering people is different from the cultivation of a settled peasantry. Its constitution is also different.

We may assume that the sedentary Germanic farmers of the Bronze Age and the Lism period had a three-field economy. R. Walther Darre has clarified this excellently: "From the moment when we are told something precise about the form of agriculture, we learn to know the three-field economy among the Germanic peoples, and indeed it occurs so exclusively coupled with the Germanic peoples that we can follow it through the whole Germanic history. The three-field economy is a quite peculiar Germanic eigmart, which was obviously as firmly rooted in the Germanic community life as the Germanic law. First of all: What is three-field farming? Three-field farming divided the arable land into three parts, one of which was used alternately for pasture, the second for winter crops, and the third for summer crops. The pasture is plowed once in the summer to make the land suitable for the exception of the seeds. The winter and summer fields were grazed after the harvest until the onset of winter. The pasture and the stubble fields were jointly grazed by all the village cattle; each owner had a piece of land in each field and was obliged to use it according to the three-field economy (so-called field compulsion)."

Professor Fleischmann ("Cäsar, Tacitus, Rarl der Große und die deutsche Landwirtschaft", Berlin ;gs), quoted by Darre a. a. C>.) says in detail how this three-field economy looked like: "As an internal institution the three-field economy demanded for each field association the field community, the division into three parts of the arable land belonging to each hoof, the separate location of these three parts, and finally the field compulsion or the common for all hoofs exactly the same kind of field cultivation. A reduction of the Rörner cultivation was prevented by the fact that it guaranteed the annual cultivation of about two thirds of the entire arable land in all parts of Germany, made the cultivation of other fruits besides grain on the arable land impossible, and forced every farmer, he may or may not want, to cultivate his fields and to cultivate all the crops.

to carry out the necessary work in a timely manner. Moreover, the compulsion to do all the work of the same kind at the same time, in full view of everyone, created a competition among the members of the community, which did not fail to influence the execution of the work in a positive way.

The annual cultivation of two-thirds of the arable land belonging to the hoof seems to have been the highest that could be demanded in those times when the three-field economy came into being. In the three-field economy, the cultivation of the three fields, which comprised all the arable land of all the farmsteads, was carried out in such a way that each field had to be cultivated for two years in a row and 'rested' in the third year. If, as it was done everywhere and without exception, a winter crop was alternated with a summer one, so that one seed fell in spring and the other in autumn, and if the winter crop was planted after the dormant year, an appropriate distribution of all field work was achieved, which allowed to pay attention also to the cultivation of the fallow field and the extermination of the weeds.

Also in the association of the three-field economy belonged to a Hufe first the house with the Hofstätte or Hofreite or Wurt, then the plowland, usually also some meadowland, and the right to pasture use and wood purchase, as was just mentioned, the pflugland of each association Hufe lay in three parts at three different places of the Flur. This resulted from the fact that when an association, e.g. of *r*o farmers, was established, first the whole association, in place of and representing the individual farmers, set aside an area as communal plowland, approximately twenty times larger than the plowland to be counted on one hoof. This whole area was then divided, taking into account the quality of the soil, into three parts of approximately equal size, the three "Gewanne", and each Gewinn was again divided into *r*o parts of approximately equal size, so that finally the whole Gemeindepflugland consisted of *s**r*o, i.e. *do* fields. Of these, there were finally *s* parts on each of the *r*o hooves, and in fact one in each of the three Gewanne. The three fields were cultivated jointly by the farmers in such a way that every three years, the first regularly bore a given type of winter grain, the second a certain type of summer grain, and the third remained uncultivated or 'dormant'. This fixed

The new order forced each farmer to cultivate two-thirds of his plowed land with lorn every year in a precisely prescribed manner. The master farmer, who was at the head of the association, set the time for the execution of all the individual works necessary for this, which each farmer had to observe exactly. Any failure to do so would disrupt the work of the neighbors, and even of the whole association, and would result in the obligation to pay damages. If, with this arrangement, the tardy and indolent could hardly be left behind, it was also impossible for the diligent to gain a yield from the dormant field or to give the cultivated fields a special care, because every farmer had the right to graze cattle on the dormant field, and in general from any field, as soon as it was harvested. One recognizes here the three-field economy as an institution, which is not intended to promote the advantage of the individual at first, but by which the peasant work is put into the service of the community."

It is obvious that this already highly developed form of economy could not be used by a people in search of land. It could only be applied when the people were settled and in secure settlement conditions. On the wandering people simply cultivated as much land as they could sow and then harvested it together.

This is also indicated, as R. Walther Darre very correctly states, by Caesar's account of the Swebs (æ Lello šaUico IV, i), of whom he reports that there was no private ownership of individual plots of land, that furthermore no one was allowed to live on a plot of land for more than a year in order to cultivate it. This is certainly true - but the Sweben were also on the move at that time. "Such a Germanic peasant trek on the move rested in summer, distributed the land to the individual clans at the resting place, cut down the forest, used the wood, burned the branches to ashes, sowed fruit j,, ^per ashes and the cooked forest soil, and harvested in the fall; presumably one then remained sitting in the settled camp during the winter and moved again to another area the next spring, in order to rest again in May and begin farming as in the previous year.... It is obvious that the distribution of land in the respective new summer stand was made by the leaders; one would even like to say that it had to be made in order to avoid disputes, which was quite in line with the whole cooperative basic idea of the Germanic peasantry. It is also plausible that the establishment of a farmers' trek on the move would have meant a certain continuous warfare.

The first step was to determine the men who were most capable and reliable in arms for the defense of the trek, while the second step was to have the rest of the people ensure the nutrition of the whole. (Darre op. cit. p. 125.)

With such a migration, the constitutional life of a Germanic people had to take on completely different forms. It is true that now all men capable of bearing arms were permanently together in the wandering, that they were, so to speak, a permanent Thing assembly, but such an assembly is, of course, completely incapable of taking quick decisions in times of unpeace. It is rather ducal power that asserts itself in the time of migration, which is practically the time of war.

Peoples who are always wandering, i.e. true nomads, have from the outset only the unlimited leadership power of the eldest, an experienced man who knows the steppe, wind and weather. That is why their inheritance law for the legal succession in the state everywhere determines the seniority - it is not the son who follows, but the next oldest brother. This was the case, for example, in the Turkish ruling house until its end in 1922, an inheritance from the Turkish past as a wandering pastoral people. Ei" "gray head" must lead the horde - a Lind is not suitable for this.

With the migrating Germanic peoples, who are no nomads but land-seeking peasants, the character of their leadership already characterizes the state of migration as a state of exception. The duke at the head, who is a member of the family that was already eligible for it in the old homeland, does not inherit his office - the cooperative unity of the free people rather elects a successor in case of his failure. If he falls in a battle, the difficult situation can occur as zoz at Vercellæe, when the limb king falls at the beginning of the battle at the head of his retinue and a unified supreme command is no longer there.

The great Iron Age migration of the Germanic peoples does not take over much from the Leiten, only the iron, perhaps the term for fortress (Celtic äuvrvv, German. tuna, Gall. briAs, German Burg). Spiritual influence of the Leiten on the Teutons does not take place.

Behind the lines, however, Germanicism for the first time encounters a completely different, much more dangerous, its eternal opponent: Rome.

Again, it is an advance from the north that initiates the great drama that has been unfolding in ever new acts up to our days. Around the late summer of B.C., the North Sea breaks into the entire width of the Schleswig-Holstein peninsula and Iütland. The then completely unprotected marshland is flooded. The Ambrones, of whom the island of Amrum still bears witness, lose almost all their land, as do the Cimbri (from today's Himmeryssel in northeastern Iutland) and the Teutons in Dithmarschen, which also still bears their name. The Cimbri are forced to withdraw, move south, the Teutons and Ambrones, deprived of their land by the sea, join them - a huge migration of peoples begins. The peasant seeks land. Livius gives the number of the warriors with 490000, in addition so 000 Ambronen. The mighty wandering people cannot cross the Elbe, so they move to the east, try to break into Bohemia, have gone somewhere over the Giant Mountains, stopping again and again, gathering the huge army and looking for land to settle. Here in the east, where they meet the related East Germanic peoples, there is no land to be had, Bohemia is blocked by the Celtic Bojers - so they appear in the spring of Iahres --s in the land of the Scordiscians and Tauriscians, the confederates of Rome.

Opponent Rome

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om had, when it thus for the first time with a land-seeking Germanic peasant people confluence, already a long and ^^^-eventful history behind itself. The basic population of Italy, which has always prevailed through all later conquerors, were Ligurians, people of western race. About -tzo the first Indo-Europeans with a still quite considerable Nordic learning, the Latins, had migrated from the north, close relatives of the Latins, and conspicuously not of the Gaulish Leiten, but of the Gaels who later migrated to Ireland. In the marshland of Dberitalia they had settled in pile-dwelling villages and from here expanded along the path of the old Norse migration of the young, the "Vor sscrum", the "holy spring". Southeast and south they pushed forward, already pushed by a second migratory tribe, belonging in learning to the Nordic race, the Umbro-Sabellians, relatives of the Gallic Leiten. The Latins thus became the head of the leagues pushing into Italy. In Etruria, today's Tuscany, they encountered a racially completely different people. Far away in Lleinasia, during the migrations of the Nordic Limmerians, Near Eastern tribes had been carried away, which asTursha collided with the Egyptian empire and were rejected by it. A probably Nordic tribe allied with them, the Schardana, went to Sardinia and gave their name to the island, - the Tursha (also Etruscans, Tuscans or Tyrsians) moved to central Italy and settled on the Italic west coast in Tuscany. They have been a strange people, the Romans describe them as "fat", the faces are typically Near Eastern (recently Turkish science claims they had a Turkish leadership, which is difficult to prove). In any case, they were traders, in their mental attitude they corresponded to the ecstatic, superstitious and "salvation typical" soul image of the Near Eastern race. Behind himm appear Phoenicians, people of the Near East, as traders and pirates on the Italic coast.

This population, western Ligurians and Near Eastern Etruscans, was met by the Latin immigration. About 2000 years these two racial groups have touched each other in rieg and peace,

before "the sun of history rises over the hill town on the Tiber". (Sohm, "Institutions of Roman Law.")

The name Tiber, as well as the mountain palatinus, is of Etruscan origin; here a Latin colony established itself and merged with the Etruscan population in early battles, overlapping them as victors. The development of this state was in the basis still quite according to the style of the Nordic race. It was clan state. "There was no direct affiliation of the individual to the state, who wanted to belong to the state, had to belong first to one of the lineages (fernes), of which the state was composed. Line group of (genders formed a curia (curia), ten curia formed a third (tridus), the three thirds (R.AMN68, Titienses, I^uceres) formed the state. In the constitution of the state, the curia was the lowest link: the military service was arranged according to curia (each curia basically provided a ceritnria for foot service, a ckecuris for horse service), and votes were cast according to curia (curia commissions). Within the curia the gender as a political unit did not exist. But curia comrade (^viris) and thus citizen was only the gender comrade (aentilis). Civil rights (quiritic rights) could be possessed only by the means of gentilic rights. Extension of citizenship was possible, except by exception of individuals into an already existing gender, only by admission of new genders (§6lit68 rminore8, called 'younger' clans) into the curiae. The individual as such was incapable of political rights and duties. political legal capacity could be conveyed to him only through his clan." (Sohm, "Institutions.")

The clan had originally, completely in the old-Nordic kind, also a kind of Obereigentum at the Hofstätte conceded. The Odalsrecht of the Nordic race had lived also here at the beginning very strongly. "The fields in the field (sAsr private) were not assigned to the individual, but to the sexes. There was no individual ownership of land. Even house and garden (liorctv8) of the valve, although assigned to him 'permanently', was nevertheless not his own property, but common property of the sex and therefore inalienable 'heritage' (liereckiurri). As once with the Teutons, so also with the old Romans the economy of the "individual" was a component of the common economy of the sex. Free special right of the individual existed only in that, what the man "in

of the hand" (in inanu), i.e. except to woman (nxor in insnu) and cattle to things which are capable of the "handle" (rnancipinni): Slaves (rnLncipiL) and cattle (pecnnia). Only movable things are capable of being handled. Only movable things are originally capable of being the object of full ownership, namely the special ownership of the individual." (Sohm a. a. (p.) This corresponded thus quite to the distinction also of the Teutons between Mdal, the clan farm, and "Feod", the movable, freely alienable property. No one has emphasized this Nordic character of the oldest Roman peasant law more beautifully and clearly than Ruhlenbeck ("Die Entwicklungsgeschichte des römischen Rechtes", Munich ;gzs), who also emphasizes precisely the Nordic character of family law and correctly recognizes the oldest ancestors of the Romans as a peasant people: "It is wrong to regard the ancient Roman patricians as a pastoral people, namely as a nomadic people on the move. They were conquerors, who were already settled in their first residences, and even if they were perhaps still mainly occupied with cattle breeding, they were already familiar with agriculture and were looking for a new home in the new country. Their economy was a mixed system of agriculture and animal husbandry. Their legal system was based on a strictly monarchical family constitution, which had grown out of a regular monogamous marriage. The people or tribe was primarily the product of procreations and the blood community that resulted from them. The family was the starting point of the formation of law among the old patricians. Their crystallization point, however, was the house. The concept of the family was in that time a substantially different, more comprehensive, than its today's sense of word indicates. It corresponds approximately to that of the house community. The term encompasses everything that belongs to the ancient Roman house: persons and things, the entire property with the exception of the so-called pecunia, i.e. originally the livestock. It denotes the permanent, inseparable from the person, indeed from the family in today's narrower sense, inalienable property, as opposed to alienable property, which has no individual interest. The legal language of the XII tablets has still faithfully preserved this sense when it refers to the estate, the inheritance, par excellence as tamilis (Vroxirvvs LAVatus ksrviliÄrv kluloeto; 3Ltio kamiliue erciscuvckae).

The constitution of this house community is strictly monarchical; it is under the unlimited power of the head of the house, under his

Hand (niÄiius). The father Iainilia8 is therefore not only the father of the family in the modern sense; the word xater does not mean the producer - for that one has the word zenitor -, rather this word, which recurs in all Aryan (Nordic) languages, in Greek, Latin, German and Sanskrit, whose stem pa in Sanskrit means to nourish, to protect, to preserve, is synonymous with rex. In his hand (msnus) is concentrated the unity of the family. Therefore, mLvvs is the original law, from which every other private law develops, first dividing itself in family-legal and property-legal direction. We have to distinguish accordingly with this double scope of the house rule:

- K. The rule over the persons belonging to the household community.
 - z. The wife, uxor in nianu mariti.
 - 2. The cattle. The niLnus over these is later called paternal (patria potestas).
 - 3. The so-called rnaricipia or c^ui in cav8a rnanicipii snnt.
 - 4. Slaves or real servants.
- 8 The power (rnsnus) over things: ckorniniurn from ckorni- nus, from ckornus. The original identity of the original right of 1NLNU8 over persons and things is attested by the use of language (re8 insn - cipi, rnanicipiurn, vinckicstio for persons and things)."

The Vatre8, the peasant fathers, also form the actual nation, the clan elders the senate. Strangers can enter a clan only under very difficult circumstances, the subjugated or the emigrants need the protection of a patrician, a court peasant, before the people's court and in the legal intercourse. In them the mass of the less or not at all north-racial population accumulates. In the legal sense they can also not form a clan (A6N8), their clans are rather called in the exact legal language 8tirx>68. (Mommsen, "Römisches Staatsrecht," Vol. III, p. 74.) The marriage which the patricians conclude, the "coirkarreatio," in which under certain old ceremonial formulas bride and bridegroom consume a spelt cake and thus the (ppfergemeinschaft and Lebensgemeinschaft of the spouses is produced, is limited to the patricians. The marriage of the plebeians is called coemtio, originally a pure bride.

Even more primitive, a pure residential and sexual community without the consequences of a legal marriage, is initially the "Ersitzungs- Ehe", where the woman lives with the man for a year without interruption, so that he inherits the *manus* over her (usucapion marriage). We recognize here clearly the difference between the Nordic solemn marriage of the old patrician peasants, performed by sacrifice to the gods, and the looser sexual unions of the other-racial people, recognized by the law only late, concluded without regard to racial values.

Early the Nordic foundation of Rome has been changed. In 753 B.C. the city is said to have been founded, still without temples and images of the gods, which again would correspond to the Nordic style. Already around 700 under the Sabine Numa Pompilius six priestly colleges are said to have been created, among them the visceral sacrifices corresponding to Near Eastern religious usage, but Etruscanism prevails over this originally Nordic foundation for a long and decisive time. The Etruscan king Tarquinius (in the name there is the Near Eastern god Tarchu) seizes Rome, increases the Senate to 100 members, with which the Etruscan element is strongly anchored in the state. For a hundred years the Etruscan Tarquinians ruled; only when the Senate overthrew the king Tarquinius; Etruscan 8 families, however, remained in Rome even after this overthrow. ("Thus the Roman name Metellus corresponds to the Hittite Mutullu" sLrft, "Weltgeschichte auf rassischer Grundlage" j.) The former peasant fathers have become a ruling, racially no longer completely pure, owning class. Against them, the plebeians slowly assert themselves and in 494, by migrating to the "Holy Mountain", they force the establishment of tribunes of the people who can object to senate decisions, summon the plebeians to assemblies and come to the aid of the plebeians against the patrician officials. Externally, Roman power expands more and more. Despite this plebeian uprising, the patricians succeed in appropriating the public lands, the commons, and secure their 8 families through long-term leases with the state. The Consul Spurius Cassius, who 486 wants to distribute the common land to the plebeians and the Latin confederates, is condemned and executed by the Senate after he resigns from office. The open village settlement Rome rises more and more to the city, although still to the agrarian town. The transcript

of the applicable civil and criminal law is enforced against the patricians by the plebeians 45; in the Zwölftaselgesetzgebung. Thus the written law in the already racially mixed city now appears victorious over the once Nordic, from the conscience created law. Temples and primitive images of gods, hallmarks of Etruscan superstition, have long largely replaced the old belief in light. The twelve-table law that appears here is still narrow and strict in its forms, ponderous and rigid-but it is already the overcoming of the old Norse odal law; land has become movable, and only the solemn form of *v/lancipatio* in the sale and uprising of the Roman farm and its accessories (Italic soil, justices due to the Italic estate, slaves, and the four-sweet draught and pack animals) reminds us that there was once an inalienability here. Civil law is the same for patricians and plebeians - here, too, the old racial division is broken early. The *Raus* is formally done by weighing pluck bars, the coined money is still missing, but metal money in the form of these pluck bars is available. The law of debt is strict, the insolvent debtor can be cut into pieces by the creditors, "if they cut off more or less, it shall be their loss". So it is early capitalist money law of an urban commonwealth. "Twelfth-century law is already bourgeois law, but it is still the ponderous, strict, stiff law of the agrarian." (Sohm, "Institutions," p. 53.) In spite of the internal strife of Rome, which in 455 lead to the permission of marriage between patricians and plebeians by the law of the tribune of the people, Gaius Lanuleius, Roman power expands. wealthy plebeians begin to penetrate the Senate as *cnscripti*, the old racial distinction becomes more and more blurred, the property distinction stands out clearly. The heavy onslaught of the Celtic migration, which SZ4 reaches Rome in a fierce advance and threatens to destroy Rome with the defeat of the Roman army at the Allia, is survived by the tenacious city. As soon as the danger is over, the internal struggle continues, sbr the plebeians reach the *Lonsulat* for the first time; the first plebeian Ronsul L. Sextius Lateranus and the tribune of the people G. Licinius Stolo enforce that the individual ownership of the common land is limited to soo acres; office upon office falls into the hands of the plebeians - ssö the office of the dictator, ss i

the censorship, 337 the praetorship, 300 the most important priesthood of the pontifex. It is becoming more and more evident that a new national unity has emerged from the racial mixture, in which the Nordic blood is still strong in the patrician families, but which is essentially already being transformed by plebeianism and formed in its image. The Italic confederates, who try to gain equality with Rome, are pushed down in heavy arrays and the political life of Italy is centralized in Rome, which now becomes completely urban; the censor Appius Claudius Caecus grants 3)2 full citizenship even to the landless Romans - the old peasant form is overcome, never to return. The conquest of southern Italy brings at the same time the first step towards world power and the close contact with Greek culture. The heavy burden of the Punic wars (first Punic war 264 to 241), second Punic war to 201), especially the terrible defeats inflicted on the Romans by Hannibal, devastated the Roman popular power. But it is not only the mass losses, so that Rome even has to enlist slaves in its legions, but it is the victory that undermines Rome's strength. The Roman peasant lies from the battlefields of Italy, Spain and Africa. A brief profiteering has shot up and buys up the fatherless peasantry, farming with slave herds. Large-scale landownership emerges and crushes the Roman peasant. Carthage's downfall (-46) does not kill the Punic spirit - Rome - racially closely related to it by Etruscan influence - absorbs only too much from the spirit of the cunning, hard and cruel merchant people. A few wealthy families monopolize the state, bring provincial administration and tax leasing into their hands, accumulate immense riches, which, according to the view still surviving from the oldest times that the leading man must be a landowner, are invested in enormous large estates. The money economy now fully asserts itself, the usury of interest of the rich families (legally up to 12 percent) uproots ever larger masses of the people. Rome is filled with exploited, has around 500,000 inhabitants. The peasantry is almost completely submerged, replaced by slave labor; the cattle of the landowner already partly crosses the peasant land. Rootless masses in the big city of Rome, deserted latifundia in Italy, immorality and child poverty (the word "child poverty" is used).

Proletarian, from *proles*--the linders, becomes the name of the destitute) - all this cries out for social reform. The slave heaps become dangerous, already *3S* the horribly mistreated slaves in Sicily rise up (first slave war). Then a man of old patrician lineage tries to put an end to the unbearable conditions. The tribune of the people, Tiberius Sempronius Gracchus, wants *3S* to revive the ancient law of Licinius Stolo and Sextius Lateranus, long destroyed by the rich, to divide the *Kßer* *puklicus* and create settlements of thirty acres here. He triggers a huge reform movement - still the descendants of displaced peasants are land-loving enough that they push from the big city to this settlement land. But the money-owning party is stronger - Tiberius Sempronius Gracchus is *3r* murdered in a riot from the forum, his party suppressed by bloody executions.

Ten years later, his brother Gaius Sempronius Gracchus tries to set the reform in motion again - but he is not a man of peasant reform, but rather an unthinking demagogue. He actually succeeded, in alliance with the so-called "knighthood", the moneyed aristocracy, in implementing a new distribution of arable land by popular decree. Through demagogy he won the masses of the capital, and through demagogy the large landowning families stole them from him. When, after an unsuccessful election as tribune of the people, he tried to seize power in a putsch, he was slain on the Aventine. The distributed common land is declared free property, made freely saleable and slides so fast again into the hands of the large landowners.

Quite in accordance with the domination of money and the destruction of the early Norse peasant law, religion has also degenerated. Each territory, each new land conquered by the Romans, brings its gods to the victorious city. The number of gods becomes immense. Each one of them demands exact observance of its sacrifice and service; a superstitious, agonizing anxiety not to miss anything in the cult of the various gods characterizes this Roman faith. The Sybilline books, dark (oracle sayings, divinations from bird flight and visceral show, domination of the stupid masses by the well-organized priesthood show how much on the old Etruscan basis the *Lnt*.

The Roman people had become more and more distant from the Nordic faith of their homeland. One must take into account that "the old religion was no longer suitable for Roman society. It was intended for a people of shepherds and farmers, as the names and functions of the gods clearly proved; the Romans, however, had long outgrown these conditions and had become mainly herdsmen by profession, while slaves cultivated their fields. The formerly highest aspiration, to be a good householder, a good farmer, a good defender of the fatherland, became completely foreign to them in the continuous wars of conquest and even more in the enjoyment of the riches pouring into Rome from all ends of the world" (von Arneth, "Das klassische Heidentum und die christliche Religion", ;sgs, p. rdö). Wissowa, probably the best racer of the Roman history of religion, emphasizes again and again the crass, colorful, confused superstition of the Roman masses; the upper class, as far as it was racially still completely or predominantly Nordic, felt highly exalted over this stupidity consciously bred by the priests, but had itself also no longer a relationship to the divine. Certainly, when the sacred geese carried on the ship did not want to eat and thus indicated misfortune, a Roman fleet leader threw the animals overboard without further ado with the mocking word, "if they do not want to eat, they should in any case drink", - but the old-fatherly piety of the censor Lato was simply found comical by the Roman youth, and the historian and writer M. Terentius Varro was already in awe of this. Terentius Varro already withdrew from the well-trying principle of every money-bag rule that religion, be it ever so stupid, must be preserved for the people; the state was older than the gods, as the painter was older than the painting. These gods were indeed outdated for the thinking man and were not to be taken seriously; it would also be more expedient to name and designate them better as embodiments of the world soul - but since the people were too stupid for that, they should be left as they were and everything should be done so that the common man would learn to esteem the gods much more highly than to cherish them.

Already panaetius, a Greek philosopher who immigrated to Rome, distinguished three theologies, that of the philosophers, who knew well the background of the gods and their fairy tales, that of the statesmen, who regarded religion as a means to restrain the unreasonable crowd, and finally that of the

Poets who only invent mythologies to fill people's heads with superfluous stuff.

That morality could no longer grow on this basis was clear. The exploitation of the provinces - the Roman Empire encompassed Greece, Macedonia, Asia Minor and Syria, the northern edge of Africa, Spain, the narrow province of southern Gaul and Illyria, the entire coastal lands of the Mediterranean, including the richest landscapes of the world at that time - had made the Romans greedy and greedy for money; Northern harshness and Near Eastern cruelty had increased in them to a truly appalling disregard for human life; the civil wars and internal struggles, the brutal lust for power of the ruling families, the seething rage of the mass uprisings had accustomed them to shed blood easily and not to shy away from violence and cruelty; their conquests and the wealth that had thus flowed to them had taught them to value the sword highly but the plow lowly. The Nordic reach into the distance had long become with them the throttling grip of hard-hearted slaveholders against the oppressed peoples. No ability for own art creation, no beauty of poetry transfigured the soul image of the actual Roman - such things were imported from Greece, but were held in low esteem. The sober thinking of the former peasant people, the talent for real recognition of circumstances had long been transformed into cold advocacy, rigid organization, merciless assertion of power for power's sake. The largest armies on earth, the most money, the dominion over the cultural area of that time - all this united in Rome. No people of antiquity was so godless, none so worldly soulless, but also none so power-hungry, so opinionated, so heartless and so clear-willed without any moral bond as the Romans. On downtrodden, economically, spiritually and physically exploited peoples stood, crushing them to a pulp of atomized masses, the power of Rome, embodied in its legionmates, accustomed to war, becoming ever more distant from the soil and the soil, moving from campaign to campaign.

The migratory procession of the Cimbri, Ambrones and Teutons came upon this Rome when the proconsul Gnaeus Papirius Larbo brusquely drew the attention of the land-seeking peoples to the fact that they would be able to prevent the invasion of the territory of the Scordisci and Taurisci by <Lhr.

had entered the territory of the "friends of Rome". So legally the great Germanic peasant peoples thought that their Roentgen came to the camp of the Roman commander and apologized because they had not known about this covenant friendship. They asked to show them empty land and offered their friendship to Rome. The deceitful Roman promised to provide them with signposts. He was fully aware of the situation - he saw this aug of men ready for arms, strong, beautiful women, blond-haired cattle - he knew well that such a people would never let itself be forced voluntarily into the human mash of Roman subjectship, would never submit to the money rule of Rome, that a settlement of this population, if it could be accommodated at all in the Roman territory, would necessarily bring the struggle of the Nordic legal thought, secretly admired as much as feared by the Roman, against all that had become the content of the Roman state system out of injustice, violence and exploitation. He decided to betray the trust of the unsuspecting. At Noreja (near Rlagenfurt in today's Rärnten) he ambushed the migratory procession - suddenly the legions broke from all sides over the gigantic people's procession. But he had not reckoned with the warlike nature of these peasants from Holstein and Jutland; the Roman attack bounced off the wagon train. The Germanic peasants - not in bear skins and half naked - but the Rimbern in magnificent armor threw themselves at the legionary soldiers. And the Germanic armament was superior - compared to the spatha, the iron long sword of the Germans, the short, almost dagger-like thrusting sword of the Romans failed completely. The army was completely beaten up, Papirius Larbo fell. Then a rolling thunderstorm set in - these honorable peasants remembered the oath they had sworn to the faithless Roman, thought they heard the divine voice in the thunder, Donar himself, as the truer of the oath, reminded them - they stopped in the woods - let the rest of the Romans run. - And then they moved deeper into the Alps. For four years they settled peacefully in the corner between the upper Rhine and the Danube. But again the land became too narrow, in addition the West Germanic tribesmen pushed from the north, again they, this time followed by two tribes of the Celtic Helvetians, packed the large ox carts and moved further west. At Lake Geneva, for instance, they appeared at the border of the Roman pro

vince. again a roman army under the leadership of consul M. Junius Silanus confronted them, again they send envoys, assure that they only ask for land to farm and plow, that they did not set out from their homeland to raid other peoples. The Roman smiles - and the next day attacks the vanguard of the huge migratory train. He is quickly defeated. The Germanic "boar's head", the wedge-shaped battle formation, bores into the easily movable Roman line-up, the Roentgen and men of the noblest families at the head, the huge army supply pushing after, pushes the Roman ranks completely apart, surrounds them from behind - only the consul and some horsemen escape from the battle.

But these serious Germanic peasants seek land and not confused fights. Line Germanic legation, the first of its kind, comes to Rome, repeats its old demand for land. We have a funny story preserved of that legation - the Romans showed one of these envoys, a wise, old, white-bearded peasant, around the city, showed him one of the abundant late Greek statues, asked him what he thought of the work of art. "I would not like to have this guy as a gift, and if he were alive" - the old farmer refused. what should he do with such stuff - back far away in Gaul was camped for miles with wagons and herds the migration of peoples, waiting for land, what should an old Teutonic farmer, looking for a home for his white hair, for son and grandson, instead of the old one, sunk under the floods, with Greek statues? "wat schall ik woll mit den Kram?"....

Rome mobilized the last man, Rome offered new armies - finally they offered the Teutons to move to Spain, there was land enough. The huge procession moved along the Mediterranean Sea into the valley of the Ebro. The land was fully populated, and the tenacious petty warfare of the inhabitants, which Rome surely supported, did not allow the land-seekers to find a place to settle. Again the peoples appeared in Gaul; already their numbers had become so great that Cimbri and Teuton had separated again. The Cimbri under their young king Baugareiks clearly realized that they would never be at peace as long as Rome worked against them with its insidious means. In this army of the Cimbri the first great Germanic awakening must have broken through. They saw,

like an image of Utgard, like the embodied image of the mortal hatred of a world deeply hostile to Rome. On the Rhone they encountered the Roman army under the consul Ln. Mallius Maximus and the consular Marcus Aurelius Scaurus. Again the Cimbri broke through the Roman ranks, King Baugareiks achieved his most brilliant victory - the Roman army was completely beaten up.

But beyond the Rhone stood the second army, to which the consul Gnaeus Mallius Maximus had fled, determined to cause the downfall of the Cimbri after all. There the Germanic army - one can see how the gloomy, battle-joyful Wodansglaube breaks through - decided to consecrate itself and the enemy to the death god. On October 6 the Roman army is totally defeated on the Rhone, almost nothing comes out of the slaughter. In a sinister determination the Cimbri perform their oath. Orosius reports (V, 24, 5): "nevertheless in this battle the former consul M. Aemilius was captured and killed; two sons of the consul fell, 30,000 Romans and confederates were cut down at that time, 40,000 horsemen and sutlers were killed, as Anitas reports. Therefore only 200 men are said to have remained of the whole army, who brought home the sad tidings to increase the grief. The enemies, who had stormed the two camps and made huge booty, according to an unknown and unusual oath, destroyed everything that had fallen into their hands: The garments (of the fallen) were torn and kicked into the plumb line, the gold and silver thrown into the stream, the armor of the men cut to pieces, the ornaments of the horses destroyed, the horses themselves drowned in the whirlpools of the stream, the men hung from the trees with ropes around their necks, so that the victor retained no booty, the vanquished experienced no mercy."

Rome now offered everything it had refused until then. The province of Spain was to be handed over to the wandering peoples and indeed the Cimbri agreed to the oath of the Roman envoys and moved again to the Lbro valley. Here they found as few settlement possibilities as the first time. For two years they tried to hold on against the resistance of the Celtiberians and the Roman intrigues, then they had to realize that this hot ground would never become a farming land. Moving again to Gaul, they united with the Teutons, tried to make a new land,

to establish themselves in northern Gaul and Belgium. Here, however, they encountered the strongest Celtic tribes, steeled in the hulls against the Rhenish Germanic tribes, and found themselves entangled in the nets of Roman politics, which set enemy after enemy on their necks. There was no other way - one had to meet Rome itself!

In Rome, however, Gaius Marius Plebeian, army commander, the man of the people and the common soldier, had gained the leadership. Marius, ravishing commander, tough, deliberate politician, swashbuckler without a second thought, completely reorganized the entire Roman army. The iron short sword, the throwing spear, the pilum, which, getting stuck in the shield and bending over, pulled down the shield, the long lance - all these were introduced by Marius. On the Rhone, his mighty army lay in wait for the advancing Germanic tribes. It was not the Cimbri, but the Teutons and Ambrones under their king Tcutobod who appeared. The Cimbri were on the march southeast through Upper Germany, intending to enter Italy from the Eastern Alps - a massive maneuver in which both peoples were likely to meet in Northern Italy and here join forces to defeat Rome. Marius skilfully avoided immediately confronting the Germanic Teutonic army. He kept on accustoming his soldiers, whom he had trained as professional soldiers during the three years of waiting, to the sight of the feared enemies. Finally, in the battle of Aquae Sextiae, a three-day battle, the Romans succeeded in defeating first the Ambrons and then the main army. As Roman troops clutched the Germanic army wedge slowly dissolving in the dust and heat of the southern sun under the hail of piles, the Teutons fought to total destruction, indeed, when the Romans attacked the chariot castle the next day, they found it furiously defended by the women. "The high song of misery and downfall of the first Germanic people ends with the sad lament of the heroic death lot of these hundreds of thousands of women, girls and children, who now, in extreme desperation, turned the last weapons of freedom against themselves. There the mother murders what her womb gave to life, - there the brave virgins, overcomers of bondage, die without complaint in the proud consciousness of an inevitable destiny. The few girls whom Roman soldiers seized alive in order to make them their own, according to the usual law of war, were brought before Marius. They begged the field

The Lord asked them, the chaste ones, to pray in the temple of Vesta in distant Rome for atonement for what their people had done. Marius may not have been without feeling for the magnificence of such a request. But he could not belittle the martial law of his soldiers. One would bring the heroines the refusal of the commander. The next morning they were found strangled. They, too, ascended as Valksren into Odin's hall, to unite with their own." (Heinar Schilling, "Germanic History".) Plutarch, however, reports: "Of the Massaliotes it is said that they fenced their vineyards with the bones of the barbarians, and that the soil, after the corpses had decomposed in it and rains had fallen on it during the winter, was fertilized to such an extent and filled to the depths with the rottenness that it produced an exuberant abundance of fruit at harvest time and made true the word of Archilochos, who asserts that the fields are fattened by such a process..." Thus ended a strong Germanic peasantry, capable of all future, to which Rome had barred home and earth, literally as manure of the earth, of which it would have been much more worthy than those who in the service of Rome - with the noble bones of the Teutons - fenced their vineyards.

In the meantime, the Cimbri had appeared in Italy over the passes of the Eastern Alps, had pushed the troops of Consul Quintus Lutatius Catulus over the Adige and finally driven them behind the Po. How chivalrous this Germanic peasant nation, so often betrayed by the Romans, was, is shown by the fact that it granted a Roman garrison of the Sperr fortifications on the Adige free retreat after storming the entrenchments because of their bravery. Perhaps the Cimbri could have marched on Rome now - but the longing to finally find land and home was too great. The fertile fields of northern Italy, the lush blossoms of the northern Italian spring filled them with exultant happiness. In short order, they occupied the crossings over the Po River and began to take under the plow the land devoid of human beings, where the wars of extermination waged by the Romans against the Upper Italian Celts had raged for decades. The land had already been divided, Germanic village settlements had been established - the Cimbri were determined to put an end to the long migration. Then the legions of Marius approached, attacked the nearest Germanic villages, slaughtered the women and children of the Cimbri.

Again, the king of Cimbria, Baugareiks, responsibly tried to realize the idea of peace with Rome and quiet settlement. He sent envoys "to Marius and demanded from him land and cities where they and their brothers could live. But when Marius asked the envoys who they meant by their brothers and they called them the Teutons, his whole environment laughed, and he himself said mockingly: "Let it be with your brothers! For they have land which we have given them, and they will keep it for all eternity!"* When the envoys noticed the mockery, they shushed him and said that he would have to make satisfaction for it, to the Cimbri immediately, to the Teutons after their arrival. They are already here," Marius replied, "and it is not nice of you to go away before you have greeted your brothers! After these words, he had the kings of the Teutons tied up and presented to them. For these had been captured by the Gequans in the Alps while fleeing." (plutarch, Marius 24.)

The Cimbri saw that it was a matter of life and death. The Roman attitude may have seemed incomprehensible to them - as the first Germanic peoples to clash with Rome, they could only suspect that Rome, as an apostate from the Odal law and the light faith of the race, could not tolerate a free soul, that it had to destroy out of inner compulsion those who had preserved the heritage that Rome had given away out of imperiousness and greed in racial mixture and clan breakage. The Cimbri wanted to put this fight, whose background they suspected, the fight between defensible peasants in clan and people and professional warriors trained for genocide from masses that had become people-less, between blood and gold, between sheol and big city, between themselves and Rome in the hand of the gods, to let it be carried out like a mighty Holmgang of the north. King Baugareiks asked Marius personally to determine the day and <vrt of the battle. The Roman did not understand this at all, but let answer, "the Romans never used their enemies as advisers in the battle; nevertheless he wanted to do the Cimbri the favor". And so they agreed on the third day from that day on and on the plain near Vercellae as the place of the forest, which offered the advantage for the Romans to be able to deploy their cavalry, while it did not allow the mass of the Germanic tribes to spread out. So the Roman used the chivalrous proposal of the ger-

manic peasant king merely to secure a special advantage for his army. The sun beat down on the Germanic warriors' faces during the entire battle and blinded them. The unaccustomed heat of the day tired them.

In order to refute the almost ineradicable fairy tale of the primitive Germanic tribesmen dressed in bear trappings and armed with clubs, here is the real account of the Cimbrian army according to Plutarch: "Their horsemen, who were 15000 strong, went out in shining armor with helmets resembling the opened jaws of terrible beasts of prey and strange animal faces - since they had these still heightened by feathered bushes, they appeared even larger (than they were in reality) - with iron armor and white-shining shields. As a projectile, each had a two-pointed spear. In close combat they used large and heavy swords."

The superstitious Marius tried to make the gods favorable by sacrifices. "Then Marius washed his hands, raised them to heaven, and vowed a hecatombe to the gods." Latulus also raised his hands and made a vow as well: that he would consecrate a statue to the goddess of fortune of that day. Marius is also said to have cried out in a loud voice, after he had sacrificed and the findings on the sacrificial animals had been shown to him, "Mine is the victory!" The Germanic Aryans, on the other hand, had joined rescuers in the foremost row of their Lberhead, thus consecrating themselves to Wodan and willing to push the dead and the living through the Roman ranks at the same time. Nevertheless, they were not lucky. Röntg Baugareiks, who was at the head of the Lberkopf, apparently let his cavalry ride in prematurely, they broke into the Roman lines, but were then thrown and rolled onto the top of the Lberkopf, which was ready to attack, the storm wedge of the foot troops, which first had to be laboriously put back in order. Nevertheless, Baugareiks succeeded in detaching his foot troops from the pack of the cavalry battle and proceeded to the attack. The first two Roman lines were smoothly overrun, but before the third line the Cimbrian advance came to a halt. The blistering heat of the day tired the Teutons, and the broken Roman lines rallied and attacked the huge assault wedge from all sides. At the height of the battle, the army king Baugareiks fell. Now the defect of the Germanic war constitution was revealed - there was no successor! The individual leaders and elders of the clans continued to fight as well as they could, but the battle was dissolved.

The wars between the two countries turned more and more into a massacre against these separately fencing Cimbrian houses, which all perished.

Then the Romans attacked the wagon castle. The picture was again the same as at Aquae Sextiae. The Germanic women confronted the legionaries with sword and spear, often cutting down their own fleeing men. "For the women of the Cimbri, standing on their chariots in black robes, killed the fleeing men, some their husbands, others their brothers, others their fathers; but their underage cattle they strangled with their hands and threw under the wheels and feet of the draught animals; then they disemboweled themselves. One of them, however, who had hanged herself from the top of her wagon drawbar, had tied her little cattle to her own ankles and hung them up with loops on either side. The men, however, for want of trees, had fastened their necks to the horns of their cattle, others to the legs of these cattle, and had then driven the animals with the scourge, and, as the cattle sped away, had perished dragged and trampled. Yet, although many perished in such a manner, there were still over 60 000 captured, while the number of those killed is said to have been twice as great." (Plutarch.) As free people the Romans did not want to tolerate this Germanic people in their area - but still for years later Cimbrian ravens and young men had to fight as gladiators in the circus of the Roman people with the wild animals. How noble inwardly the disposition of these Teutonic yeomen was, even as enslaved captives, is shown by the account of Velleius (II, 3), who relates that Marius, on the run in the civil war of 103, captured at Minturnae by his enemies and condemned to death, escaped death by the fact that the city slave, a Teuton, refused to kill him. When the Rimber saw the ice-gray commander, who had truly not acted chivalrously on his people, but as a warrior and commander, defenseless as he stood before him, aroused the chivalrous feeling of the Teuton, "when he beheld Marius, he roared with indignation at the fall of such a man, threw his sword at the magistrate's feet, and ran out of the prison."

In the slave war 73 to 7) also still descendants of the Rimbern fought (Sallust, *Historien III* fr. 60); it is characteristic again that these Nordic people with the multicolored stuff, which had met here, have actually nothing to do

but tried to fight their way through to the Germanic homeland. Plutarch reports that the consul Gellius suddenly attacked a Germanic detachment (of this slave army), which "out of illiberhebung and pride had separated from the hosts of Spartacus".... Remains of the Cimbri are preserved only in the Aduatuks, who settled in eastern Gaul; at last an inscription stone from Miltenberg on the Main tells us that here the territory of the Teutons, as well as two stones from Miltenberg and Heidelberg, that Cimbri had sat there still in the first and second century AD. These were stragglers and retards of the great perished migration.

Within the Roman state, the terror of the northern "barbarians" has not been shaken off. But the heavy class struggles of Rome directed the attention first to the internal questions. In the year 100 there are street fights in Rome, because the legionaries, who had fought down the Cimbri and Teutons and now demand the land promised to them, are cheated of this promise, and Marius himself has to fight down the uprising of his troops. Nevertheless, in the year 49 a civil war broke out, which extended until the year 44 and reached its climax with the bloody dictatorship of Sulla. The slave revolt of the year 72 and 71 shows again the Roman cruelty at its peak, the whole road from Lupatara to Naples is covered with the crosses of crucified slaves, mostly Celts, Cimbri, Teutons and Thracians.

In the year 63, L. Sergius Caelina, supported by old soldiers and discontented elements, tries once again to force a social reform of the most radical kind. The syndic of Roman slave capitalism, M. Tullius Cicero, accuses him before the Senate, Caelina, fighting bravely, falls at the head of his army before the city. The Republic of Rome begins to dissolve in tyranny, the three-man government of Pompey, Caesar and Crassus brings to itself the practical management of the state, with Gaius Julius Caesar, who in any case in the year 59 has enforced a small arable distribution for old veterans, gets the provinces (upper Italy, southern Gaul and Illyria) in hand. Caesar is the first who, ingenious as a general and unhesitating as a statesman, initiates the Roman attack to subjugate the Germanic peasant peoples, to render their popular power harmless and to stifle their rights, who in

always new forms and with always new means of the perfidie, disloyalty and cruelty of the later history a crucial Aug has pronounced.

In Scandinavia, the population pressure of land-poor Germanic peoples continues. At the same time, the mass migration of the land-seeking Goths, who find their settlement area too narrow as a result of the climatic collapse in Sweden, continues. Both push the Swaben, who are located from Mecklenburg to the Oder, to the south. These are joined by the Warns, whom we find wandering from Norway to the Sundewitt, and finally by parts of the Harudians, who, also having once come from Norway, were seated in western Jutland. Again begins the search for farmland and homeland. These peoples have the luck to find in Ariovist a highly talented army king, who first fights for them land between Rhine and Alt- mühl from the Helvetic Celts. Called to the aid of the Gaulish peoples in their disputes, Ariovist crosses the Rhine with part of his troops and, allied with the Celtic Arvernians and Sequanians, appears in Gaul, who had called him to their aid against the Aeduians, friends and allies of the Romans and supported by them. At Admagetobriga, the Aeduians succumb to the Germanic storm, just as the Celts in general are now failing everywhere against the more warlike Germanic tribes. At the same time, the Germanic migration presses so hard on the Celtic Helvetii that they leave their territory in what is now western Switzerland and also turn to Gaul.

Again, it is characteristic for the peasant attitude of the Germanic tribes that Ariovist had the Sequanians and Arvernians, who had called him to their aid, give him a third of their land as a reward for settling; When they become difficult, he takes the second third of their land from them, and in short war campaigns he also throws down the neighboring tribes, who are spiritually slackened by their sinister druid priesthood and inferior to the Germanic peoples in their ability to cope with water - and begins to lay out peasant villages. A real Germanic settlement develops here. "It is impossible to foresee what change the destinies of the world would have taken if the whim of fate had not confronted the proud and headstrong founder of the new empire with a greater man, a man whose outstanding importance as a general and statesman alike was to be proven by this very encounter: Gaius Julius Caesar." (Heinar Schilling: "Germanic Ge-

After Caesar had brought the migratory march of the Helvetii to a halt and had forced them back to their abandoned homeland, he turned against Ariovist. With full justification, the Germanic king countered the Roman, both through envoys and in a personal conversation, "what the Romans actually wanted in Gaul, which he had rightfully conquered"; he "did not disturb the Romans in their possession and demanded that they remain undisturbed in his own. It is very significant that Caesar, openly revealing the character of Roman conquest policy and complete violence, had to make his own soldiers, who pointed out the injustice of this war and were also afraid of the Germanic tribes in the aftermath of the former Cimbrian terror, understand the heroic campaign in a great speech.

How great the fear of these Germanic peasant warriors was, Caesar himself says: "While he stayed a few days at Vesontio to arrange the supplies and the rations, as a result of the inquiries of our people and the talk of the Gauls and the merchants - who claimed that the Germans were people of immense size, incredible bravery and practice in arms: 'Often we have clashed with them and could not even bear their threatening countenances and piercing gaze* - suddenly such fear gripped the whole army that it threw the head and heart of all into the most violent consternation. This emanated from the war tribunes, the division leaders, and the others who had followed Caesar from the capital out of friendship and had no great experience in warfare; of them one would bring forward this reason, the other that reason, for which he must necessarily depart, and ask Caesar for leave. Only a few stayed behind out of shame, to avoid the appearance of fear. But these could neither control their countenances nor sometimes suppress their tears: Hiding in their tents, they lamented their fate or moaned with their friends about the common danger. Wills were sealed all over the camp. The talk and fear of these people gradually alarmed even those men who had great experience of war, commoners and centurions, even commanders of the cavalry detachments. Those among them who wanted to be considered less fearful declared that they did not fear the enemy, but they feared the bad roads and the vast forests that lay between them and Ariovist, or even disturbances in the rations of the army. Some even expressed against Caesar that if he gave the order to break camp and march, the troops would not obey or would not march out of fear."

Lassius Dio reproduces Caesar's speech, which can actually be seen as the basic motif over the entire lawless policy of conquest and robbery.

Rome against our Germanic ancestors. Caesar first pointed to the bravery of the early Romans, who "gladly sought to acquire the possessions of their neighbors as if they were their own," and then, proclaiming rape and injustice as the basic principle of Roman policy, said: "Emulating them, the later Romans and even our fathers were not content with what they possessed and inherited. Rather, they were convinced that comfortable rest meant certain ruin for them, that the only salvation lay in the hardest exertion of forces. Furthermore, since they feared that their power would decline if it did not grow, they were ashamed if they did not constantly increase their great inheritance, and therefore made ever greater and more stately conquests... if someone now claims that we should no longer wage wars, this means in other words: we should no longer be rich, no longer rule over others, no longer be free, no longer be Romans."

In a heavy battle, which had become inevitable, probably at Niederaspach near Mulhouse in Alsace, the two armies measured themselves. Ariovist, despite the prophecies of the women, had entered the battle, in which all Germanic bravery was shattered by the superior, namely uniform armament and discipline of the Roman professional army. The Svebian army was almost completely destroyed, and the first Germanic empire in Gaul collapsed. Ariovist escaped with little debris across the Rhine. Svebian tribesmen, who were on the other side of the Rhine, turned back, but were attacked and weakened by the tribe of the Ubians during their departure.

we will still often find the Ubians not only as allies of the Romans, but as downright deplorable traitors to the whole of germania and despised among the other tribes. why they acted in this way is difficult to ascertain; in any case, their tradition has rapidly become lessened, and the old Ubian land has become as well germanized as any other. Also, the tendency of the Ubians, unlike all other Germanic tribes, not only to join Roman rule but also to take up urban life indicates that they possessed bad instincts. It would be erroneous to consider them as non-Germanic; they are rather the scrawny branch on the green tree, the degenerated trunk in the great clan.

Half of Belgium was also Germanic in Caesar's time. The Germanic Nervians, the westernmost outposts of the Ist.

wäonen, further the somewhat Celtic mixed Menapier and near Cologne the Kugerner.

From the large Kimbern and Teuton train with women and children up here six thousand people had remained, from which the small people of the Aduatuker had developed. Germanic were also here the Lburones, who were later called Tungerians, - powerful small peoples, who had also subjugated and joined a number of the Celtic tribes.

Caesar, the first great Roman state capitalist, determined to defeat the Germanic peoples and to force these dangerously powerful people into the Roman Empire, invaded these tribes and peoples. In the spring of 57, he defeated the Nervians, who, according to Caesar's own testimony, gave a shining example of heroic defense of home and court against foreign violence: "With such bravery was the battle fought that when the first in the Germanic battle line had fallen, the next climbed on the bodies of the dead, so that, as it were, a wall of heroic bodies stretched across the battlefield, from which the survivors continued the fight undaunted. Ia they even caught in flight the litter hurled against them and sent it flying back. No one will deny the unprecedented bravery of these people, who dared to cross a wide river fighting, to win its steep banks fighting, even to win in the most unfavorable terrain - all these difficulties were overcome by the admirable greatness of their courage alone." The people perished almost entirely, as Caesar himself testifies. From 8000 warriors remained 500, from 300 noble singers 3.

Caesar then choked the Aduatuks, occupied their small country, enclosed them in their people's castle, which, by the way, must have been a real small castle, and forced them to surrender. The Aduatuks surrendered their weapons on the promise of the Roman commander; but the Roman troops that entered their city must have roused themselves like beasts, because Caesar himself had to pull them out of the city "so that there would be no violence at night". Then the Aduatuans, outraged by the plundering and rape of their women, armed themselves and made a night raid, fighting "with such unparalleled bravery as only valiant men with the courage of despair in the extreme adversity of the

(Caesar). They were forced back into the fortress by the Roman superiority after losing 4000 soldiers. "The next day Caesar had the gates broken down, which no one was defending. The Roman soldiers moved in, and now all the survivors, in number 8000, mostly women and children, were auctioned off as slaves for the good of the state treasury."

From the right of the Rhine, in the winter of the year 55 BC, two other Germanic tribes, displaced by the wandering Sueves, had crossed the Rhine. In addition, they had also been invited by Gallic tribes, which they apparently wanted to help against the Roman bondage. Again, these Germanic peoples were interested in peasant land. Their legation literally said, as Caesar himself reports, to the Roman commander: "The Germanic peoples do not start wars with the Romans first, nor do they, when provoked, evade the decision by arms. For it is the habit of the Teutons, which they have inherited from their ancestors, to defend themselves against anyone who attacks them, but not to lie down on entreaties. But this is what we want to explain: we come against our will, chased out of our homeland. If the Romans want our friendship, we can be useful friends to them. Either you may give us farmland or let us keep what we have conquered with arms, we only take a back seat to the Sueves, with whom not even the immortal gods can compete. Otherwise, there is no one in the world we cannot defeat."

Caesar refused to allow these land-seeking Germanic tribes to settle in Gaul, and while he was facing the migratory procession with his army, a meaningless clash occurred between Germanic horsemen and Roman horsemen. The elders of the people then went to Caesar's camp to settle the incident. Against all international law, Caesar had them arrested and then overran the leaderless people with his troops. The slaughter was horrible; the chariot castle was stormed, most of the people were slain by the Romans or forced into the Rhine as they fled. The breach of the law of nations was so monstrous that, less from a sense of justice than from hostility to Caesar, his opponents in the Senate made an advance, Plutarch reports: "Tanusius, however, asserts that Lato, when the Senate, on the strength of Caesar's

The city was not the only one to have been attacked by the Germanic tribes, but it was also the only one to have been attacked by the Germanic tribes who had crossed the Rhine. Of the Teutons who had crossed the Rhine, the number of those cut down was 400000; the few who had gone back across the stream were excluded by the Sigambrians, a Germanic tribe."

After this success, Caesar crossed the Rhine for the first time in SS. It is very significant for the good organization of the Suebs attacked by him, i.e. this time probably the Lhats, that they not only quickly gathered their army by evacuating their endangered villages, but also knew how to quickly bring women and cattle and belongings to safety, so that Caesar had to limit himself to a militarily insignificant reconnaissance.

The Germanic peoples on the left bank of the Rhine were far from being broken; the cruel behavior of the Romans against the Aduatuks and Tenkterians had rather brought them to the conviction that they had to push away this opponent under any condition, if they wanted to maintain freedom, right and existence as a people. Throughout the year S4 a bloody war of the Germanic Lburones under the people's king Ambjareiks and the Treverians under Jndutiomarus raged here in the territory of the Ardennes against the Roman occupations and Caesar's troops. The Eburones succeeded in destroying a whole Roman legion under the legates Cotta and Titurius. It is characteristic for the Germanic cohesion that during this uprising the Germanic side explicitly emphasized that "the pain of Germania over the death of Ariovist and the Roman victories was great". Some Celtic tribes took part on the side of the Teutons. Only in arduous battles Caesar, who in the meantime crosses the Rhine once again, succeeds in breaking the resistance of these defiant peoples. Here, too, the battle ends with the complete extermination of the Eburones in the year ss. The entire culture of the country is completely destroyed by the Romans. Caesar writes: "The further extermination of the enemies (namely the Eburones) was carried out mainly by a very large amount of cavalry, which Caesar gathered from the neighboring peoples and sent everywhere. All villages,

In general, all buildings, wherever they were found, were burned down and all livestock was slaughtered, as well as everything that could be looted in any way was gathered. The harvest was partly consumed by the large number of migrating cattle and soldiers, partly it perished due to the advanced season and the autumn rains, so that those who still hid somewhere in hiding places inevitably perished from hunger even after the army had withdrawn."

These were bloody battles, fought by the Romans with extraordinary brutality, to which the Germanic tribes on the left bank of the Rhine finally succumbed; Aulus Hirtius, who completed Caesar's book about the Gallic war, expressly says about Caesar's war of extermination against these Germanic peoples, especially against the Eburones: "Consequently, he considered it a matter of honor to destroy people, cattle and buildings in this country in such a way that even the possible remnant of his (the Ambjareik's) tribe, filled with hatred against the author of all their sufferings, should make it impossible for them to return to their country. With six legions and all the auxiliaries which he distributed in all directions over the country of the Ambjareik, he devastated it once more by murder, fire, and plunder, slaying and capturing many Eburones." Heinar Schilling (op. c). S.-sr estimates the losses of the Germanic tribes during the defeat of Ariovist and the subjugation of the Germanic tribes on the left bank of the Rhine, which, like the Aduatuks and Eburones, were partly completely routed or else weakened to the most terrible extent, at at least one million people. Roman power was now firmly established on the Rhine. The expansion of Germanic settlements to this side had become impossible by conquest. Nevertheless, the Germanic population increased here; Roman power was not sufficient to intercept the silent migratory pressure of the land-seeking Germanic peasants, so that Cassius Dio, in counting the imperial provinces under Augustus (s; before to)4 AD.) can say, in the usual confusion of Reiten and Teutons: "Individual Celtic tribes, namely those we call Teutons, have taken possession of all the Reltenland on the Rhine and caused it to be called Germania, the upper the land as far as the sources of the river, the lower the land as far as the Britannic Qzean." Otherwise, however, we hear from this time of larger gatherings

The Romans only undertook an expedition across the Rhine in the year 62, where the Germanic tribes had attacked and killed Roman traders, and in the year 69, where Agrippa had to contend with Germanic raiding parties. Only in the year 81, it comes to a larger clash, in which the Roman legate M. Lollius is beaten by the Teutons, even a legion eagle is lost, so that the emperor himself must enter.

The Rhine border is thus to some extent firm, the land-seeking Germanic peasants the way here blocked. But now the same happens in the south. Here the Roman border successfully advances to the Danube, which is reached about the year 15 B.C.; -10 B.C. also the part of Hungary lying to the right of the Danube, the province of Pannonia, is occupied by the Romans, about the year 10 the Germanic Bastards, with whom disputes and battles had already been waged for 50 years in the northern Balkan region, are also forced across the Danube. The Roman power had cornered the Germanic tribes in such a way that their migratory pressure was built up.

A backward damming of the Germanic peoples to the north was no longer possible, since just here the Llimasturz continued and the emigration pressure rather intensified. To the east the West Germanic peoples could not escape either, because here their East Germanic relatives spread out powerfully.

Under these circumstances, since the Germanic peoples could no longer find a place to expand, but their population was still growing, the struggle with this stifling Roman border barrier, which prevented closed peoples from crossing and only allowed individual settlers through under great precautions, had to become unavoidable for them. In addition, there was the fight against and destruction of their old customs coming from Rome. We have been told several times that the Germanic peoples tried to keep out Roman traders, especially the import of wine and the like. This was difficult to enforce in the long run. With great zeal, Roman politics (as the French have done to this day) sought to create a Roman party within the Germanic peoples, to promote clan breakage and apostasy from patriarchal customs and ways. The influence it thus exerted is not small.

Caesar had a lightly-mobile Germanic mercenary force in his service. The later Roman commanders continued this. Even if the Teutons did not yet invade the legions themselves, they already provided a considerable number of Hils troops at the Rhine border. One overestimated to a large extent the actual culture values, which the Germanic peasant peoples took over from the Romans. Only behind the Rordon of the Roman border troops a Germanic-Celtic-Roman mixed culture of little taste developed; especially in the Moselle valley, from where leather, wine and wool were supplied not least for the needs of the Roman armies, a most comical, gaudy *Lriegsgewinnlertum* developed, whose legacies, huge statues and tombs in bad Latin, which do not forget to point out the rich "assortment of the company", have been preserved for us by the collection of Roman antiquities, especially in the provincial museum in Trier. The Germanic origin of this art occasionally breaks through in a juicy, derbomic and humorous realism. We will have to imagine something similar in the case of the unpleasant Ubians, who are very quickly becoming embroidered. "Westernized bourgeoisie" existed here in this sense early on. The actual free Germania, however, remained almost untouched by these things. Roman art meant little to the symbolically thinking Germanic, he rejected urban life. In agriculture, however, he could hardly learn anything from the Romans, rather this "from him", such as the wheel plow; only viticulture was brought to life by the Romans in the area that had become Roman.

The corrosive effect of the Roman civilization was much stronger. We experience in the next centuries very often Roman methods of bribery within the Germanic peoples; a Hessian prince, who had heard of the highly developed art of political poisoning in Rome, even turned to the Senate with the request to supply him with a well working poison - against Arminius of all people ... That the Roman language found spreading, testifies us Birt ("The Teutons", Marburg

Birt writes (a. a. <v. p. 107): "Already in Julius Caesar's time the Germanic tribes on the left bank of the Rhine understood Latin; we have established this for the Nervians; and sixty years later, the Roman language had already penetrated into free Germania. When Germanicus and his army routed the Weser, the

At night, some Teuton comes to the Roman camp and makes the soldiers of Germanicus great promises of money and farmland in the name of Arminius, if they go over to him; he does this, as Tacitus expressly points out, in Latin: *lativae Iirišvae seievs. LNarbod*, the Marcomanni prince, lives himself in Rome and is educated there in Roman politics. Arminius the Cheruscan, as leader of the Cheruscan auxiliary troops in the Roman army, receives Roman citizenship with the rank of Roman knight; his brother calls himself *INavvs* in Latin, and another relative in his family calls himself *Italiens*. Also *,1*knmeHen8** is nothing else than a Roman slave name. Arminius' opponent *Segestes*, however, is a pronounced Roman friend, and in Tacitus he speaks Latin to the Romans; and so there were pro-Roman parties in almost all free Germanic tribes, with whom Rome maintained permanent relations. Around the year 90 the Semnon prince *Masyos* comes to Rome to pay homage to the emperor *Domitian*. Should I continue to remind *Julius Civilis* and his opponent *Claudius Labes*) They are *Batavians*, but also completely Latinized. This even penetrated into the religious field; the *Naharvals* called their gods *Iastor* and *pollux*, using *ivterpretatiQ*

Romans

Teutons dedicate also in inscription to *IVlereurius* etc.. That later on *Alemannic* princes write Latin letters (*^ .rvrvia v. Mareelliv XXI z*) is something self-evident. Already these few examples, which I pick out, show, how the Latin speaking among the subjugated as well as among the free Teutons arose and increased more and more."

But quite apart from the question whether on the Roman side the cultural influence of the Teutons was already considered so far advanced that one believed to be allowed to dare their complete defeat - Rome, according to its nature as a nation-breaking tyranny based on the robbery of native people, could not tolerate a free Teutonism at its side, despite all the outward splendor of fine education, and had to break it before the Germanic tide had risen too high. This was the purpose of the large-scale attack of the first Germanic war from -r to ö B.C., which hit Germanism from the west and south and was supported by the Roman fleet in the north. In the course of these battles the Roman fleet advanced to the mouth of the Elbe, the army of *Drusus* in the year *y* to the Lower Elbe. Terrible devastation of the Germanic lands was connected with this crushing blow of the Roman army power against the Germanic freedom. Nevertheless, the campaigns remained almost without results. In the darkness of the Germanic oak forests on the Elbe, a woman of superhuman size, a Germanic *Hagedise*, confronted *Drusus* and prophesied: "Where are you rushing to, insatiable *Drusus*? Fate has not destined you to see this land. Lift

away, for the end of your deeds and of your life is at hand." Drusus fell on the march back, broke a thigh and died in the arms of his brother Tiberius, the later laiser. Tiberius, too, had no real resounding successes despite egregious breaches of international law (for example, he had Sugambrian envoys arrested in violation of international law, whereupon they "considered their ignominious lot unbearable and put an end to their lives themselves" sLassius Dio ss, Hs). Line subjugation of the Germanic tribes could not be achieved, only the tribes of the Sugambrians and Marsians living along the Rhine suffered terribly from the Roman destructiveness.

An advance of Tiberius against the southern Swebs, who, retreating before the Romans, had completely cleared the area between Lake Constance, the upper Danube, the Rhine and the Neckar and had carried the old name of the "border fighters" Marcomanni into the newly conquered area of Bohemia, and had a healthy leader in the army king Marbod, who was as cunning as he was purposeful, failed completely. An uprising in barely subjugated Pannonia, undoubtedly fomented by Marbod, did not allow the Roman army to be deployed at all.

On the right bank of the Rhine, however, a certain integration of the territory of the local tribes under Roman rule had been achieved by the moves of Drusus and Tiberius; indeed, in the year ö the "Lupferbart", legate Domitius Ahenobarbus, was even able to advance as far as the Elbe once again, and Roman power then reached as far as the Saale, often supported by pro-Roman parties within the Germanic tribes. The dissolution of paternal law and custom, the danger of latinization, to which the Leiten had already succumbed completely, and a part of the Germanic tribes on the left bank of the Rhine had already succumbed to a considerable extent, also threatened the remaining Germanic tribes, at least as far as the Elbe border. Already at that time, the Romans used the idea of winning over leading families, who, distinguished by Roman honors, bribed by money and gifts, were alienated from their people and made representatives of the Roman universal monarchy, whose sons served in the Roman army and received Roman officer positions. Nevertheless, it was a Germanic prince's son, Irmin, called Arminius by the Romans, son of a Gaukönig of the Cherusci, who was called to restore the ancient popular freedom against Rome. He had been forced to join the Roman army because 108

his father Segimer was considered within -er Cherusker as a special opponent -er Romans and one wanted to keep the dangerous old man by the disposal over his son - apart from Irmin also his brother Flavus, who became completely Roman, was employed in the Roman army. Irmin distinguished himself as a Roman officer, so that he acquired the citizenship and the title of knight. In him, unlike in his brother, the earthy self-assertion of the old peasant king, his father, was alive. High-flying in his thoughts, clever, deliberate and matured in foreign lands, he recognized the mortal danger in which not only his people, but all Germanic peoples were hovering. In the spring of the year 5, Tiberius personally led his legions across the Weser to the Elbe, subdued the Lhauks on the North Sea coast, and even defeated the Lombards. On the way back, however, there were clashes, of which the Roman sources only report that the troops "were put in danger by the deceit of the enemy, but to their great detriment". In the year d the Romans attacked Marbod in his Bohemian natural fortress, although without success. Already the Romans felt so secure that they thought they could establish a proper Roman civil administration. The governor Quinctilius Varus, who had already sucked Syria dry, a cunning but convenient gentleman, took over the administration of Germania. High-minded and brutal, he wanted to thoroughly destroy the sense of freedom of the Germanic subjects, as well as their attachment to the clods, by introducing Roman law with its dishonorable punishments and its character, which was already completely merchant-like at that time. Still standing in the Roman army, Irmin organized an alliance of the Germanic tribes, the Lhats, Marsians, Sugambrians, Bructers, Amsivarians, Tubantes, Tenkters, Usipeters, Angrivarians, etc. Cunningly, he was able to stop the Roman, who was eager for his legal skills, and to encourage him in his childish vanity. "They feigned to Varus whole series of fictitious legal trades. Soon they were prosecuting each other in court without cause, soon they were thanking Varus that their disputes would now be settled in the Roman manner. The new, hitherto unknown discipline and order, they said, gradually softened their rough customs, so that in legal disputes a judge's decision took the place of a decision by arms. Through all

this lulled Llmnctilius into the greatest carelessness ... cunningly calculating, no one is quicker to overpower than he who fears nothing bad, because in most cases hgg feeling of security is the beginning of misfortune." Skillfully Irmin lured the Romans into the forest mountains of the Teutoburg Forest under the pretense of unrest. The hour of the uprising was there!

Only a man who had mastered the Roman way of ramming as perfectly as Irmin could dare to ramming here. The Germanic tribes rose up, in the forest valleys the army bands of the allied peoples gathered. The Roman army at this time was already a purely Berussoldatenheer. The Roman soldier himself, in hard discipline led, beside the fight to heavy entrenchment work obligated, in the federation of his raw places (about doo men) to a good combat unit united, from the Centurio, the Rompaniesührer, a hard, old, war-used soldier, who emerged from the crew stand and corresponded approximately to our Feldwebel, was in the open field battle by his Rriegsübung, armament and larger mobility at that time quite superior to the Germanic peasant warrior. He was not hindered by the desire to be back from the home farm at harvest time or at sowing time - on the contrary, if the Germanic army had to push out of a decisive battle because the farm demanded the return of the peasant and his sons, he could wait until impatience caused the Teutons to fight on unfavorable terrain. His supplies made him independent of food from the conquered or traversed country - while, conversely, the purposeful devastation of their villages and farms, the destruction of their harvests, of which the Roman writers tell us again and again, must have worn down the Germanic peasant peoples. If the Germanic tribes had to decide the war by a battle and the judgment of God, the Roman commander kept enough reserves in ambush or in reserve in every battle on open ground to let the Germanic storm lame itself at the first encounters and then to give the battle a favorable decision for himself, but in any case to continue the war until the Germanic land forces, which were tied to the food from their land, were worn down. The fact that the Roman cavalry was inferior to the Germanic horsemen was of little consequence. The Romans

had at their disposal not only Germanic soldiers and auxiliary troops of the subjugated tribes in abundance, but the decision was almost always made in the battle of the foot troops. Here, however, better discipline, better armament, above all the hail of the pikes, the Roman throwing spears, which penetrated the Germanic wooden shields, bent around in them and took away the most valuable protective weapon from the Germanic, had to give the Romans a strong superiority. Irmin knew all this well. The situation was different when a Roman army, in addition with such a large number of troops, as Quinctilius Varus dragged along, moved long apart through an impassable and swampy forest mountain range. Here the Romans could not develop their tactical superiority, here a Germanic attack had to lead to the destruction of the Roman army.

The Germanic army, composed of its clan-bound hundreds, a natural fighting unit, was superior here. When the Germanic attack on the Romans poured out of the forest valleys in the Teutoburg Forest, the long army train broke up very quickly. Storm and rain did the rest, no tactics, no development of quick-witted meetings was possible. The impetuosity of the Germanic peasant warriors, their long sword and battle hammer shattered the individually surrounded Roman detachments. The Romans tried in vain to organize their troops, managed to form a camp to some extent, but were then completely annihilated. Varus and the other high officers fell on their swords - the defeat was horrible. Velleius paterculus (II, --7) states: "The best army of all, first among the Roman troops in manhood, valor, and experience of war, fell into a trap through the dullness of its leader, the perfidy of the enemy, and the ill-will of fate. And since the troops were not even given an unhindered opportunity to fight or to advance if they wanted to, and even some of them were severely punished for using Roman weapons and showing Roman courage, they were hewn down to destruction by the enemy, who they had always slaughtered like cattle with such unrestrained violence that their lives or deaths were sometimes decided by wrath, sometimes by mercy. The commander had more courage to die than to fight, because after the pre-

In the image of his father and grandfather, he threw himself on the sword". The Roman prisoners from the defeated army were distributed among the victors as servants, only a number of the higher officers were executed immediately after the battle in honor of the gods. This was no longer the artistic, essentially calm Germanism of the Bronze Age - high above the victorious army of Germanic peasant peoples rode in the storm and rain of the Teutoburg Forest, the cloud hat in his forehead, surrounded by the battle virgins, the giant sword in his fist, the god of death and battle, the wild hunter, rode on his white steed Wodan himself, the most moving embodiment of the Germanic peasant struggling for life and death against the stranglehold of the Romans, over the pugnacious Harsten. Only one of the Roman writers, Lucius Annaeus Florus (quoted by Heinar Schilling, *op. cit.*, p. rz r), understood that here one world was fighting against the other, one soul against the other, that here Germanic peasant law was fighting against Roman world law: "It is more difficult to maintain provinces than to acquire them. With force one conquers a country, but only with justice one receives it. Only; thus was the Roman's joy. The Germans were only defeated, they were not subjugated. In Drusus' time they respected our discipline more than our weapons. After his death, they began to hate Quinctilius Varus' arbitrariness and pride no less than his cruelty. He was foolish enough to issue decrees here, as if he could keep the wild impetuosity of the Germans in check by the lictor's bundle of rods and the herald's voice. Long had these with sorrow seen their swords rust, their horses stand idle in the stable. The Roman toga - a jurisdiction more terrible than arms - called them to battle under Armin's leadership, while still Varus trusted to peace. Even when Sigigast, one of the German princes, betrayed the conspiracy to him, he was hardly troubled. So they fall upon him, who neither suspects nor fears anything bad - unawares from all sides, while he is still - O this carelessness! - while he still summons quarreling parties before his tribunal. The camp is stormed, three legions are overwhelmed. Varus does not survive the loss of the camp. His fate is reminiscent of that of paullus at the battle of Lannae. Nothing was more ghastly than the slaughter through swamps and forests, nothing more unbearable than the Germanic scorn.

Their wrath was directed above all against the Roman lawyers. One of them had his eyes gouged out, another had his hands cut off, a third had his tongue cut out and then his mouth sewn shut. The barbarian held his tongue in his hand and shouted: 'Now at last it is over with your hissing, you serpent'/ The very corpse of Ronsul, which the love of the soldiers had recovered in the earth's bosom, was rooted out. The standard and two eagles are still in the possession of the Teutons (here Florus' is mistaken.). The third one the standard-bearer broke off, so that it would not fall into the hands of the enemy, put it in his belt and then threw himself into the blood-soaked swamp. The result of the defeat was that world domination, which in its victorious march had not stopped even at the arms of the ocean, now found its end on the banks of the Rhine." In German historiography, this battle in the Teutoburg Forest is rightly regarded as a decisive turning point, indeed as the starting point of a new period in history - the Roman Empire had not only suffered a heavy defeat, but the basis for a free development of Germanicism from its own roots had been created. The Roman Empire, however, had received the death wound, first its idea of the unlimited universality of its rule had suffered a defeat, which as such was fully recognized by the Romans, but in addition to that the battle revealed in a frightening way the inner weakness of the Roman state body, The losses of troops could not be properly replaced in the next few years, so much had the destruction of the Roman peasantry, the hemorrhaging of the state forces and the disinterest of the broad urbanized masses in the life of the state already progressed. The Byzantine historian Zonaras describes this with somber colors: "But when Augustus learned of the disaster that had befallen Varus, he tore his clothes, as some sources report, and fell into deep grief over the downfall of his army. At the same time he was oppressed by the fear of the Teutons and the Gauls, especially because he feared that they would attack Italy and Rome itself. He also no longer had a considerable army of citizens at his disposal, and the federal contingents, who were any good, were hard hit. Nevertheless, he took his precautions, as far as the prevailing circumstances allowed, and when none of the

He had them drawn by lot, and of those who were not yet 25 years old, he always confiscated the property of one in five, and of those who were older, of one in ten who were drawn by lot. He also deprived them of their civil rights. And finally, when even then a large number did not care at all about his orders, he had some of them executed. When he had drawn as many as possible from those who had already taken part in a campaign and from those who had been released, he organized a draft and immediately sent the drafted men in rapid marches to Germania under the command of Tiberius. However, since there were many Gauls and Leites in Rome, some of whom were in the city for other reasons, and some of whom were serving in his bodyguard, he feared that they might make a mutiny. Therefore, he ordered some of them to leave certain islands and the rest to leave the city without weapons. This is how he acted at that time. None of the traditional celebrations took place; neither were the popular festivals celebrated."

In fact, the Germanic tribes overran the entire Roman chain of fortresses on the right bank of the Rhine, with the exception of the fortress of Aliso; even the campaigns undertaken by Tiberius, who was once again entrusted with the Roman leadership, in the years 10 and 11; could not change this situation. Nero Claudius Drusus Germanicus, the son of Drusus and nephew of Tiberius, tried to re-establish the situation, devastated the territory of the Marsians in the year 14, attacked the great harvest festival of the Ishwaeonian tribes, killing the population in a wide area, and was even able to repel an attack of the Germanic tribes during his advance in impassable woods - an establishment in this land, which had been taken from the Romans, was no longer possible. An advance in the year 15 led to the burning of the main place of the Lhats near Mattium and a new devastation of the country, in addition to the capture of the wife of Irmin, Thusnelda (probably Thursin-Hildija -- giant fighter), who was played into the hand of Drusus Germanicus by the pro-Roman party among the "Cherusci". But Irmin used even this heavy blow only to increase the fighting fury of the Germanic tribes (Tacitus, Annals I, 50): "In doing so, he did not spare bitter words: this was an excellent father, a great commander, an army of heroes, who with their

Thousands of hands had dragged away a single weak woman. Three legions and just as many legates had succumbed to him, because he did not wage war through treachery and against pregnant women, but openly before all eyes against men and weapons. In the groves of Germania one could still see the Roman insignia, which he had hung up there in honor of the native gods. Let Segestes live quietly on the subjugated side of the river and give back to his son the priesthood for human idolatry: the Germanic peoples would never forgive that they had to see bundles of rods and executioner's axes and Roman oppressors between the Rhine and the Elbe. Other peoples, because they did not know Roman rule, knew nothing of executions and tributes: where, on the other hand, they had thrown off this sign of servitude and that famous Augustus, who had been placed among the gods, had had to depart without having achieved anything, just as that (allegedly) "chosen" Tiberius, they should not be afraid of an inexperienced young man and an army of mutineers! If they would rather have the homeland, the ancestors, and the old customs, than to have overlords and new Roman colonies, then they should follow Arminius as the leader to glory and freedom, and not Segestes to an ignominious servitude." The next Roman advance, with three army columns, one from the Lower Rhine, the other along the North Sea coast, the third advancing by ship from the mouth of the Ems, thus also achieved only a horrible devastation of the Bruck-tererland, but almost led to a second catastrophe. Drusus Germanicus was able to bury the dead of the Varus Battle, but on the return march four legions were seized by the Lheruscans in swamp and marsh, and only the legate Laecina, who had grown gray in the fight against the Germans, was able to break through to the Rhine after a bloody battle and the loss of his entire troop. The fleet suffered heavy losses due to storms. Immediately, however, the Germanic siege troops were again in front of Aliso and the uprising flared up again all the way to the Rhine. Germanicus was now forced to seek the decision himself. At Idisiaviso, at the "Hagedisenwiesen", this battle was fought out. A premature attack by the Cherusci would have deprived them of victory, but now the real miracle took place. The defeated Germanic army not only remained together, but Irmin

could even use it again after the battle, further disturbing the Romans. How boundless the hatred of the Romans was against the free Germanic people is testified by the cry with which Germanicus cheered his legions during the battle: "Murder as much as you can. We do not want prisoners! Only when all the Germanic people have been exterminated will this war be over!" One could write this word about a considerably longer period of Rome's confrontation with our people ... The tactical victory was of no use to the Romans, because the Germanic army not only remained intact in spite of the defeat in the open field, but also pursued the retreating Romans, did not let them rest, so that Germanicus, after erecting a grandiose victory monument, quickly reembarked his troops. The North Sea, however, put a bad end to this fleet; a large part of the ships sank in the storm, others were driven to the Frisian islands, some were lost as far as Britain. The old storm god now fought well with his Germanic lions. Again, however, the Germanic tribes attacked the Roman border lines - the entire advance, including the battle on the Hagedisen meadows, had not been able to restore Roman rule in these lands, the eastern Rhineland, Westphalia, the Teutoburg region and the Germanic inland areas; it was the last attempt of the Romans to subjugate the Germanic area to its full extent. Tiberius, who had become more and more mistrustful and grouchy and who did not allow any general to succeed anyway, now dismissed Drusus Germanicus. The Romans went back to their base quarters. Those bloody years of fighting have been deeply preserved in the folk tradition. Not only did the Teutons continue to sing songs about Irmin and his deeds for a long time, as Tacitus testifies, but the unbridled pride in freedom and the hatred of the Romans have been deeply imprinted in the folk tradition of the inhabitants of these landscapes from those years of fighting. It was no coincidence that just here in the later Lower Saxony, still strengthened by the tribal structure of the later immigrated Saxon tribe, the will for freedom against the Roman violence became the heart of the historical consciousness of the old yeoman families, of which almost every one on its wide, despite all Roman murderers again and again erected farms in the shade of the sacred oaks next to the victorious weapons from the Roman battles loot.

and the tradition of their victories. Nowhere in the Germanic area did Wodan's old sacred faith sit so firmly in the hearts as up here, where the old god of war and storm had destroyed Rome's shimmering legions, shattered Rome's arrogance.

Now, in many cases, every historical account tends to treat the next periods briefly and to pass them over, so to speak; we do not want to do that here, because these three centuries up to the crushing of Rome and the overcoming of the Roman Empire are not only the great heroic time of our people, of its tribes still existing today and of those that perished at that time, but they also decisively influenced, indeed actually formed, the Germanic self-confidence, the bearer of which was still the free peasant and peasant warrior. At the same time, these centuries show with great clarity where the historical weaknesses of Germanicism lay. Irmin, who as an army king had broken the Roman attack, knew well that the Romans would come again when the power he had amassed was lost. He strove for the rule of the king. But here he encountered the insurmountable aversion of his own tribesmen, indeed of his own kinsmen, to any leadership no longer supervised by the people. He was assassinated - to the delight of the Romans, to the satisfaction of his own ambitious relatives and to the weakening of the great tribal confederation of the Cherusci, which now declined politically. A struggle for supremacy with Marbod thus remained unresolved.

Irmin's work, however, endured; indeed, from his victories on, the Germanic advance on the confining Roman borders now begins.

It was the Goths who in (Dsten grabbed and harassed the Roman Empire from the Balkan Peninsula.

Also these Gothic peasants we will not have to imagine primitive in any way. They were, however, considerably more mobile than the West Germanic peoples, had expanded from the mouth of the Vistula to the Black Sea, had become quite a master race, but possessed, in addition to their warlike and peasant prowess, a pronounced inclination for scientific things.

Only because of the incomprehensible assertion of some scholars, who do not want to believe the cultivation of astronomical knowledge among the Germanic peoples, and therefore reject for example the investigations of Wilhelm Teudt, it is given here, how much a scholar of the 18th century, Dalin, already knew these things much better in his "History of Sweden". Dalin, in his "History of the Kingdom of Sweden" already knew these things much better,

and how much this agrees with the account of Iordanis, himself a Goth, in his "History of the Goths". Dalin writes: "The astronomy was one of the most noble sciences of the ancient Scandians. If it has risen so high in Babylon because of the location, the high Thurn and the great plain Sinjar, what should it not do in the north, which from its heights under the planets armpits the course of the sky still far more comfortable, and where the sun in summer almost does not set, as in winter the people must ask for its return) A people, A people that lived mostly on the water and sailed so far around was also forced to get acquainted with the stars, but especially with the pole, which has always been a guideline for seafarers, but is just above the head of the Swedes, among whom there is hardly a Lind who does not know the North Star. The common man with us has also had from time immemorial until now his own native names for the types of the star, as Larlewagnen, Friggeräcken, Siustiernan, Lorset, Wintergatan, and many others." ... "For calendars, the old Swedes used their rune sticks, which can still be used with the same convenience as an almanac, since they show both the sun circle, the golden number and the Sunday letter. The many signs of saints, which one finds now on the same ones about the days of merit, have brought some on the thought that the age of the runsticks does not reach beyond the first times of the Christianity. But this opinion has no reason. The signs were changed by the first Christian princes, who abolished the old pagan signs; and until our times new ones have been added. We find proof in foreign scribes of the sixth century that our runes were already cut into wooden sticks and book shavings at that time, and thus in the darkest times of paganism in the north our rune sticks were known by the Goths and Longebards in Italy." ... "The art of arithmetic was so much more popular in old Sweden, as the Nordic climate seems to be favorable to mathematical minds and to bring them forth. Our Dalkerl, who may well be counted among the tribe of the Swedish people, are still so accomplished in their work in all kinds of calculations according to number, measure and weight, that one must reasonably wonder about it."

This is quite consistent with the report of Iordanis about the Goths: "Already reigned Caius Tiberius, the third Roman emperor,' but still the Gothic empire remained free. The Goths at that time sought all their happiness in following the precepts of their great teacher Dicineus, teachings which they followed voluntarily, not only because they seemed useful to them, but also because they sought to realize them in every possible way out of an inner striving for perfection. After all, they were naturally gifted beyond ordinary measure. When their teacher saw that they followed him in everything, he instructed them in all areas of the spirit, for he was also an experienced master in this. He softened their rough customs by moral laws and brought them to a natural life regulated by strict laws. These laws are still preserved among them and are called Lela[^]iries (here deovs is capital, and law). He also taught them about the nature of nature and human reason and made them before all peoples.

skillful in the use of -thought. He instructed them to realize the rules of reading in their daily life and to decorate it with good works. But besides such practical philosophy, he also taught them theoretical philosophy: he directed them to the observation of the sky and taught them to observe the orbits of the twelve celestial kingdoms and the path of the planets through them and to do astronomy. He explained to them why the moon waxes and wanes, and how the fiery sphere of the sun surpasses the globe in size. He explained to them the names of the 346 stars rising and setting on the firmament and why they take their way from east to west. There one saw these heroic men, when the weapons rested for a short time, devote themselves to the highest tasks of the spirit for their own joy. There one could notice how the one researched after the laws of the sky, the other after the nature of the plants. The waning and waxing of the moon, the eclipses of the sun were observed. One calmed down at that time with the explanation that the sun, rushing to the east, is seized by the circular movement of the sky and is brought back so to the west. Dicineus informed the Goths of these and many other things from his rich experience, and thereby gained such a marvelously high reputation among them that he dominated not only the people but also the Roentgen. He selected some of the most distinguished and clever Goths, whom he instructed in the doctrine of the gods." This means practically that the Goths still knew very well the old cosmic background of their belief in light and after leaving their homeland .in Scandinavia they divided their huge country at Vistula, Dnieper and Don again with the old holy lines. How much wiser are sometimes the old writers, than some "over-methodical" "pre-historians" of our days!

The Germanic struggle against Rome for peasant land and expansion, for freedom against tyranny, now takes on a framework that encompasses all of Europe. In the east, on the Balkan peninsula and in Pannonia, the Gotm, allied with individual Thracian and Celtic tribes, are pushing; from Moravia, the Ouades, allied with the Sarmatian or Illyrian Iazygians, are pushing; in Bohemia, the Marcomannic empire is threatening the Romans; to the west, the Swebs and peoples friendly to them are joining in; on the Middle and Upper Rhine, the Cherusci are standing with their allies. The will to fight of all these peoples has awakened, the victories of Irmi over the Romans have awakened their self-confidence, the younger sons are looking for land - huge above the Roman Empire, slowly sinking in despotic emperor idolatry, decay of the north-racial forces and revolt despite all the unrestrained crudeness of its legions, stands the blond-haired giant figure of the Germanic peasant, who is to protect the soil, the arable land, according to the eternal rights of the peoples.

challenged by the Roman degenerating into merchantism and then slave capitalism. In 43 the Frisians fall away and, despite the devastation of their central sanctuary, assert their freedom. 44 a move of the emperor Caligula against the Chatti, who already invade Gaul, remains unsuccessful. 45; Caligula is only able to subjugate the Chatti with difficulty, Domitian Lullus the Frisians. In the year 50, Pomponius Secundus once again subdues the Chatti, but already in the year 54 Rome has to defend itself on the North Sea coast first against the land-seeking Frisians, then against the Amsivarians (Emslanders), whose army king Bojokal, pointing to the uncultivated land, calls up to the sun and the stars: "Do you want to look down on empty land? Then it would be better if you let the sea come in and destroy the robbers of the land! Since the Romans stubbornly block any settlement of the wandering people, a part of them makes its way to Britain, another part is later absorbed by the Franks. Up here at the North Sea it does not become quiet; even the outwardly Latinized tribes rise again. Between 60 and 70 the Batavians, Eburones, Nervians, Treverians, in addition almost all tribes at the Rhine, for the most part already Roman armed, are in bright revolt. The seer Veleda inspires these Germanic peoples. Even the Celts in Gaul fall away, and temporarily the Batavian prince Julius Claudius Civilis, despite his Roman name a Germanic, is in possession of all of Belgium and the Lower Rhine. He is able to hold the territory on the right bank of the Rhine even in spite of Roman successes. In the year 83 the Romans already had to protect their position on the Rhine from Andernach to the Black Forest and from there to the sources of the Danube by a continuous system of earthen ramparts.

In the year 104 there is a fire at the lower Danube, where the Dacians, a Thracian tribe, invade the Roman Empire and have to be repelled with difficulty.

In the German area in the west the tribe of the Chatti has risen to the leadership; the Cherusci are almost completely absorbed by the Saxons, the Marcomanni push against the Danube border. Mainly Chatti are already troubling the coasts of northern Gaul with their warships, the Chatti are breaking through to the Alps. The Marcomanni join them and defeat the Romans in a catastrophic battle near Graz, cross the Alps, invade Italy and can only with difficulty be defeated by Emperor

Mark Aurelius to be pushed out to the country. Already the Romans have slaves, gladiators, negroes and criminals in their legions. The war of the Ouades from to -74 becomes a general struggle of the East Germanic tribes including the Iazygians and Sarmatians against the Romans, again also the Marcomanni appear in Italy. -7s the emperor Marcus Aurelius once again succeeds in defeating the Marcomanni at the Danube - but there will be no peace here. In Dacia the Vandals invade, a war of the emperor Lommodus against the Marcomanni, Lhatten and Ouaden remains unsuccessful.

Alongside these Germanic battles, Rome's heavy wars with the Parthian Empire and the Neo-Persian Empire, where a reform of the ancient Persian faith of Zarathustra leads to a great internal strengthening, continue. Raiser Laracalla has to fight against the Goths as well as against the Alemanni and Parthians; the Decumate country between the Limes, the Rhine and the Danube can be preserved to the Roman rule only after a terrible slaughter among the immigrated Alemanni. Already, however, the settled Germanic peasants must be left on the land they have taken possession of - Rome has no more peasants! The lack of people in the provinces weakens the Roman power to the utmost, while the Germanic peoples come together more and more to large peoples, among whom the Thuringians in Central Germany, the Saxons, who have absorbed Lhauks, Angrivarians, Amsivarians and other small peoples, the Franks, who have formed themselves from the Istvian tribes, the Marcomanni, the Ouades, Goths and Vandals emerge as the next opponents of the Roman Empire.

The Roman army now consists for the most part of foreign mercenaries, mainly Germanic. There is also a non-Roman on the Roman throne, Raiser Maximinius Thrax, probably really a Thracian, not a Germanic, who as the last Roman emperor once again undertakes an invasion of Germany at the head of the legions. "The Raiser devastated the land far and wide, especially the already ripening seeds, incinerated the villages and left them for the army to plunder. Since the Teutons, for lack of quarry and brick, and as a result of their wealth of arboreal forests, constructed all their buildings of timbered beams joined together, it was easy to destroy all these houses by

fire to destroy, since this spread rapidly over villages and also over whole cities." (Herodian VI, .) This emperor must have been possessed of an almost fanatical hatred of the Teutons, for the same (source reports of him, shortly before his assassination: "He took up his quarters in Sirmium (, the largest city there, and made armaments for the spring for an invasion of the enemy's country. Dmn he threatened - and he was about to carry it out - to exterminate or subdue the Teutons as far as the ocean." He did not come to the completion of his plans, because Goths, Bastards and Vandals began a war most dangerous for Rome, which could be ended only with difficulty by a peace treaty. After his death, wild unrest broke out in the Roman Empire, which had already been fought out mainly with Germanic troops. In addition, the New Persian Empire had become extraordinarily strong due to a change of dynasty, in which the Sasanids, who believed strictly in Zarathus and were grimly hostile to Rome, had come to the throne, forcing the Roman emperor Philippus Arabs, an Arab, to make a most unfavorable peace. In the meantime, the ten-year peace with the Goths had expired, and King Ostrogota broke into the Balkan region in 24z with superior masses of troops, already standing before Byzantium, and only vacated the country when the jealous dynasty of the Balthm stabbed him in the back at the moment of war against Rome, so that the Gothic empire was consumed in heavy fighting for several years. But when the Balthens themselves, under Kniva, took the helm, they continued their attacks on Rome; the entire Balkan Peninsula was swept by the Gothic army, and at Gilistria on the Danube the Roman legions were annihilated by the Goths, with Emperor Decius himself falling. The Roman Empire becomes weaker and weaker, the Alemanni invade Gaul, they have to be expelled from Pannonia with difficulty, and Kniva advances to Thessalonica, today's Salonika, Gothic fleets not only plunder the coasts of the Black Sea, but break through to the Mediterranean under the eye of the naval fortress of Byzantium, appearing on the Greek coast. The Franks overrun the Gallic and Lower Rhine position of the Romans, the Alemanni, the Marcomanni invade the Roman Empire. Already Italy itself is threatened. The period between rbo and rdr is one made of

spoken period of defeats. 27; the Alemanni, Marcomanni and Iuthungen are in Italy, the Franks push across Gaul, their raiding parties appear as far as Spain. In the hundred years until 378, the onslaughts of the Germanic peoples on the sinking Roman Empire are repeated incessantly.

Rome has become Christian in the meantime, after Constantine had entered Rome under the flag of the cross after the battle at the Milvian Bridge outside Rome against his rival Maxentius. Thus the Roman warfare against the Teutons becomes rather even more cruel and inhuman, because to the old hostility of the Romans against the feared "barbarians" is added the hatred of faith of the Christian against the "infidel". The less the Roman successes are now, the cruder and meaner become the revenges of the Romans, the more repugnant the eulogies which the Roman historians of that period of decadence give to their emperors. When Constantine was not yet Roman emperor, the man who established Christianity as the state religion in Rome, he succeeded in intercepting an invasion of the Franks in 308, capturing two Frankish princes, Askarich and Gaiso. The first Christian from Rome's throne had the captives skinned alive and threw them to the wild animals in the circus of Trier. His eulogist, an unknown poet and disgusting lickspittle, glorifies this meanness of the first Christian emperor of Rome, who is in odor to have introduced a religion of love, in the following manner: "The kings of the Frank country themselves, who had violated the peace in the absence of your father, you have punished without hesitation in the most terrible manner, without caring for the eternal hatred and the irreconcilable anger of this tribe ..." "The Franks know that they can cross the Rhine (indeed, you gladly let them cross to their doom), but they can hope neither for victory nor for mercy. What awaits them, they judge from the torturous death of their kings. Therefore they think so little of crossing the stream that they already despair at the beginning of your bridge building, where is now their wild fighting courage? where their always unreliable fickleness? (Turning in thought to the Franks thought to be present:) You do not even dare to settle from afar in the area of the Rhine: even the rivers deep in the interior of your country you hardly drink in the feeling of security. In contrast

on our side, the lashings laid out in interstices are (now) more an ornament than a protection of the border. This is, Constantine, thanks to the execution of Azkarich and Merogaisus, the daily and lasting fruit of your victory, which is worth more than all the happy battles of the past ..."

Only occasionally do the Romans have a little luck, for example under Emperor Iulianus III, to whom ecclesiastical historians have attached the epithet "Apostata", because the serious man and great general was more sympathetic to Greek philosophy than to Christian doctrine, and because he had also protected the philosophers from the vicious persecutions by the Christian mobs by an edict of tolerance of the year 361, restored the temples and renewed the old services of the gods. The latter, before he was emperor of the entire empire, was able to repulse the Swabians and to defeat and capture their king Lhnodomar near Strasbourg; by treating the Swabian king with honor, he showed the greater moral height he possessed in comparison to his Christian predecessor. All these, however, are but isolated rays of hope for the sinking Roman Empire. The right bank of the Rhine is already almost completely lost, again and again the Swabians invade Gaul, Saxon Vikings already appear on the Spanish coast. The Roman naval power has collapsed here even more rapidly than the land power; like the Gothic fleets dominate the eastern Mediterranean, so the battleships of the Saxons dominate the North Sea.

The last push comes from the east. Here the Huns have beaten the Goths at the Don about the year 375 and largely annexed to their empire. Only a part of the Goths crosses the Roman border and must here, in order to find protection behind the Danube, accept the Christian faith at the instigation of the Roman emperor Valens, who is a fanatical follower of the Arian sect of Christianity. (For this reason and not because this would have been "more in accordance with the species", the Goths adopt Arianism; the half-starved masses fleeing from the wild Huns with women and children would have accepted any demanded faith in this situation). The pious emperor Valens, however, did not keep his promises to the Goths to grant them land for settlement. In a desperate uprising, the Goths defeated him at Adrianople in 378. The dissolution of the

In the western part of the empire, the leadership has already passed from Roman hands into the hands of a half-Romanized Frank, Arbogast, who fills all higher state offices with Germanic peoples and appoints emperors as he sees fit. Arbogast, however, detached from his ethnicity as he is, definitely feels himself to be the bearer of the Roman imperial idea - we will see this image more often. In the long run it is of no use to him, the Romans prefer one of their own, the Eastern Roman Emperor Theodosius I, to him, and after losing a battle, which he loses by betrayal of the Romans, to whom he had done nothing but good, Arbogast ends by suicide. But even Emperor Theodosius, the last to unite the entire Roman Empire in his hands once again, can no longer rule without Germanic tribes. The actual command of the army is taken over by his generalissimo, the Vandal Stilicho, while the fanatical and limited Theodosius, in the hands of his clergy, carries out the complete eradication of paganism and philosophy in the Roman Empire, closes all temples, has the fire in the temple of Vesta extinguished, symbolic of the deep degeneration of Romanism and its apostasy from the former purity of Nordic ancestors. Also the Sibylline Books, this mixed work of Nordic and Etruscan spirit, are burned. The hatred of the church against free and powerful physicality - according to their doctrine the body is only the prison of the soul - 3gs brings about the termination of the Olympic Games, all temple properties are declared state property, and further victims of the Christian persecution mania fall, the beautiful philosopher Hypatia is martyred to death in a church in Alexandria by Christian clergymen.

Stilicho, meanwhile, protects the empire; with Germanic troops, he stands in the way of the East Germanic peoples who are seeking land and are being pushed by the Huns, and displaces the Visigoths, who, seeking land, first break into Greece and then into Italy in 400, there in the bloody battles of Pollentia (402) and Verona (40s), so that the Visigoths have to retreat to Illyria. In the same way he intercepts a huge army of Marcomanni, Vandals, Ostrogoths and Burgundians that breaks into Italy under Radagaisa. No one inflicts so much damage on the land-seeking Germanic peasant peoples as this tough, clever Teuton who, in Roman service, has to deal with Germanic

Troops defended the Roman Empire. Nevertheless, this push from the heartland of Italy was so heavy that Stilicho had to evacuate the Rhine border and clear the way for the Germanic pressure here. In a broad front the Germanic peoples cross the Rhine, first the neighboring Franks, who take Belgium and parts of northern Gaul, they are followed by 40 000 houses of Vandals, Suebi and Alans, 44 000 the actual East Germanic Burgundians, who settle around Worms, then 455 the Alemanni, who clear the Roman ruins in the Alpine valleys and Alsace.

Stilicho is also murdered by Roman hands - whereupon the Visigoths under Alaric immediately invade Italy again, crisscross the country, also conquer Rome and already want to cross to Africa, when a storm destroys their fleet and Alaric dies. In the diverted riverbed of the rushing Busento, the Visigoths bury their dead army king and then move under Athaulf with the consent of the Eastern Roman emperor to southern France and Spain, here founding the first Germanic empire on Roman soil (418).-Even the Saxons from the mouth of the Elbe appear and already cross over to England with their swift Viking ships.

Even further, the Vandals, originally from Silesia, according to the very first origin from Vendsyssel in Jutland, break through the dissolving Roman Empire, appear 429 in Africa and found there the second Germanic Empire.

The largest number of Germanic peoples, Ostrogoths, Rugians, Gepids, Skirs, then also Marcomanni, Thuringians and Swabians, have in the meantime partly forced, partly voluntarily joined as confederates the great Hun king Attila, whose empire extends from the border of Persia and Turkestan over all of southern Russia, the Danube lowlands and Bohemia to the Rhine. It is Germanic peasants, but also peasants who have become half rootless, such as the Ostrogoths, who carry this empire. The Roman writers have tried to give us a picture of the Huns as desolate as possible, and undoubtedly a considerable part of the Hunnic armies were wild, western Mongolian horsemen, people of the inner-Asiatic race. The names of the Hun leaders, including the name of Attila (which is not Gothic and means "little father"), are Turkish, the names of the individual tribes of the Hun people are also Turkish, the language of the Huns is not a Mongolian, but rather a Turkic one, the 126

Thus it becomes more understandable than if it had been a primitive nomad in the manner of today's Mongols that Germanic army kings were comrades-in-arms of this mighty battle lord, who in the Germanic saga as Röntg Etzel bears thoroughly sympathetic and chivalrous traits. The Gepid king Ardarich is attested to us as the leader of the Hun army, and for a moment in the history of the world there was a common front of the Germanic peasant nations and the Turks, who were gifted with power, and who were close to crushing the Roman Empire. In 437 the Burgundians on the Rhine were destroyed not by the Hun king, but by the Roman governor Aetius, who had recruited "Hun" troops, descendants of Attila, and the ruins of the people were settled in Sabaudia, today's western Swiss Rhone region - the later basis for the Nibelungenlied. Behind them, however, the Alemanni are already pushing forward. Attila, together with the Huns and the Germanic tribes, first attacked Eastern Rome, conquered almost the entire Balkan peninsula and forced the Eastern Romans to pay a high tribute, then, at the head of almost all the German tribes, the Franks, the Ostrogoths, the Gepidcn, the Thuringians, he threw himself on the Western Roman Empire (450). All Roman cities in Gaul, which the huge army reaches, are destroyed. Then the Western Roman governor Aetius, with the help of the Burgundians as well as some parts of the Franks and with the support of a large Visigothic army, succeeds in repulsing Attila in the Battle of the Mauriacensian Fields (not "Latalaunian") 452.

The usual historiography celebrates this day as a great "victory of the Occident over barbarism"; in fact, there were more Germanic people on the side of Attila than on the side of the Roman. The victory saved the Roman spirit, the ruins of the Roman administration, the Christian Church and the Roman idea of the state from extinction - with the help of Germanic tribes! It is permissible to ask how Europe would have looked like if this battle had been won for Attila and lost for Aetius: the Huns would have disappeared after the death of the great army king, their empire foundation, short-lived like all such state foundations of a warlike Khan, would have disintegrated, as it indeed disintegrated after Attila's death two years later - but Europe would have become Germanic and there, where the Germanic

Sword and the crooked Hun saber would have beaten together the remnants of Roman power and lore, the plow of the Germanic peasant would have passed over liberated and virgin earth. It is significant how much our historiography has been under the after-effects of the Roman and monkish conception of history of the Middle Ages and of humanism up to the present day, that this battle, which received Rome, the mortal enemy of the Germanic peasant, appearing anew in ever new forms, has been presented to us as a victory, instead of as one of the most momentous failures of our early history.

Attila's empire did not survive his death; his sons, divided among themselves, were not able to keep the love of the Germanic followers, on whom the empire had been based besides the primitive bravery of the Huns. The eldest son Ellak (also a Turkic, not a Mongolian name!) was defeated by the Gepid king Ardarich and the Vstgoth kings walamir, Theodemir and widemir at the river Netad in Hungary and lost the rule. The Huns retreated to Wallachia under Attila's son Dengehizich.

The Germanic advance against the Roman remnants, however, continued. Already two years before the battle on the Mauria- censian fields, Jutes, Angles of East Holstein and Saxons had crossed over to England, which they had already attacked many times, or had sent their young team over. In contrast to the other Germanic peoples, they chased the Leiten and Romans out of the territory they had taken possession of, threw their debris into the mountains of Wales and Torn- wallis, so that a part of the Leiten even crossed over from there into France and settled Brittany, which had become deserted. In seven small kingdoms (Lent, Sussex South Saxony, wessex--West Saxony, East Angles, Mercia, Bernicia and Deira) the conquerors not only established themselves, but transferred their old Germanic land law, the Odalsrecht, their customs and their ways of life into this area. They laid, not because they mixed with the Romans, but precisely because they built up pure, Germanic peasant states, the foundations for the later mighty English empire, foundations which in the Germanic area can only be peasant. Anglo-Saxon law, Anglo-Saxon poetry, to which we owe the magnificent poem of the Beowolf, flourished on this conquered 128

Island, which became truly Germanic by gaining the land and displacing the Romans and their Celtic subjects as far as possible, shines.

Also Italy would have been to have in such a way, if not again a Teuton Rikimer, a Swebe, who as (Oberfeldherr of the west Roman empire again with Germanic mercenaries - so dissolved was a large part of the Germanic peoples by the constant fights with Rome already that these were abundantly available - protected the Roman empire, the vandalic fleet 45H, hjx Alemanni 4H7 would have beaten. He is succeeded first by the Burgundian Gundo- bad, then <l)dovakar, who, again with Germanic troops, defends Rome and Italy against the pursuing Germanic peoples. So strong is still the conviction of the unshakability of the Roman idea of the state that again and again Germanic peoples can be found who cannot even imagine that the Roman Empire could once not be, and who therefore believe that they have done enough when they have seized power in Rome, who therefore, instead of dissolving it, continue to defend the poisonous radaver of the Roman Empire. Also (Odovakar, despite deposing the last Western Roman Raiser with the significant name of Romulus Augustulus, still feels himself to be the bearer of a Roman task, dominating Italy as a Roman patricius, seeing it, despite being entirely in the hands of his Germanic troops, as a component of the all-Roman Empire. His Germanic soldier troops, Rugians, Skirs and others, who have for the most part Germanic women and cattle in Rome, see further here and elevate him in 476 to the "Röntg of the Germans of Italy", if one may use the word German at that time.

In this ambivalent position, half Germanic, half Roman, the empire of (Odovakar remains, when the (Ostrogoths under Theoderich 48g move into Italy; in heavy battles, which the legend has preserved as "Raven Battle" before Ravenna, Theoderich conquers Italy, pushes down the (Odovakar, with whom he first got along, with his own hands at a banquet and now makes himself in succession to the (Odovakar the "King of the Germans of Italy". He tries to make the Gothic people in Italy really settled, has a third of all properties and the associated slaves leased out to the Goths - but the conquerors, this highly talented and beautiful Gothic people, no longer become real peasants. As a warlike master class,

Surrounded by the venomous hatred of the Roman population, helpless in the face of the southern climate and, having become Christians, namely Arians, hostile to the Athanasian Roman population and its bishops, without inner roots in a faith of their own, often defenseless against the insidious treacheries of the degenerate population in their northern honesty, they were in danger of slowly degenerating. Nevertheless, they bring about a real cultural flowering; in Rome, not only is the city cleaned up, but there is also construction, and art experiences a new upswing. The splendid tomb of Theoderic in Ravenna still bears witness to this Gothic art. Theoderic's empire temporarily represented a supremacy over all Germanic peoples, and the mighty figure of the Ostrogothic king has entered German legend as Dietrich of Bern (Verona); as far away as Scandinavia, the great Gothic king is invoked as an arbiter, and all the tribes and peoples of the vast Eastern European region, up to the Estonians on the Baltic Sea, recognize his greatness and power.

Thus we have three great Germanic empires on Roman soil: the Ostrogothic Empire in Italy, the Visigothic Empire in southern France and Spain, and the Vandalic Empire in North Africa. All three perished from the foreign land and foreign people. The Vandal Empire was crushed in S33/34 by the Eastern Roman Emperor Iustinian, himself not a Roman but a Balkan Slav. The main work is done by the Germanic army commander of the Heruls Fara and the Eastern Roman commander Belisar, like Iustinian a Slav (Ljäl

---the white prince). Thus, Nordic blood eradicates Nordic blood, indeed Germanism eradicates Germanism in the Roman service.

The Ostrogothic Empire perishes in heavy battles against the same Byzantines and, after the Ostrogoths once again put up a truly heroic resistance under their people's king Badwila (Totila), is crushed. The last king of the Goths, Teja, falls at Vesuvius at the head of the people's army - nothing remains of the Goths but debris, which can still be traced for quite a long time at Lake Lomer, in the area of Bescia and Belluno, and here later merged with the Lombards, as Gamillscheg (iroinavia Oermsriica ;g3S, vol. 2, p. S) has documented.

Only the Visigothic empire in Spain, slowly pushed out of southern France by the Franks, is able to hold on; when in it the

Bishops can assert themselves politically and put the last real people's king Wamba in a monastery (öso), as the Germanic character of their state more and more disintegrates, they succumb 7); to the storming Islam on the field ZLeres de la Frontera; Only ruins are able to hold on in the northern mountains of Spain and here, already strongly Romanized and merged with the Celtic-Iberian population, they form the foundations of today's Spanish people, in which the medieval outcrop over all the Merre, the old Spanish chivalry, even today some noble lha- rakterzüge, even very rarely in the noble families of Spain blue-eyedness and blond-hairedness remind of the heritage of the Visigoths. Their language, however, died out 7 years ago, as did their ancient law and their peasant way of life - only in one place does the Visigothic language still resound today: in the funeral mass, which is read annually in Visigothic language in the cathedral at Burgos in the lonely tribe of High Castile for the memory of the weftgoth kings, and at the end of which still in the last century the court marshal went down into the crypt and called out the names of the dead weftgoth kings, muffledly repeating after each of these sonorous Germanic names: "I^lo contsstL, esta muerto" - "he does not answer, he is dead"... Germanic king's end!

The Lombards, originally from the lower Elbe, where the remnants of their people there merged with the Saxons, came to Italy at a very late date, established themselves here and founded a powerful empire in northern Italy, Lombardy, which still bears their name, but which was consumed by internal disputes and could not quite find its roots in the soil.

This is how the Migration Period, the heroic and fighting time of the Germanic tribes, comes to an end. Of all the radiant peoples who went out, the majority perished. In the fight among themselves and in the fight of the Germanic tribes for the Roman Empire, whole peoples were destroyed. The years of wandering have made others rootless, and they have not been able to find their way back to the peasant soil, despite all their talents. The old homeland has been abandoned, and the old freedom of the people could not be maintained. army kingship with its unconditional power of command, otherwise a measure necessary only in times of war and emergency, has become a permanent institution; quickly enough the kings have then often gone the way of the Roman Caesars, 9*

have established unlimited power and, like a part of the weftgoten kings, have thrown themselves into the arms of the ecclesiastical power. From the great cosmic vision of the Nordic race, the peasant worship of God throughout the year, a gloomy rrieger piety developed early among them in the terrible battles against the Roman state monster, in the bitter years of migration, when everything, ferry and family, was at the point of the sword, when they could hardly take the plow in their hands, when the wandering peoples were weathered every night by the darkness of impending death. Wodan, the autumnal storm god and the lord of battles and the dead, the cunning god and god of strife, the god of the conspiring followers and of the death-ready, home-seeking peoples overshadowed all other gods - when they now found settlement, they no longer returned to the great, pious show of their forefathers. The mighty, gloomy, dramatic forces of the Germanic soul had become awake - rootless also in the soul, they fell into the foreign faith. With the foreign faith of the Romans - for that was for all Germanic peoples first of all Christianity - but also the consciousness of the old right decayed. The uprooted people also lost the spiritual ground under their feet.

Christianity, as encountered by the Germanic peoples, had a long history in the Roman Empire. The teachings of Jesus of Nazareth, who had taught in Palestine among the Jewish people, had first been the religion of the lowest classes of people in the Roman Empire, who had promised themselves not only the kingdom of heaven, but the exaltation above their previous masters from the "return of the Lord". A doctrine which favored the humiliated and lowly, which explicitly taught (Romans)2,)d): "Do not seek high things, but lower yourselves to the lowly," must have appealed in itself to the confused racial mishmash of slaves from all over the world, the primitive lower class of Rome, but how much racial mixture had prevailed in the Roman Empire is shown, for example, by an examination of the Roman territories on the Rhine alone; here we find the most diverse groups already within the army. Since the). Century A.D. the Italics and Romans in this army decrease almost completely, since the r. Century the non-Roman elements prevail completely. Already in the years 43 to 70 A.D. we find for instance in

Bingen on the Rhine a cohort of Phoenician archers garrisoning, 235 AD are attested to us Armenian armored riders, who lay in Lannstatt. In the fort of Heidelberg-Neuheim there was an African regiment of horsemen, Celts, Rhaetians, Illyrians, even Negroes are attested at the Germanic border. "Next to the Roman innkeeper or merchant lived in Mainz the Syrian or African veteran, in between mingled the blond-haired native Teuton, whom the pleasures of city life had attracted; on all of them looked down the Roman legionary, the victory-conscious representative of the R.01NÄ victrix." (Ernst Neeb, "Mainz und Umgegend," quoted in Or. Gustav Paul, "Rassen- und Raumgeschichte des deutschen Volkes.") And this is only a part of the complete mixture of the most different peoples and races that the Roman Empire represented. These rootless people were not only ready for a world religion, they virtually demanded it, indeed they had already created something corresponding before Christianity and partly beside it in many superstitious religions, so in the service of Mithras, in the worship of the 8ol invictus; also the emperor cult represented such a form of world religion. Paul's teaching that all men are created of one blood, the ancient mob doctrine of the inferior races, must have been spoken out of their hearts, and when it says (Revelation Iohannes s, g): "You have separated us, God, by your blood from every tribe, every language, every people and nationality", then this must have been absolutely clear to them, yes, it must have convinced them - they could not feel otherwise in terms of blood.

It is completely idle to argue about the extent to which the pure teaching of Christ is still recognizable at all today. That it is full of contradictions and on the one hand demands "Love your neighbor as yourself", but on the other hand declares: "Those my enemies who do not want me to rule over them, bring them before me and strangle them" (Luke -g, 27), or even explicitly (Matth. It cannot be denied that the words of Iesu, "I have come to set a man at variance with his father, and the daughter with her mother, and the daughter-in-law with her mother-in-law; and a man's enemies shall be his own household", are a horrible thought for the Germanic: "I have come to set a man at variance with his father, and the daughter with her mother, and the daughter-in-law with her mother-in-law; and a man's enemies shall be his own household". It is also idle to examine to which race Iesus of Nazareth belongs.

The genealogical tables, which the four gospels give of him and which would show him to be a Jew, are in many ways disputable, contradict each other and can be calmly left aside. Equally unprovable is the assertion that he was an Aryan. That he stood in many things in contrast to Judaism seems obvious and results from his life testified to us. His language was the Aramaic, a West Arabian dialect; to consider him an Arab still seems easiest, for the population of Galilee was at that time thoroughly Arabized both linguistically and racially, and in his teachings and in his appearance, also in his opposition to Judaism, there is hardly anything that could not be explained from the spirit of Arabism of later times on fine heights; Some things, such as his stay in the desert in preparation for his teaching activities, the aversion to the city of Jerusalem and the prophecy of its imminent destruction, even his teaching while wandering about, bear traits that we find later in the pious Dervishes in the Arab world. The belief in one god and the designation of God as father is found, somewhat more crudely formulated, not only in Mohammed, but also corresponds to the feeling of loneliness and the price of the desert man, who in all his deeds depends on the unforeseeable power of God, who sends the sandstorm or lets him find the source according to his inscrutable will, who is not the content of the world order, but the "totally other", who intervenes in the world from outside, who rages in the howling storm of the desert or who gives the poor shepherd the rich pasture according to his pleasure and to come to his heart, whom to have as a father has been the old religious longing of the man of the desert.

With this basis, the spread of Christianity in Asia Minor, especially through Paul, was connected with the feeling of the typical redemption man of the Near Eastern race, who feels the body as a prison, the world as a vale of tears and wants to be redeemed from it.

These are all things which were more or less completely far away from the Teutonism or in which it felt completely different according to its disposition. It did not wish to be released from the world, but to order the world, did not perceive Äott as the "complete other", but rather as the comrade-in-arms and "Fulltrui", the "complete faithful", who protects and protects at his side.

did not believe in the end of the world in a Last Judgment, but in the return of the world even after the expiration of a great world year in the Ragnarok, in the Germanic end of the world, from which the new earth and the new gods would follow. All these things could therefore hardly win or convince him at Christianity. The word "God" as designation for the highest being, originally „§6t", is by the way old-Germanic, it always designated the divine content of the cosmos.

On the other hand, Christianity, or rather the legend surrounding Jesus Christ, had in the course of time, under the influence of the Greek spirit and saturated with the ancient traditions from the first Nordic wave in the Near East, taken on the features of the ancient faith in light. The birth of Christ was not only in Bethlehem ("House of Bread") in an old sanctuary of Tammuz, as the church father Jerome testifies, but it also bore the mark of the old sun cults. Jesus was said to have been born of a virgin. The same was already told of the Syrian sun god Tammuz, of the Greek god Dionysos, of the Egyptian Horus, who was born of the virgin Isis. On the temple of Isis at Sais had been expressly written: "The fruit which I have born is the sun."

A birth of the young light in the winter solstice, the mother night, knew however also the Teutons and knew from their knowledge of the heavenly bodies that at that time the sign of the virgin rose heliac- tically. Christ had been crucified and had risen - the Teutons thought thereby, as their cult tradition and symbolism had preserved it, of the "<vdin at the wind-moved tree", which was wounded also by the spear in the side, like Christ by the spear of the war servant, they remembered probably the old embodiment of the Jahresgottes at the horizon cross; Christ had lain in the cradle we have fairy tales from the German area enough, which tell us of the cradle, the golden cradle in the mountain. Christ had risen from death, as the new sunlight had risen from the winter solstice, and at his grave the women had stood, like the Germanic hags at the stone grave of prehistoric times.... It was something that at first sight may have seized the Teutons. It seemed to them as if they had taken a piece of the great, peasant, peaceful world view from the Bronze Age, from

They did not realize at first that here the old great knowledge was stripped of its eternally valid meaning in a distinctly late form. They did not realize at first that here the old great knowledge had been stripped of its eternally valid meaning in a distinctly late form, that the birth of sunlight had become the birth of a man, yes, even worse, of a god who tolerated no other gods beside himself, that the sublime constellations had been made into stories referring to a place, Palestine, In the hands of the superstitious and miracle-believing Orientals and late Romans, the old knowledge of the victorious light had become a dogmatically narrow church, which demanded that everything it taught should be believed, which placed a heaven and a hell at the end of the world, and regarded men as sinful and damned from the beginning.

we know little about the "conversion history" of the Germanic peoples who perished. Only in the case of the Goths we know it more precisely. When the Gothic peoples clashed with Rome, when their empire extended from the Black Sea to the Baltic Sea, they also had Christian communities of Romans under their rule. It is expressly testified to us that they left these Romans completely unchallenged in their faith. This was due to the deep Germanic piety, which has always rejected any coercion in matters of faith as indecent. At the Council of the Christian Church at Nicaea, we find a bishop of Gotia mentioned.

The Roman Empire quickly realized that there was some possibility of exploding the threatening Gothic power of innm by bringing the religious conflict to the Gothic people. Ulsilas, a half-breed from the marriage of a Gothic father and a Near Eastern mother, was sent to the Goths and translated the Bible for them. It is truly not his merit, but simply a sign that the Gothic language was a highly developed cultural language at that time, if this translation of the Bible became so shapely. However, the Gothic language lacked expressions for the concept of deed of debt, priest, devil and church - indicative of the purity of the Germanic conception. Ulfilas and his descendants tried especially hard to talk the Goths out of the warlike sense; thus they should read the stories of the kings from the Old Testament as little as possible, because in it too much of war and

The people of the country are not only talking about war cries, they are also being made peaceful in every other way.

Much worse was the destruction of the Germanic clan unity. This clan unity had to break if individual members of the clan accepted the Christian faith. Dr. R. Luft, "Die Goten unter dem Kreuz" (Adolf Klein Verlag, Leipzig) writes completely correctly: "The core cell of the Germanic people was the clan. The army went to battle ordered by clans, the tribes, when they took new land under the plow and distributed the lots, settled according to clans. The blood bond of the clan was the inner home of the individual and offered him peace; this happened to an increased degree when the tribes broke away from the soil which they had cultivated for centuries and went on the migration. It was, at the deepest level, religious unity. One can speak of a clan soul which, resting in the blood, unconsciously guides the individual, and at times can even take shape and appear to warn a clan member, as Bernhard Kummer ("Midgards Untergang") describes it among the Nordic Icelanders.

"whoever broke the peace of mind had violated divine, was a traitor, was 'wolst in consecration.

At that time, when Ulfilas was active, the most profound question, which still shook pious Germanic people centuries later, came to Gothic fathers for the first time: how do we preserve the holy unity of our clan, when some of the blood brothers became unfaithful to the holiest? With the acceptance of the foreign Roman-Jewish faith, the bond was broken. The apostates no longer took part in the sacred blood sacrifice in the hall under the high seat, they were absent from the happy, common Minnetrank of the gods.

They had to be absent, because according to their foreign faith eating sacrificial meat and drinking Thor's minne had become an abomination to them. The clansmen were "Gentiles," and the religion of the Nazarene was full of contempt and hatred for the Gentiles. The new doctrine demanded that they should trample down the blood ties with full consciousness. This was a great work, pleasing to the new God Yahweh, and it was rewarded in heaven.

The terrible word of the new teaching: If anyone comes to me and does not hate his father, mother, wife, children and brothers,

Sisters and in addition his own life, he cannot be my disciple/ did then as a thousand years later its people-destroying effect. In place of the 'only earthly, therefore transient' blood connection came the bond to 'the holy community of believers', in which 'everyone was in Christ', whether Greek or Jew, Roman or Teuton. In this HM, however, the Germanic state had to intervene, for not only did the proselytizing zeal of the new converts carry unrest into the land - on the clan and its connection was built state order, military constitution and self-government; moreover, the connections of the new converts to the Roman Empire, the old adversary, had to appear highly suspicious from the outset. Indeed, when, among the Visigoths, King Athanaric wanted to enforce the old clan order against the followers of Ulfila, the latter called the Romans into the country and, under their protection, finally went to the Roman Empire, where they were settled as so-called "Rleingots". Nevertheless, the internal dissolution was no longer enduring; there were still enough followers of the new doctrine left in the country, who now openly collaborated with the Romans. This resulted in new lon conflicts - until the storm of the Huns in 370 forced the Visigothic people to flee across the Danube and seek shelter on Roman soil. The bishop Ludoxius persuaded the Raiser Valens to demand the acceptance of Christianity in the Arian form known by the Raiser, as a condition for the defection to the Roman Empire. The desperate Visigoths, harassed by the Huns, had to accept it. At that moment (there were also considerable swarms of Ostrogoths with them) the Christian Church in the Arian form found ground with them. It was therefore in no way due to the fact that Arianism was closer to them than the Catholic (Athanasian) form, which was victorious only later in the Roman Empire. With this conversion, however, the old bond of the clan, religiously conceived as it was, was gradually dissolved. In later times, this accidental adoption of the Arian confession acted as an unintentional racial barrier against the Roman population, as it did with the Ostrogoths, but the moment they converted to the same religion as the Roman provincial population in Spain, the door was opened to the all-mixing desired by the Church, and the Visigothic people disintegrated.

The Ostrogoths were similar; they were already Arians when they entered Italy. Their noble and generous treatment of the defeated Romans, which stood out from the rest of the time, was wrongly attributed to their Arian confession. This had little to do with it, because the Romans, even when they were Arians, were in no way morally better than later, when they accepted the Catholic faith. Rather, it was the chivalry of the noble Gothic people, an ancient heritage of the Nordic race, that set them apart from the degenerate late Romans. In the case of the Ostrogoths, the fact that they were numerically very weak in Italy was added to the spiritual alienation that drew them into the struggle of the religious parties and in which, with their innate Germanic forbearance, they faced the religious fanaticism of their Roman subjects without mental defenses, that King Theoderic had deliberately reserved war service for them and that they had turned from a land-seeking peasantry, which they originally were, into a ruling warrior class, which suffered alone in all hulls and wars, finally bled to death from the heavy losses and at the same time succumbed to the good life in Italy.

The Vandals were also not Christianized voluntarily, but had to accept Christianity when they had already left the Roman Empire in 337 and were under Roman sovereignty for about sixty years.

With all these peoples the development was in dm basic features the same. As little as one can otherwise agree with his description, Schnürer ("Anfänge abendländischer Völkergemeinschaft", Freiburg ;g3r) is right in this respect when he writes: "The Germanic tribes, which founded states on Roman soil, thought of nothing else than national states. The first condition for this would have been the maintenance of their national clan associations. The clan associations were the framework in which their political life took place, like their economic life, which was the basis for their economic community and their army. Their natural morality, whose superiority over the degenerate Romans was clearly recognized by Salvian of Marseilles, was also rooted in the esteem of the family groups. This was the basis for the respectful recognition of the natural authority, the subordination and subordinating, the teamwork.

If, however, the old tradition of the family, the appreciation of morality and respectability, which had always been cultivated in the family, the elevation of women as the guardians of morality, were loosened, not only the natural morality but also the whole cohesion of the tribe was called into question". Schnürer conceals the fact that it was precisely the acceptance of the foreign faith that triggered the old clans, founded in the Germanic view of God, their knowledge of the sacredness of blood. In addition, there was the morally devastating influence of Romanism in general. The mendacity, the deceit, the cold cruelty, the treachery, the ambiguity and inner untruthfulness of the evil mixture of races over which these Germanic peoples wanted to rule, poisoned them - no wonder that they went wild and degenerated in the defense against these permanent insidious attacks. Without ground under their feet, already alienated from peasant labor, homeless in soul, under foreign skies and foreign, spiteful people, who ridiculed their honesty as stupidity, their bravery as imprudence, who disliked fighting from the front, preferably with the means of inferiority, betrayal, they could not hold on. Their army kingship degenerated into despotism, their gentlemanly peasantry into an upper class slowly succumbing to effeminacy, even their strict morality became damaged and decayed. Sick in soul, before the body succumbed to the sword of the Roman soldiers, they lost themselves. Von Loh in his many times interesting book "Ursprung und Wandlung Deutschlands" tries to explain these things also from the landscape: "It is as if the glaring sun of the south had called to light all the worst qualities of the Teutons - or more correctly: that it had transformed all the strengths of the Nordic spirit into almost devilish contrasts. And if we think more deeply, we understand this also. For the nature of the South is so very different from that of the Nordic world. The light is more glaring, the contrasts sharper, the sky is far too dark blue, the sea likewise, the beach too white, the shadows sharply outlined against blinding brightness, the people sluggish, full of easily ignited passion that leaves their souls cold; it is a whitewashed facade behind which there is only emptiness. There are no transitions between light and dark, between day and night, between good and evil. The nature of the north, on the other hand, is rich in transitions, a thousand delicate shades slowly glide

and hesitantly into each other, it is never completely dark, never glaringly bright like in the south. The softest tones change, always flowing, never the same. Never does a merciless sun stare day after day from a dark blue sky. Gray clouds, on the other hand, sometimes lie threateningly over the forests, rose-pale little clouds move serenely across light blue skies; the sea is never the same color, changing from gray to green and bright blue. And the lust has innumerable shades, flowing silver or softest gold. It is clear that in this world - where the seasons play such a great role, from the graceful and tender spring through the strong green summer and the brown-red flaming autumn to the white, holy winter - much finer human souls had to arise. Their passion became deeper than that of the southerners, because it does not immediately fizzle out in words, gestures and trivial actions; it is dominated by the will and therefore turns into an ember glowing within. The sensibility of the Germanic soul became much richer and more delicate than that of the southern, because the richly nuanced nature of the Nordic world tuned it according to its fine transitions. Then, when the Teutons came to the lands with the glaring light, the glaring life, and the glaring people whose character knew no transitions, they had to become confused and often corrupted. It was a kind of tropical fever that seized them. Also the nature of the Asiatic-influenced mode of government of the Byzantine Empire of that time, the brutal and yet cowardly, deceitful despotism had to lead these simple and straight army kings and especially their wives (think of Amalasantha!) to a baleful overstressing of forces^ which brought their wonderful people to ruin. The world of the south had to bewitch them, to seize them like a fever and to lead them from the fever to the delusion of grandeur. And this delusion destroyed the people faster and more thoroughly than the marrowless and powerless opponents would have been able to do. The Germanm were always their own and their worst enemies."

All the lofty plans, such as those once expressed by the Visigoth king Athaulf, who declared that he had come "to destroy the Roman name, to turn all Roman land into a Gothic empire, and to make of the Gothic king a Roman raiser," could not overcome these inner fractures and weaknesses; indeed, the encroachment over lands and seas, the heroic urge of these peoples to rule, accelerated even more under these circumstances.

their downfall. They have disappeared, without more than the glory of their deeds and the poignant legend of German heroes remaining of them.

As bitter as their downfall is, as painful for every Germanic heart is the sinking of these great, glorious and gifted peoples - had they, more and more addicted to the Roman spirit, remained preserved, as indeed they were, they would probably have passed on even more rapidly the poison of this spirit.

For by their struggle they had in any case broken away from the other German tribes, what sat behind them in Germania was not only freed from the centuries-long burden of the struggle against the Romans - it was also very healthy and promising. As a seafaring and farming people, the Frisians had expanded along the North Sea coast beyond the sheath after the Romans had ceased to rule. The short dependence on the Romans had passed them by without any traces, they had fully preserved their proud peasantry. The same is true of the Saxons, who had extended their power westward from Schleswig-Holstein, and the ancient fighters against Roman rule, the noble Cherusci, the Lhauks, the people of the great Oldenburg stone tombs, whose sanctuary Hermann Wille probably discovered in the area of the Ahlhorn Heath, the Angrivarians, the later Engers, had incorporated, conquered Britain with their Iungmannschaft, and made the North Sea culture Saxon. The Lhats, today's Hessians, ancient victors over the Romans, had again become completely independent; in Thuringia a powerful Thuringian empire had formed and (not the ruins of the Marcomanni) the Lugier, as wilser ("Germanic") very correctly states, had formed with Marcomannic and other remnants the linguistic bridge between the West Germanic and the Gothic dialect, under complete destruction of the Roman Danubian line, the powerful tribe of the Bavarians. West of them sat the Swabians, the descendants of the Swebs, in their present tribal territory; on the Upper Rhine, in Alsace and in the Alps, driving the Roman remnants before them, the Alemanni advanced. All these tribes were thoroughly peasant; the land they acquired they also cultivated; they had remained faithful to the old gods, they had preserved their old folk customs, and in them lay the future of the German people.

In the southeast, the Bavarians, in the Alpine valleys of Tyrol still in contact with the Germanic Lombards of Upper Italy, clashed in the Danube lowlands with the dangerous stragglers of the Hun Empire, the Avars - the only place where there could be a threat to the German area.

Therefore, while the army kingship disappeared or at least receded everywhere else after the migration of peoples, a strong ducal power had developed among the Bavarians, which was soon enough courted by the missionaries of the Christian Church, who were almost always interested in ensnaring the rulers, because they could hardly win over the old yeomen.

On the other hand, on the other side of the Elbe, the East Germanic area was extraordinarily depopulated by the migration of peoples. Here now, after first the Reiten, then the Germanic tribes had had their migration period, probably disturbed by the battles of the Goths and Huns, the migration of the last large Indo-Germanic group, the Slavs, had begun. This migration of the Slavic tribe was the farthest in time and space, it led it from its probable starting places in and at the Rarpathian Mountains to the Pripet Marshes, as we may assume, mainly to the East, thus bringing all of North Asia finally into the hands of the Slavic Russians until modern times. Also at that time the strongest push of the Slavic migration went to the southeast into the fertile steppe area of the Dnjcpr and Don, to the east into the Finnish populated huge forest area of Central Russia. A part of the Slavic tribes, as the completely northern skull finds of the excavation of the pomoran castle near Zantoch between Netze and warthe show us, probably even the most north-racial, turned to the west. The East Germanic remains still existing here were either wiped out in the Rampf - as the legend of the Sem- nonen battle in Brandenburg, where thus remains of the Nordswedm must have fallen, could testify -, the larger part of this Germanic settlement was absorbed linguistically. The tradition of Germanic remainders within these advancing Slavs has appeared many times; several Polish noble families boast the descent from the Burgundians (so the Radojewski, the Radzie- jowski and others), from the Liutizes a subgroup is mentioned to us as "Saxon Liutizes". The Slavs had neither the gray

The Goths, who had fought through the full struggle of the Teutons with the Roman Empire, except for individual tribes, which had appeared as allies of the Teutons, still preserved the Nordic race as pure as this, were rather strongly mixed with East Baltic race components. Prokop (Gothic War III, 4) describes them "tall and strong, of skin and hair not entirely white and blond, but not black either, but reddish throughout". Their way of life corresponded in many cases to the Germanic, were only more backward, the blacksmith's craft less developed, the agriculture still working with quite primitive wooden plows. They also possessed a runic script, the Bukwitzsa, which has been preserved for us. Schaffarik writes ("Slawische Runen", - 837), "that the old, still pagan Slavs, like Leiten and Teutons, of a special writing, namely the runes, if not generally and in daily life, but at solemn occasions, The fact that the Slavs, like the Leiten and the Teutons, used a special script, namely the runes, if not generally and in daily life, then at least on ceremonial occasions, in worship and for legislation, since time immemorial, must be proven according to the certain statements of credible, native and foreign witnesses, the OtororvLon pLsckrsle, the Merseburg Bishop Thietmar, the Bulgarian monk Thrabr, the Arabs Jbn-Foslan, Nedim and others. a.o. can be regarded as proven, even certain". Religiously, they lacked the experience of the Roman struggle, which had developed among the Germanic peoples the dramatic shaping of the wodansglaubms from the old Jahreslaufreligion; they had essentially stopped at the worship of the ancient sky god, whom they named as Swarosh (cf. Gvarga --Glanz, sanskr.) or as Swantewit ("Holy Light"). Similar to the Nordic Iranians and in contrast to the Germanic peoples, they had, on the other hand, divided the gods into good and evil according to moral aspects and opposed the white god (Bialibog) to the black, evil god (Lzarnibog). A contrast to the Germanic peoples did not exist here in itself; the Slavs had been under Gothic sovereignty for quite a long time, had partly fought against the Romans, but had excluded the East Germanic remnants essentially without Lampf in them - and were numerically very weak. They could not hope at all to hold in the long run the area up to the Elbe, which they had taken with their advanced tribes in thin settlements of fishermen and sand farmers, if the land became too narrow for the German tribes; we experience then also in the later centuries that, where the religious antagonism does not break out, the

The reclamation of this land by the medieval peasant colonization proceeded rapidly. Quite different was their influence on the law of this land. As conquerors, they had won the semi-abandoned land. Especially among the Slavic peoples who had penetrated into the area between the Oder and the Elbe, the army kingship had fully developed, there was - in contrast to the large Slavic peoples further east - no peasantry, the legal principle applied that all land belonged to the prince, and where the East Germanic peasantry who had remained seated had opened their land to this Slavic immigration, the same principle naturally applied to them. This has not remained without significance for the later legal development.

In the north, after the loss of all the quarrelsome peoples and internal troubles in the Danish Empire, a period of calm and the first beginning of the great Nordic cultural flowering of the Viking Age had occurred in Scandinavia.

The Roman Empire, this horror of nations, was crushed in Central and Western Europe, its remnants confined to the Mediterranean circle. Rural was the culture of these first decades after the migration, and of the Roman cities was indeed true what Jerome, the church father, had already written 40g: "All land between the Alps and the Pyrenees, between the ocean and the Rhine have Ouades, Vandals, Sarmatians, Halans, Gepides, Heruls, Saxons, Burgundians, Alemanni and - o you poor state! - the Pannonian enemies (i.e. the Huns). Mainz, the once famous city, is conquered and destroyed, and in the church many thousands of people are massacred! Vangiones (worms) is destroyed by long siege. The mighty city of the Remer (Reims), Amiani (Amiens), Atrebatae (Arras) and the outermost among the people, the Morinians, Tornacus (Tournai), Nemetae (Speyer), Argentoratus (Strasbourg) have become parts of Germania. In Aquitaine everything is devastated." Iene period brings almost as the only one of the history a strong move from the city to the countryside, the cities recede, the farms dominate the image of the culture. The German tribes expand broadly and powerfully, still quite unseparated from their Scandinavian brothers - the way would have been free to create a Germanic culture in Europe resting entirely on its own basis. A few decades of peace, a great per-

personality who could have led the Germanic tribes, as Theoderic the Ostrogoth had already done, a little luck - and world history would have belonged to the German peasant.

Then it had to be the misfortune that with one of the most talented of the German tribes, the Franks, the ruling dynasty wanted to increase its power over the old people's freedom by reviving - with Germanic power - the unfortunate Roman Empire! What had finally been happily shattered with infinite sacrifices, with the downfall of whole peoples, thus reappeared in a strengthened, more uniform and, through the Germanic outward appearance, much more dangerous form - the royal house of the Franks, better the Salian Franks, took the path of the Roman Caesars and combined it with the claim to power of the Roman Church! The mortal enemy of the Germanic yeoman, hardly beaten to the ground, arose anew, revived by Germanic blood and Germanic willpower.

The Frankish Empire - the second Rome

n the northwest of the all-Germanic settlement area H, the Franks had moved in a broad front to northeastern Gaul. They were essentially composed of tribes that had long been in contact with the Romans, besides the Sugamans on the right bank of the Rhine and part of the Lhatten, of those hardy tribes on the left bank of the Rhine, of which the Batavians, Lanninefates, and the debris of the Nervians and their kinsmen formed the Lern. A considerable part of them had thus been seized by the Roman influence more than any other Germanic tribes. Nevertheless, in the last decades before the migration of the peoples and during it, they certainly participated in the great struggle of the Germanic peoples against Rome. The orator Libanius describes the Franks (speech 6 g, -27) with an admiration coupled with fear: "These surpass any number in human wealth, but in strength they surpass even the excess of their crowd. For them, the storm from the sea is no more terrible than that from the land, the cold of the north is more pleasant than a mild climate, the greatest misfortune is a peaceful life, the summit of happiness is the dangers of war, and if one should mutilate their limbs, they still fight with the stump, and if they are victorious, their pursuit (of the enemy) knows no limit: but should they be defeated, their flight ends in a new attack. For mad daring and foolhardiness they have ordained rewards and honors by law. They consider a quiet life to be a lewdness. In all the time up to now, the lions in their neighborhood could not find reasons to persuade them, nor could a force compel them to keep quiet: rather, they had to stand constantly on guard day and night to meet the raids of the Franks; they were not allowed to harvest grain outside their range of arms, nor could they rest carelessly when they had taken off their helmets: they had to walk in iron almost fused to their armor, like the ancient acar-nans. And quite the same process took place as at the breakwaters, when the sea, agitated by conflicting winds, ceaselessly rises to billows. For just like there, before the first wave has completely smashed against the bulwarks,

The same way the tribes of the Franks, excited to the point of madness by their passionate desire for Lampf, made their assaults close together, and before their first phalanx was completely beaten off, a second host was already rushing in.

The way of life of the Franks was peasant, hardly different from that of the other Germanic peoples; the folk laws have preserved for us a rich enumeration of everything that belonged to the inventory of a farm in those times; the various kinds of pigs, farming implements of all kinds, a large quantity of fishing tools and hunting implements - everything shows that peasant activity was highly developed. Spatially, about the middle of the 5th cent. Century the Franks sat in three groups at the Rhine: in the north, the Salians or Sea Franks, who occupied beyond today's Flanders also today's picardie and Artois; the Ripuarians or Shore Franks (who probably included parts of the Bruk- terians, Amsivarians and Lhamavians, and who also included the Ubians) on both sides of the Rhine around Löln and from there to the Eifel and the Meuse; finally, to the east of them in the Ruhr valley and from there from Loblentz to Metz and Trier, the Frankish Lhatten, i.e., that part of the Lhatten which was the most important part of the Lhats. i.e. that part of the Lhats which had joined the Frankish Confederation. The ruling house of the Merovingians among the Salian Franks was considered to be descended from the gods and had distinguished itself for many centuries in the struggle against the Romans; indeed, the two Frankish kings cruelly slaughtered by Lonstantin at Trier in the circus probably belonged to this house. The Frankish tribe had nowhere abandoned its territory, but rather had expanded it in a tenacious conquest only at the cost of the Roman ruins and by absorbing the Germanic parts on the left bank of the Rhine, which it thus freed from Roman rule. Even in his vicinity there had not been a complete annihilation of Romanism; not only did Romans sit among the Franks as dependent people of the Frankish conquerors, but also the Roman lirche had preserved itself in the sphere of power of the Franks for their Roman subjects, indeed the relations of the Frankish princes to it were at the known

Germanic forbearance not even bad. In the west, the last remnant of Roman power that still existed in the provinces, the Roman territory once held by Aetius and administered by Syagrius in the second half of the 5th century, lay before the Frankish Empire as a barrier.

Whether it was merely personal ambition that drove him, or whether he was blinded by the glory of the Roman Caesars, which had not yet been extinguished - Clovis, the 4s; Clovis, the popular king of the Frankish Kingdom of Doornik, who came to the throne, throws himself on Syagrius, with the friendly approval of the Roman bishop Remigius of Rheims, who, after the defeat of Syagrius, immediately finds a practical settlement with the Roentgen for the Roman population and his church. Clovis then also incorporates the other Frankish sub-kingdoms into his dominion. Thus the last vestige of intact Roman administration had fallen into the hands of the hitherto popular king of a part of the Franks; Clovis took the enormous imperial domains for himself. He did not, as was usually the case, release the domains for peasant settlement, but, despite the sacrifices of the people that had made possible the conquest of this last Roman state, he declared it to be king's land, and gifted this land to his personal followers. Supported by this conquest, he threw down parts of the Ripuarian Franks, so that the Ripuarians had to elect him king. However, he always tried to abolish the free election of the people and to secure unlimited power for himself and his family. This was not possible under Germanic law. Clovis, however, knew the Roman forms of government far too well not to know that the unrestricted rule he was striving for was only possible in complete imitation of the Roman forms of constitution. For this he needed the support not only of the numerous Roman-Celtic population, but also of their organization, the Roman Church, which, after the destruction of the Roman administration, led by highly educated Romans as bishops, was the actual organization of the Roman-Celtic urban population and rapidly won over the Roman-Celtic rural population. Clovis completely joined the Roman Church in the fateful year 496 - but already before that he had a Christian wife, not an Arian, but a Ratholian, and had tolerated that his sons were baptized Christian. The legend wants to know that after a victory over the Alemanni he had

In the end, he was able to subjugate the Alemanni up to the Neckar River and even force the northern districts of the Swabians under his rule. Not only did he succeed in subjugating the Alemanni as far as the Neckar and even in forcing the northern districts of the Swabians under his rule, but he also made the Thuringians pay tribute to him - all this was achieved through the warlike prowess of his Germanic Franks - and by converting to the Roman Church he won the passionate adherence of the Roman subjects of the Catholic Roman population to the Arian Burgundians and Visigoths, who now saw in him a kindred spirit. This enabled him, 475 to seize Gaul from the Visigoths as far as the Loire, to interfere in the Burgundian throne disputes, finally in 507 to thoroughly defeat the Visigoths once again, to seize from them all of Aquitaine, 508 also Toulouse, and to drive them far back, albeit with setbacks. His successors were to complete the work of conquering Gaul for the Franks.

Decisive for the history of the German peasant, however, is the complete transformation of the situation of the peasant in the Frankish Empire. Under Clovis and his successors, the popular assembly of the free Germanic peoples disappears to the point of insignificance - the king is no longer the king of the people, but the Christian king of the Christian subjects, regardless of origin and language. The people's assemblies are replaced by the council of the great ones, the counts appointed by the king and, above all, his high court officials, the majordomo, the seneschal, the marshal, but above all the bishops. Peacefully, the Roman bishops conquered the Frankish Empire from within. Under Clovis' successors a division of the empire occurs, in which the emphasis lies in the eastern, predominantly Germanic part of the Frankish empire (Austria), but the expansion of power to the east through the conquest of Thuringia (530), whereby a narrow strip of Thuringia is ceded to the allied Saxons in return for weapons, through the subjugation of Bavaria, which becomes dependent on tribute, Wherever the Franks appear, they carry off the Catholic Church at the same time, smash the Burgundian Empire in 532 with the help of the Catholic Roman subjects, throw the Visigoths over the Pyrenees in the same year, where they are left with only a narrow border strip on the Gallic side of the mountains, indeed in 560 King Lothar I attacks the Roman Empire.

already the Saxons, which ends with a shameful defeat of the Frankish arms. Wherever the Franks were victorious against Arian Germanic tribes, their Roman subjects came up again; wherever the Franks were victorious against Germanic tribes that stood by the old peasant faith, the ecclesiastical mission penetrated by force and tough persuasion, supported by the power of the Frankish counts, so with the Alemanni, Swabians, Thuringians and finally also with the Bavarians. In the Roman church the Frankish kings had to see their best ally. Therefore, the rule of the church was extended with state power, the tribal princes of the small Frankish sub-kingdoms of the Sal Franks, Ripuarians and Frankish Thalia were eliminated and, above all, the participation of the peasantry was made impossible by eliminating the popular assemblies.

With the acceptance of Christianity in the Roman form, any racial barrier between the Franks and the Roman population broke down from the outset. The derivation of the Frankish peasant families from "pagan" ancestors was frowned upon, as was even the assumed descent of the Ldliŋ families from the gods. The cut of the conversion went right through the Frankish people, destroyed the connection of the clans, because the ancestors, to whom one had once wanted to gather in "Helgafell", were considered as "desolate heathens", who atoned in hell for their sin of not having heard of Christ. With the breakup of the clan, the inner cohesion of the large clans and villages also dissolved; in addition, as the sources abundantly show, the royal power ordered foreign-born people into the village for their protection, who thus broke up the old village and marrow community based on the blood community.

Over the subjugated Romans, the king had gained the same unrestricted right that the Roman emperor had possessed by taking over the state property of the Roman emperors and the administration of Syagrius. To extend this unrestricted right to the Germanic Franks was his successfully enforced endeavor. After eliminating the old popular assemblies as the source of law, the king took their place. From the time of his baptism, he no longer regarded himself as an agent of the people, of the free, but as a "king by the grace of God", deriving his power not from the Frankish people but from the Christian God. In place of the

The king punished violations of the peace, which affected the entirety, as a violation of the royal peace command; soon the principle developed that the king cannot be sued. The king becomes the supreme source of law. He has the existing laws of the people recorded, partly still with a certain participation of the people, partly on his own authority. He reserves the right, and also exercises it, to "supplement" the people's rights in his own sense. Thus the old Germanic "finding of the law" from the legal consciousness of the people's community ceases, and the law decreed by the king takes its place. Thus the *lex Salarum* for the Salian Franks, the *lex Ripuaria* for the User Franks, the *lex Alamannorum* for the Alemanni and in the last time of the Merovingians the *lex Bajuvariorum* for the Bavarians arise already in the Merovingian time - all these laws enacted by the king under determination, but also adaptation of the old "folk law" are common, that in them the Church and its claims are extraordinarily favored, that contrary to the previous legal practice the personal retainers of the king, the antrustions, are given a better military allowance than the yeomen, and finally that the royal legislative power endeavors to eliminate step by step the legal differences between the Franks and the Romans.

However, since the court as a people's court was still able to enforce native law against this new king law insofar as even the recording and transcription of the people's laws in their Latin record ordered by the king contradicted the legal consciousness, the court itself was reorganized. The old judges of the people were replaced by lay judges (*Scabini*), who judged according to the king's wishes. Already Clothar (*Constitutiones Clotarii*, 823) determined: "Our counts shall everywhere track down bad *Schöffen*, remove them and elect good ones with the consent of the whole people." This could still well be a concession to the old popular law, but in the Carolingian period the intention becomes much clearer when it says: "The Lord Raiser wants that at such a court, as he now orders, every single count shall come and bring with him jurors, if there are so many. If not, he shall fill up the number of twelve from the better people of his territory, and the legal advisers of the bishops, abbots and abbesses shall come with him." In the Carolingian

At the end of the Merovingian period, however, the general duty of the people to exercise jurisdiction was abolished, and the judicial system was gradually taken out of the hands of the peasants. Already at the end of the Merovingian period, however, the ordinary jurisdiction over all free peasants is exercised in the name of the king, in the Hundertschaft by the Lentenar, in the Grafschaft by the Graf, then by the Pfalzgrafen, finally by the Rönig. It is expressly emphasized again and again that a royal official must hold court, so in the Carolingian period (Lap. Aquisgr. S)oc, r): "Before the Grtsvorsteher and Lentenar a judgment on property or liberty cannot be passed unless in the presence of imperial Sendgrasen or in the presence of the counts."

In this way, the Frankish peasantry was deprived of state co-determination, legislation and jurisdiction, and was reduced to the status of subjects. To mark the Roman character of his power, Clovis had the dignity of honorary consul conferred on him by the Eastern Roman Emperor Anastasius, who was still considered the bearer of the Roman Empire, and also entered Tours in the garb of a Roman consul.

He was able to assert his power mainly through his numerous armed followers, the antrustions. Unlike other Germanic leaders and rulers, he broke with the principle of accepting only men of pure blood into the princely retinue; freedmen, unfree men and Romans filled up the ranks of this warlike armed band. Roman is also definitely the provision that the king grants to his faithful. While the actual antrustions are fed and clothed at the court, thus representing a war force always ready for battle, land is probably still given to individual Franks to a considerable extent from Roman domain property and old royal land for free ownership and inheritance, in order to bind them to the king. Much more significant, however, is the adoption of a Roman legal form, the "precarium", as a means of state building for the Frankish monarchy.

Roman law distinguishes very sharply between ownership and possession (k[^]ossessio) of land. The two need not coincide; for example, in the case of lease, the lessor has ownership, the lessee possession, and both are coextensive with each other.

delimited rights. Now a third form had developed in Roman law, in which the person admitted from the land of an owner had no real right of possession. At his request, the land was given to him, and at the discretion of the landowner, he could be expelled from it. This so-called "petitionary ownership" (k-recarium) had, especially in the last centuries of the Roman Empire, a very wide spread, indeed had become the usual form in which the dependent rural population sat on the estates of the great Roman landowners. The old form was strictly maintained, that the precarist had to express an explicit request, the landowner explicitly, as the formularies testify, declared that he gave the land out of pure benevolence. In many cases, of course, a certain rent had developed as a side agreement, but much more often the precarist gave himself into the will of the landlord and agreed from the beginning to fulfill all the demands that the landlord would make on him. The Merovingian kings, following the example of the Church, made abundant use of this institute of petitionary ownership. From the vast state domains, but especially in the ban forest and people's land, which they took, they appointed people loyal to them as precarists, who could be removed at any time if it pleased the king. Their counts and officials endowed them with such possessions, often with very large landholdings, but always in this legally uncertain form of precarium. This enabled them to remove these families at will if they became unruly. For the word precarium, especially in the Merovingian period, as Fustel de Coulange has proved, the expression "benekicirv" (benefit, fief) appeared. The feudal lord owed loyalty and devotion to the feudal lord and in return enjoyed the property that the latter granted him.

Another thing was added: the Roman laiser's goods and soon also the church property were completely tax-free. This tax exemption was maintained even when the land, which remained legally the property of the king or the church, was given to precarists. In this way, these very families, directly dependent on the king, gained a tremendous economic advantage over the free peasants. In many areas, this resulted in a vividly promoted economic compulsion for the peasants to keep their

free court and to take it back as a fief from the king or the church or as a feud from one of the so powerfully grown royal greats. The beginnings of the feudal system lie here, they go back neither to earlier Roman soldier settlements, with which the duty of the border defense was connected, nor to the Germanic Gefolgschaftswesen, because the Gefolgschaften were not equipped with country, but exactly to this Roman precarium. At the same time, in the connection of the large loan estates with an office, there was the danger of the connection of the preponderance of state office and large landed property with the large precarists of the king. The more peasants gave up their free farms under the economic pressure, the more a large landed property developed in the Franconian Empire in the form of the Fronhof system, i.e. the large owner, often a feudal lord of the king, owned a farm with associated self-cultivated land, while the farms that came into his dependence, which were given out to hindsons, free or unfree, often the former free owners, were obliged to perform services. Already from this side a strong reduction of the existence of the free peasants took place. The old nobility of the people disappeared in the face of this newly created layer of great feudatories, which originally did not always consist of freemen, not even of Franconians. Very correctly Claudius Freiherr von Schwerin ("Grundzüge der deutschen Rechtsgeschichte" p. 42) writes: "The status of the common freemen (liger, ivAsvuus, frilivx) is diminished not only by levy to this new upper class, but also by the sinking of numerous freemen into a lower class. This has its reason in the fact that free people put themselves into the protective rule of a great or a church and became personally dependent with it. In this way, they not only secured protection from violence and representation in court, but also created a substitute for the support they lost when the clan was loosened. Entry into a protective relationship was often combined with economic incorporation into a large landholding. As a result, the acceptance of such tenure by a freeman, which at first remained without influence on his status, also gradually entailed a reduction in status."

Wherever the great feudatories became powerful, they obtained from the king the right of "immunity", i.e. they could

The new class and the royal officials did not perform any official acts on their estates, nor could their tenants appeal to the king in a legal dispute, - thus the peasant on these large estates, first on the estates of the church, fell completely under the jurisdiction of these landlords newly created by the king. The predominance of this new class and of the rulers as well as of the royal followers (antrustions) is also legally expressed in the fact that for the killing of a member of this class the triple value money had to be paid as for the peasant.

But the ecclesiastical burdens became especially heavy for the peasants. In no area has the church been so inventive as in the creation of new taxes in its favor. Among the Germanic tribes, as Heinrich Brunner, the German legal historian, has described in detail, it was customary for the dead to be given the objects of his personal use, pieces of clothing and relics, his horse, weapons, etc., in the grave. It is to these grave goods that we owe a considerable part of our knowledge of Germanic life.

"Only Christianization created change in this respect. The church spiritualized the survival. It turned the cult of the dead or the pagan cult of the soul into a cult of the soul in the sense of Christian doctrine. Instead of bodily care, it was based on spiritual care. The best provision of this kind was that of good works, whose earning and atoning power benefited the soul. What had traditionally been given to the dead now became a 'soul device', fell to the church "in" the interest of the soul. This became an ecclesiastical commandment, but also a legal claim of the church recognized in secular law. It demanded a legal act of the deceased, a gift of the soul, a soul gift, directed to the performance of this so-called mortuarium, but also, if such an act was lacking, it fetched this performance by right from the estate. Everywhere in the Occident the legal claim is documented. It has been held by the church with great tenacity through the centuries." (Alfred Schultze, "Augustin und der Seelteil des germanischen Erbrechts", Leipzig)grs.) Thus, from an act of love for the dead in the pagan times, the church made a right for its enrichment. Mostly it was the best piece of cattle, the "Befthaupt", also probably the army gear, i.e. the army equipment, which the Rirche claimed.

rZ6

But that was not enough for her. This achievement had made her right in a short time, which was due to her anyway. The poor soul whose body lay down to die, the old peasant who lay on his last bed of sickness, had to do more, good works that would open the kingdom of heaven to him! There was no difficulty with the Roman population of the Frankish Empire, because they lived according to Roman law, and Roman law knows the full freedom of disposal of the testator upon death - only if he had maliciously not provided for his children or next of kin at all, they could claim by suit a quarter of what they would have received as heirs without a will. This was a pleasant condition for the church - almost always one got from the old Roman or Gallic peasant, if one heated him enough on the deathbed and he was not quite tough, a piece of field, a strip of land "pro sslute Ävirnue", for the "salvation of the soul"! Differently with the Germanic Franks. Here the Odalsrecht was valid. The peasant could not freely dispose of the clan farm, which fell rather without further ado to the son entitled to inherit. Thus the interest of the church collided with the Odalsrechr of many thousands of years - and blew it up with the help of the national force. Contrary to all Germanic law, it was enforced in the Frankish Empire that the father got a free part also from the trousers "for the salvation of his soul". He could freely dispose of this part. It was legally a difficult fight, but since state and church cooperated - because this Frankish monarchy was the ally of the church against the peasant - it was finally achieved. Schultze (op. cit.) writes: "The religious urge to care for the salvation of the soul through pious work had brought about the breakthrough of the right of free sharing in relation to the household. It remained strong enough for a long time to cause that the right was actually used. But also, where the striving was slackened, the spiritual pressure exerted by the church helped. To create a part for the soul became an ecclesiastical commandment, a duty to the church, and not merely a right to the household. The one who did not make donations to the poor or to the church for the salvation of the soul did not go away well ordered. The church refused him absolution and burial. He who died intestate could also be presumed to have died without final confession and absolution, i.e.

iriconkessus had died. Later, in the Middle Ages, this free part became a duty again; if the farmer did not order it of his own accord, the church simply took it from the estate with the consoling explanation that this was the best way to care for the soul of the deceased....

The demand for a share for the church is old, especially in cases of death; already Augustin had demanded that for Christ, i.e. for the church, a son's inheritance should be separated from the inheritance.

With the removal of a land share from the <l>dalsgut, with the possibility of the free testation of one from the Rette of the generations over the land of the farm - broke for the first time after many thousand years the Germanic Odalsrecht, burst into a thousand pieces and dissolved. The farm, which until then had been home and refuge, which could not be encumbered, could not be distributed and could not be alienated, was now threatened by a new diminution, a new separation at every death, - and woe, if the peasant family had wanted to defend itself against this! They would have gotten into the smell of secret paganism.

Another burden, at least as heavy, was the ecclesiastical tithe. This originally goes back to the tithe that the Jews were obliged to pay to their Levites in the Old Testament; it was not only adopted by the Church, but was already fully developed by the Romans in their Christian period. The great tithe included a tenth of the grain yield and everything that has "stalk and stem"; soon followed the blood tithe, which claimed the tenth part of all livestock that was born and slaughtered for the church, finally even in the Middle Ages the "small tithe" was added, which was also collected from all other proceeds of the farm. "The church lives according to Roman law" - this was the valid legal principle. So, according to Roman law, if for any reason the farmer could not pay the tithe, she took it. Many a Frankish farmer, in order to preserve his homeland, was pressed by all these burdens, to which the Lönigszins was added, and finally transferred his farm to the Rirche as his property and took it back from her as borrowed property. Thus the free peasantry collapsed in the Frankish Empire.

Conversely, the king and the rulers favored the release of the unfree. Among these were especially the numerous slaves of the Romans

and the unfree servants of the Franks. Their release to a kind of semi-freedom was eagerly promoted by the church, whose lower clergy very often came from unfree status. The interest of the king, who wanted to acquire in these people a class grateful and devoted to him, went in the same direction. In the times of the Germanic freedom of the people there had been the possibility of releasing the freedmen through the people's assembly, but with the general repression of the people's assembly, the release of the freedmen was replaced either by the king knocking the interest denarius out of the freedman's hand, thus freeing him, or by the release through the bishop. On the other hand, the numerous freedmen who served in the royal antrustions rose high above the old freedmen in prestige and power.

It is no wonder that with such a complete shattering of the old moral order, a moral collapse had to occur. Murder and poison, civil war and betrayal dwelt in the house of the Merovingians, immorality and depravity became boundless - but even if the ruling house decayed and the Frankish kingdom went through decades of blood and horror, no new Germanic form arose from them. On the contrary, the more the royal house was consumed in battles and dissolved, the higher rose the prestige of the church, which, unconcerned about the division of the empire, clung firmly together and held together like a clamp the empire spiritually and politically dominated by it, and the higher rose the power of the great vassals, which was built on their elevation above the old free peasantry.

Certainly, the people spoke their Germanic Franconian, certainly, the old Germanic fortitude is quite alive among the Franconians, - but that is also all. Otherwise it is no longer a Germanic empire, but a Romanized state. The language of education and administration is Latin, the bishops and the often non-Germanic greats tip the scales in decisive political questions. Popular assembly, yeomanry and Odalsrecht, however, perish, the unfree and the descendants of the late Romans rise. With the Christian faith the old unity of the clans is destroyed, conversely a hateful conversion mania is bred against the non-Christian or Arian brother peoples; the old people's law is dead, the old custom dies, foreign blood forces its way into the people.

Roman" education and spiritual fanaticism turn the once strong, free, self-confident and self-judging Frankish peasants into fanatical slaves of newly created lordly families, often of dubious origin and mostly of foreign priests. The further west, the more the Frankish people are alienated from their own nature, spiritually bent and educated as fanatically as limitedly to be ready arms bearers of the surviving Rome, of the church, so that the *lex salica*, for example, begins with the outbreak of religious fanaticism and the greed for power dressed up in forms of faith, which is quite unthinkable for Germanic people who have remained true to their nature: "Long live Christ - who loves the Franks. May he guard their kingdom, fill their rulers with the light of his grace, protect the army, grant the supports of faith, bestow peace, joy and the signs of happiness, he, the Lord of rulers, Jesus Christ."

To what degree of narrow-minded hatred of the faith, far different from the attitude of other Germanic peoples, this Roman education increases among the Franks is shown by the story reported by Gregory of Tours, who tells us that an (Arian) Goth "Agil", who had come to the Frankish royal court, visited the Catholic church on Easter Sunday. When Agila told this to the bishop Gregory of Tours, the pious man scolded the Arian heresy. The Goth replied, "Do not blaspheme my faith, which you do not share! Nor do we blaspheme what you believe, although we do not believe it. For so goes a saying among my people: The Roman bishop Gregory had no understanding at all for this greatness of soul and reported indignantly further: "Then I recognized his folly and said: 'I see that you want to defend pagans and heretics/'" -

The Franconian people, deprived of the right of *mal*, pushed on the way of race mixing, mentally uprooted, fanatized and inwardly brutalized, thus became the suitable weapon against the Germanic yeomanry of the other tribes. In correct insight, the bishop Avitus had written to Clovis: "where you fight, we win!"

Tacitus had probably recognized that Germanic tribes can only be defeated by Germanic tribes. After all those Germanic mercenaries 160

The fate of the Germanic Franconian people was that they were trained by their own rulers to be the strangler of the Germanic peasant freedom, but they themselves were buried deepest under this task. "Where you fight, we win" - one could write this word of the Roman bishop over the whole history of the Mero- wingers and Carolingians. With the inner Romanization of the Frankish tribe, at least of its leading western part, begins a millennium of victory of the alien spirit over the Germanic peasant, his forcing down into horrible bondage, the destruction of his old knowledge and his old right - begins the night period of the German peasantry, through which, like Thor's fiery lightning, the individual uprisings flash.

Second part

The great defeat of the German yeomanry

^^The history of the Frankish Empire after Clovis can be divided into parts: the time of the rule of the Merovingians and >^^the time of the rule of their household emperors from the house of the Pipinids.

After Clovis's death, since the conception of the rule as a private right - in contrast to the Germanic conception, which regards the rule of the king as a mandate of the people - had prevailed in the Merovingian house, a division of the country among the four sons took place; nevertheless, the unity of the empire was preserved, indeed it was possible to acquire Provence, to join the Bavarians under their ducal house to the Frankish empire and to settle the Main area Frankishly. Clothar I (511 to 561) once again united all parts of the empire, which then fell apart again until they were b-s united once more under Clothar II. Then a strong decay sets in rapidly. The ruling house of the Merovingians becomes more and more degenerated, at times only cattle sit on the throne, only Dagobert II, who comes b-s on the throne and reigns ten years, knows it, by justice and honesty to acquire a popularity, which lets him live on in the Palatine legends until today. His major-domus Pipin of Landen, the first historically visible ancestor of the Pipinids, expands the political power of the Frankish Empire, his son Grimwald already pushes back the insignificant king's boys, but is murdered for it by the jealous vassals. Internal struggles of the empire, in which temporarily the mighty house-meier Ebroin unites the whole empire, lead to a new rise of the house of the Pipinids, at the head of which Pipin the Middle b7S again becomes house-meier of the eastern (Austroasian) part, who now installs and deposes the shadow kings according to his needs. Under him the Frankish action against the other German tribes and the destruction of their right gets system.

In the Frankish kingdom itself a strict standardization takes place, while until then the palatine graces processed and presented the legal case in all legal questions that went to the royal court, as the formula books show us and the documents confirm, this now ceases; the house emperors from the house of the Pipinids decide themselves. The judicial system was thoroughly reorganized. The

The old forms of the people's court, as the *lex Lalice* still had it, in which the "Rachinburgen", jurors appointed from the freemen, albeit under the presidency of the count, both gave justice and enforced the judgments and seizures, are restricted. Already the edict of King Lhilverich from the year 574 had provided that only people could be appointed to Rachinburgen, who firstly should be "creckeris", secondly "donvs". By "creckens" here is to be understood both "Christian believer" and "not guilty of perjury" - thus ryaren followers of the old faith from the outset excluded from the jurisdiction; much more significant is the determination of who should be considered "donus". The duels instruct us here quite clearly - "dorn s" is who is able to pay a fine, the highest fine of the military fee under Salic law being -zoo shillings. But even if we assume the lower fines, the military fee of z 00 to zso shillings, since otherwise probably not enough Rachinburgen would have been healthy, in any case the requirement that the man had to be "good" means an exclusion of all impoverished freemen from participation in the court. Explicitly the cited law of King Lhilverich says: "If a .bad man* is, who does evil in the district, and owns nothing and can pay no military fee, has no fixed abode and lives in the woods" - then he can be declared outlawed. The "bad man" (dorno rrialns) is here definitely meant as a contrast to the "do- rrus". Thus the court becomes a matter of the wealthy people. The poor no longer sit in it. They are also deprived of the way to the court of the king, because a Raptular of Pipin the Younger of 700 stipulates: "if a Frank goes to the court because of a case, and he has not brought this case earlier before the count and the Rachinburgen (i.e. the Koni) to the court hill, or the Frank has not obeyed the verdict of the jury, then this Frank, in case he dares to go to the court because of this case, shall be flogged." That is, against the impoverished yeomen, who have succumbed economically under the pressure of the Rönigszins and Rirchenzehnten, the otherwise only for slaves determined beating punishment is determined. The law itself states that this is a pronounced right to leave, as it continues: "If, however, the person who approaches the court with the above-mentioned intention is a man of good standing, then he shall be punished by the court.

leave it to the king to punish him in some other way than beating."

On the other hand, these provisions, which are supposed to transfer the legal recourse to the king, clearly show that the court of these "doni" must not have had the slightest confidence among the people. The poor free man thus felt defenceless and without rights - another reason for him to seek the protection of the church or the great vassals, - and a further abrogation of the freedom of the people. In the Frankish empire, inherited from the Roman period, a shameless usury of interest had arisen, which was expressly protected and preserved by the right of the king, in no way restricted. If we know from Tacitus that the taking of interest was forbidden among the Teutons, then the Frankish law of this period now shows us a customary interest of $\frac{1}{30}$ and the obligation of the debtor, emerging from the formula books, if he remained in arrears even with only one Jahreszins, to repay twice the amount of the capitals to the creditor. In this way, the debtor, if he was insolvent, could not only be given into the slavery of the creditor, as the formula books again show us - in much more numerous cases, peasants pressed by debts, rushed into debt by the royal interest and lirchen tithes, turned to the church or to great vassals with the request to release them from the debt, and in return became their slaves, or in any case their bondmen. They had to commit themselves to unpaid work for the capital for a certain time of the year, so and so many days a week, and thus became economically unfree, and in the later course also legally unfree. The burdens of the army have in the same way lain on the last remnants of the yeomen, have often enough been increased to them harassingly, so that we no longer have a yeomanry in the sense of the old odal law with the Franks in any significant extent approximately since the 6th century, at the latest with the beginning of the 7th century.

Clovis had already fought with the neighboring Alemanni, and his grandson Theudebert brought the Alemanni into loose dependence on the Frankish Empire around 500. In the following centuries the Alemanni, still completely in possession of their own rights and dukedom, only occasionally participated in the struggles of the contending parties in the Frankish Empire.

empires. This changed completely when Pipin the Middle, with the Battle of Testri in 687, made himself the head of the entire Frankish Empire. Pipin, a tough, cunning and cruel man, began to attack the Frisians, who until then had been only loosely dependent on the Frankish Empire, and also attempted to subjugate the Alemanni. The yearbooks of Metz probably exaggerate when they claim that even before that there had been an, albeit formal, suzerainty of the Frankish Empire over the other tribes. After an unsuccessful attack from the Frisians and their people king Radbod, Pipin attacked in four campaigns the Swabian duke wilhar, who tenaciously resisted the rule of the ambitious majordomus. Pipin died 7)4 over this war; his illegitimate son Rarl Martel resumed the struggle, and the chroniclers tell us that in 722 he "subjugated the Alemanni and Bavarians with arms"; in 723 he began the campaign anew - this time to remain in the country; but the Swabian ducal house, especially the capable duke Landfried, resisted as long as he could find any followers.* In the example of the championing of the Alemanni it can be seen particularly clearly by what means the Frankish rule got other Germanic tribes into its power and also secured this power. The sob stories about the saint pirminius, who is handed down to us as the founder of the monasteries of Reichenau, Schüttern, Gengenbach, Schwarzbach, Murbach, Neuweiler, Alteich, pfäffers and Maursmünster, cannot hide the fact that pirminius was called to Reichenau by order of the Frankish majordomo Rarl Martel and his friends: He was also temporarily expelled by Duke Landfried, until Landfried succumbed to the Frankish arms. His task was to train the clergymen who were to form a Christian and Frankish party in the country and to crush the resistance. The so-called "I^ex RIsrnLnorurri", dated to the time of King Lhlothachar IV, a Merovingian pseudo-king who ruled from 7-7 to 7)9, also falls into the same period. This would also fit the political situation of that time, because this law with its immense privileges for the clergy can only come from that time.

* Cf. Wilhelm Äinkelin, Tannstatt, The Tragedy of the Swabian Tribe, <Vdal igzz, issue 12 - an excellent account.

The oldest manuscripts speak of the law being renewed "at the time of the Landfried". The oldest manuscripts then also speak of the law having been "renewed at the time of Landfried". In any case, it definitely bears the features of subjugation. Not only is the Frankish king expressly appointed as judge over the Alemannic duke, and in the case of offenses in the royal army the three times higher expiation is fixed than in the case of offenses in the ducal army, but the duke himself is regarded merely as a kind of Frankish official, who is still hereditary, but whom his son may not push aside only if the duke can physically or mentally still fulfill his duties. If the duke no longer has a son, or if the last heir is a rebel against the Frankish power, the Frankish crown may freely dispose of the duchy. At the same time, the free right of the Alemanni to elect a duke is abolished without this being stated.

Then, however, in the first title of the *lex Ralamnorum*, the right of man is expressly and solemnly abolished, in all form and with full awareness of the importance of this law for the benefit of the church. The article states: "if any freeman wants to give his property or himself to the Church, no one, no duke, no count, no person at all, has the right to contradict him; but by free will the Christian man is allowed to serve God and to redeem himself (that is, his soul) by his property. And whoever wants to do this, by a deed of his property to the church, where he wants to do it, he should do it by a deed and call six or seven witnesses; the names of these should be included on the deed and he should put it (the deed) on the altar in the presence of the priest who serves at that church, and the property of his property remains to that same church forever. And if any person, the donor or any of his heirs should later wish to deprive these things of the church, or any person should undertake to do so; he shall not accomplish his intention, bring down upon himself the judgment of God and the excommunication of the Holy Church, and pay as penance the amount of penance named in the deed, and restore the things themselves intact, and impose the lawful penance of peace."

Even the clerical Gsrörer must confess here (a. a. L>. p.)77):

"Line appalling provision, which gave all Alemannic property to spiritual hereditary lust. According to old German law, all this belonged not to the respective head of the family, but to the whole family; the father of the house is only a momentary beneficiary, after his death the property passes to the Linder. This charitable and just practice is overturned by the first title of the Alemannic law....

The church insisted on these donations; they were made in such a way that the donor gave his property to the church, received the property back from it for use, won its protection and favor - but the children had to come in again for the property. Every objection was cut off from the heirs, every objection was made impossible for the protection of the old odal right. Title r of the lex KlamLnorurn stipulates: "If a suitor has given his property to the church and has confirmed this by deed, as stated above, and afterwards has received it back from the priest of the church as a benefit to gain his livelihood for the days of his life and has rendered to the church what he has promised - then a valuation of this land shall take place, and that by deed, so that after his death none of the heirs can object. And if it should happen that after the death of the donor a son remains, and after the death of the donor this son should perhaps claim that the paternal inheritance rightfully belongs to him, that his father did not donate it nor certify this - he shall not be admitted to the oath." It is then solemnly provided that the witnesses and the deed shall be brought and in the presence of the priest the donation shall be sworn again, "and that claimant who has objected shall pay to the church the penance contained in the deed".

An immense field of enrichment thus opened up to the acquisitiveness of the clergy. The despair about these methods of the legally guaranteed sacred lrbbschleicherei must have been so great at that time that the lex ^IsrnÄriorurn in the) 2nd title expressly sets for injury, wounding or mutilation of a bishop the threefold penance of the state, to which the bishop would otherwise have belonged, if he had not been a clergyman. In the same way, however, the fine for the other clergymen is increased; the murder of a common freeman is punished with)öö, of a bishop with)öö, and of a bishop with)öö.

If a large farmer (for that is what we will have to understand by the rneckisnus of the text of the law) is punished with roo, the murder of an edeling with 240 shillings, then the wergeld for a killed priest amounts to 600 shillings, is generally higher with the clergy than with the people; in order to keep the gentlemen clergymen from being harassed by the widows and orphans they robbed, in the zz. In order to keep the widows and orphans robbed by them at bay, the unauthorized entry into the court of the clergymen is already penalized with zs, and into his house with 56 shillings.

The old jury courts are restricted in the 56th title of the lex ^ls-rnAvorurn in that they may only be held before the count or his deputy. It is expressly forbidden that anyone may evade this court. This court of the earl bears almost forms of summary judgment, as it is expressly stated: "Line question of law, which cannot be settled in one session, shall be settled in the next, so that without God's wrath the country may be safe, and the rebels, who have committed so much iniquity until then, may not continue to do wrong." This looks as if it was an honest will to enforce prompt administration of justice - in fact, it is a matter of placing the recalcitrant peasants under this count's court. The old people's judges are expressly abolished in the 4). Title of the law abolished: "No one dare to hear questions of law as a judge, who is not appointed by the duke with the consent of the people to be a judge, no liar, no perjurer, no acceptor of gifts, but only who judges the questions of dispute truthfully without regard to the person and fears God. If he judges righteously, let him believe that he will receive reward with God and good praise with men." With these hypocritical declarations, the right to appoint judges is taken away from the people and transferred to the duke, i.e. a royal Frankish official. With the demand that the judge must "believe in God", by which only the Christian God can be understood, the old dynasties of judges, with whom one was not completely sure of the complete conversion, were deliberately eliminated. This elimination, however, had to result from itself, since the lex ^.lÄrnsnic was written in Latin and often referred back to the lex LslieL, which was also Latin and had a likewise Latin centuries-long legal development behind it, thus

-that the yeomen, who did not know Latin, were no longer eligible to be judges anyway. All the more so the clergymen who knew Latin! The law also expressly reserved the appointment of special judges to the church.

Twice the Alemanni rose up against this unfortunate law, once in the year 750, when their duke Landfriediel against the army of Karl Martel, the second time under the duke Theodebald in the year 74s, when they made the last attempt to throw off this unbearable yoke. Their army was surprised at Lannstatt near Stuttgart in the year 74s by the Frankish commander and majordomo Rarlmann I, apparently when he held a Thing negotiation, not improbably even during negotiations, and completely butchered. A duke Landfried II. tries to continue the Rampf, is defeated by 74z Pipin dem Kleinen, is led away to Gaul as a prisoner, and the freedom of the Alemanni and Swabians thus comes to an end. That this region was especially richly covered with Rlöstern and Rirchen, that here in the Middle Ages the Peasant War was most passionately waged, but that at the same time the old Germanic law of the Odals almost completely perished here, is a consequence of this bloody act of violence and purposeful suppression of one of the most gifted and sympathetic German tribes. The "Death of Lannstatt" certainly deserved to be noted as a grim symbol of strangled Germanic peasant freedom next to the later bloodbath of Verden (7Z2).

Already under Pipin the Middle, the Bavarian duke Theudo was forced to divide the land with his sons, and Saint Rupert was forced upon him as bishop in his country, which until then had only been touched by the Iro-Scottish mission to a small extent and was partly Arian and partly pagan. In the year 7)4, i.e. with the death of Pipin the Middle, when turmoil broke out in the "Frankish Empire", Rupert's position became untenable, and in 7?d he returned to Worms. Unlike the Alemanni, however, the cunning and talented Bavarian duke tries to escape the influence of the Frankish empire and its church by playing off the papal see against the Frankish house-emperor, 7)H himself travels to Rome and has a commission under the bishop Martinian come to Bavaria, which now, on behalf of the pope, is responsible for the unification of the Frankish empire.

Rupert's priests, i.e. the clerics supported by the Franks. He does not succeed in this way, because in 717 the illegitimate son of Pipin, Charles Martel, wins the victory over the Merovingian Chilperic and his house-meier Ragensred, gets in this way the disposal of the Frankish empire fully in his hands and can immediately continue the ecclesiastical-political policy of conquest against the Bavarian tribe. For this purpose Charles Martel sends the bishop Lorbinius to Bavaria, who is not recognized by the pope, but after the victory of the Franks over the Bavarians in 722 he settles down in Bavaria and organizes the church in the Franconian sense, trying to dominate the Bavarian duke Grimoald. This duke had once again united all of Bavaria in his hand, by marrying the beautiful Pilitrud, the widow of his brother, he had ensured the unity by uniting the previously separated lines. However, the Franconian emperor wanted to break up this Germanic tribe under constitutional law - according to the proven method of the former Roman Empire. Therefore, Lorbinius forbade the two to marry and demanded a divorce. Although the two agreed to divorce, they stuck together; indeed, the gifted and clever Pilitrud well realized the intentions of the Frankish bishop against her house and people. Then Lorbinius worked with the most reprehensible means against the ducal couple. Once, when he was invited to the duke's table and had pronounced his blessing, it happened that the duke gave a piece of bread from the table to one of his hunting dogs, which were lying at the table. The presumptuous bishop jumped up, kicked over the table, which was set with silver utensils, and shouted: "He is unworthy of my blessing who shuns the dogs" - and now had the pretext to suspect the ducal couple of being heretics. Another time, outside the city, he met a wise old peasant woman who had cured the Duchess's little son Pilitrud with her herbs and had received a rich gift from the Duke in return. The "chivalrous bishop" jumped off his horse, rushed at the old woman and beat her bloody. She rightly complained to the duchess, who now planned to get rid of the evil guardian. Lorbinius fled - but he came back with the help of the Lombards and the Franks, the "wise" Pilitrud was hauled off to a Frankish prison in 728, Duke Grimoald, who in 728 once again made a levying

attempted, felled by the dagger of a Frankish assassin a year later. His nephew Hucbert became a servile subject of Rarl Martel, and Lorbinian returned to his post in Freising, where he died in 730, an outpost of the Romanized Frankish Empire against the Bavarian tribe. After this victory of the Franks one places the origin of the *lex Lajuvarorurri*, the coercive law against the Bavarians, which in its whole version largely resembles the *lex /VLniLvorurn*. Here, too, the duke was reduced to a vassal of the Frankish king, here, too, a direct vassalage of the Franks was created next to the ducal vassals; explicitly, title 3 of the law determined: "In Bavaria, there has always been an Agilolfing duke, and so it shall be in the future. The preceding Röntge have conceded this to them, that whoever from that lineage is devoted to the king and capable of ruling shall be admitted by them as duke to govern this land." Thus any free popular election simply falls under the table. For the peasants, however, this law also marks the beginning of terrible enslavement. Although one does not dare to proclaim, as in the *lex Rlarriorum*, the completely free right of donation, by which the peasant is legally empowered to donate the entire *tpdalshof* to the Rirche - if she gives him as much hell as possible on his deathbed, but Title I,) of the law stipulates that everyone has the right to donate from his share after he has settled with his sons by division. In this way, the *ipdalsrecht* is also broken, because the father, -who is induced to give to the Rirche, can now give a part of the farm - the farms become smaller and smaller and the Rirche property larger and larger. In exactly the same way, as with the *Alemanni*, the law counters the bitterness of the people over the privileged position of the clergy; all *wergelds* for clergymen are high above the *wergeld* for the freemen, indeed for the bishop a *wergeld* is created, which in its prohibitiveness is supposed to raise the bishop high above the duke, whose *wergeld* is much lower. Title I, ;i of the law states: "whoever slays the bishop whom the king has appointed or the people have elected, shall pay the value money to the king or the people or to the relatives of the slain in the following manner: "An episcopal vestment of lead shall be made according to the body size of the slain, and as much as the vestment weighs, so much must the murderer pay in gold. Has

the murderer has no money, he shall give other money, slaves, lands, farms, anything else he has, until the sum is full. If he has not



Delivery of the small tithe

nough other property, he himself, together with his wife and child, must perform slave services for the benefit of the episcopal church until

The bishop's death was the only way to get the bishop's money back, and the whole of the money collected would remain the eternal property of the church to which the killed bishop had once belonged. Of course, nowhere in Bavaria was there so much gold to be collected from anyone at that time; but it is very characteristic of the spirit of love of these servants of the Relief that even the enslavement of the innocent wife and cattle is provided for. The treatment of slaves in Bavaria was imposed by the Frankish power in favor of the Church on the Bavarian tribe, which was thus forced down. The Christian Sunday rest, an inheritance of the Near East, where in the heat of the Rimala man really needs a day of rest after six days of work, meant for the poor mountain farmers with its prohibition of any work in itself a heavy economic burden; if even before approaching thunderstorms the harvest had to be salvaged, if the alpine hay had to be brought in time, before the weather changed, this Sunday rest could not be kept at all. The Church, however, expressly required that the farmer not work on this day. Title VI, r prescribes: "If a freeman makes his fence, mows, cuts or sows hay or corn on Sunday, or does any other manual work, he may be warned two or three times. If he does not improve, his back shall be pounded with fifty blows." The beating punishment, which otherwise applied only to slaves, the punishment of the dishonest and unfree, was threatened here to the free court farmer of a Germanic people - as punishment for the fact that he worked, threatened by a clergy foreign to the people, which let itself be fed by the people! This nourishment was not bad - the Rirchen tithe was imposed on the Bavarian peasant just as in the Frankish empire, and quickly the old economic freedom sank under this burden; the peasant got into debt and was forced to commit himself to work on the property of the Rirche or the newly created counts in order to work off his debts. In this way, the new status of the "barschalken" came into being, i.e. men who were partly "bar", i.e. free, and partly "Schalke", i.e. servants, who were still free on their farm, but who had to commit themselves to servant work - and already the value money of the barschalken was below the value money of the free, "in sign that they were in economic and legal decline, truly men who were free by birth, but only became economically unfree through the applicable law.

The old free nobility of the people also suffered particularly badly. Among them, a number of families had risen early on; they in particular, the great families of the Huosi in the Hausengau, the Fagana in the Fagengau and others, were harassed until their property was largely taken from them. Thus, we have preserved a lawsuit that the Huosi clan, which was still granted princely rank in the *lex 82- vLricL*, had to conduct against the Benediktbeuren monastery in the 8th century. A member of this family had been involved in the foundation of the Rlofter, whereupon the monastery claimed an enormous landholding for itself and the great old clan was actually forced by a court of Frankish emissaries, in which Bishop Arno of Salzburg also took part, to renounce this landholding in favor of the monastery. With ever new means of psychological pressure, debt entanglement and legal tricks, the property of the monastery was increased, and the burden of the peasants was reduced. For example, in one year King Pipin of Lurze donated to the monastery of Fulda the estate of Deiningen with its families of villeins, so the hoofs with 40 yokes of land, 28 backward sovereigns with their fields, 8 mills. Particularly richly the Rlofter Fulda let itself equip, where everywhere old Freibauerndörser were "donated" to the Rloster.

Monastery Fulda got so at possessions: "In Lower Franconia: 765 Gelders- heim, 771 Münnertstadt, 772 Nüdlingen, 774 Nordheim, 776 Holzkirchen and Wetzhausen, 777 Hammelburg, Erthal and other surrounding villages, Dippach near Dettelbach; 779 Stockheim, 780 Bergrheinseld, Eibelstadt, Eß- leben, Helmstadt, Ettleben, Unterpleichfeld; 781 pfersdorf, 786 Kleineibstadt, 788 Binsfeld, Birkenfeld, Büchold, Bühler, Einfirst, Stetten, Sulzfeld, Thün- gen; 789 Fladungen, Sontheim; 791 Schweinfurt, 792 Maßbach, 794 Stadt Auringen, 795 Bardorf, 796 Merkershausen, Sall; 800 Euerdorf, Herbstatt, Irmelshausen, Salz; 801 Kissingen and Wülfershausen, 804 Sendelbach; 811 Gössenheim, Langendorf, Oberlauringen and Oberthulba; 812 Lütter, 813 Bonnlind and Obbach; 819 Gochsheim, 820 Elfershausen and Urspringen, 82z Altenstein, 837 Steinach a. d. Saale, 867 Waltershausen, 876 Oberwaldbehrungen, 889 Müdesheim and Volkach, 906 Astheim, Gerolzhofen, Wonfurt; 923 Fuchsstadt, 944 Bibelried, etc. - Further, in Upper Franconia during the eighth century: Ebenfeld, Döringstadt, Staffelstein, Kunstadt, Königshöfen (Königsfeld near Gollfeld); 833 Seßlach, 837 Gemünda, 874 Gleismuths- hausen. In Middle Franconia: Solenhofen. In Swabia during the eighth century: Deiningen, Gundelfingen, Lauingen." (Erhard Fischer: "Die Einführung des Christentums im jetzigen Königreiche Bayern". Ein geschichtlicher Versuch zunächst für Missionsfreunde, Augsburg 1863, p. 479 note).

With this general exploitation of the once free peasants it is not surprising that ever larger parts sink into the *Ligentumslosigkeit*. Whereas the *lex Lliuvarica* had guaranteed freedom to all barbarians in Title VI, s and had given them a uniform *wergeld*, the supplementary edict, which falls roughly between 72s and 741, restricts this *wergeld* only to those who are obliged to perform military service. At that time, since the army had to maintain itself, only the man with his own farm and food for the fields could perform military service - here, therefore, large parts of the barbarians, who at first were only obliged to perform unfree labor next to their farm, must have sunk into a state of propertylessness - no wonder, given the enormous services extorted from the land for the church and the king, but especially for the former. The impoverishment of the old people's nobility led likewise to a change of their position; they were forced, if they wanted to keep themselves, to accept princely fiefs and thus to make themselves servants of the existing conditions; steered down from their own property and uprooted by the donations forced by means of soul pressure, they became from a free nobleman a vassal of the Frankish king.

The only difficulty for Charles Martel was the unsettled ecclesiastical situation; the Roman See did not like to see the dissolute and greedy Frankish clergy in this country, especially since a large part of them consisted of Old Britons, Scots and Irish, who were considered heretical in Rome and in fact put the king's order above the pope's order, and were also often married. Once again, in 74, after the death of Charles Martel, the Bavarian Duke Odilo attempted an uprising, but was taken away captive only a year later, while his successor Tassilo had to bow again to the Frankish yoke. An improvement of the peasant conditions did not take place here any more, the old freedom of the people, the peasant prosperity and above all the *Vdalsrecht*, which had protected house and farm, were sacrificed and shattered.

With Charles Martel's death, the question of the position of the Frankish Empire in relation to Rome and the final elimination of the incompetent Merovingians became a burning issue. Charles Martel's successor, Pipin the Short, like his brother Charles, was educated in the monastery of St. Denis and was fully immersed in the idea of the unity of the Frankish state with the Christian idea of conversion and the Latin religion.

His brother Rarlmann also entered the monastery in 747. In an extraordinarily skilful way, Pipin was able to combine the reconciliation with Rome and the elimination of the Merovingians. This was not easy, because the friction between the Roman See and the Frankish Church had become more and more acute since Winfried, with the Latin name Boniface, after a vain attempt to missionize the Frisians, reorganized the Church in the German tribes within the Frankish sphere of influence by papal mandate. Pipin, as papal legate, could not quite refuse him the state protection; with this state protection it was possible for Boniface, a determined, tough, extraordinarily clever Anglo-Saxon with the name Winfried, who felt himself to be absolutely and only an instrument of the papal will, indeed who always asked for the papal decision down to the smallest purities of his activity, to eradicate the remnants of the Germanic faith - and they were partly very considerable remnants - by threat and force. Under the protection of Frankish troops and armed Christians, he fell the Danube oak near Hofgeismar, "undertook to cut down an oak of marvelous size, which was called by its pagan name God's oak..." (Willibald, "V1t3 8. LovikLtii.") A silly legend has made of this that the "pagans," seeing that the God thus insulted did not tear down, would have been baptized full of admiration for the holy apostle. In fact, it was more a police action. With the help of the authorities, the old folk shrine, the oak tree, where the free men had gathered until then for Thing and worship of the gods, was knocked down. With the help of the letters of protection, which Pipin had to give him willy-nilly, and the papal instructions, Boniface tenaciously and purposefully fought down the ecclesiastical organization there within the Frankish sphere of power, eliminating the bearers of the Iro-Scottish mission as well as the, often quite inferior, bishops of the Frankish imperial church, of whom he sketches an evil picture in his reports to the pope. It was possible for him to call a national synod of German bishops in 742, which placed itself directly under the pope, and finally to become archbishop of Mainz in 74s. Pipin thus had to experience that in an ever stronger way the pope in Rome became the actual head of the church, which was actually the Frankish majordomo in the form of

The first step was the removal of the inferior house of the Merovingians and the replacement of them by Pipin himself. On the other hand, Pipin was determined to take the leap that his father and grandfather had already taken, to eliminate the inferior house of the Merovingians and to put himself in their place. For this, however, he needed a legal foundation, an authority with which he could eliminate the ancient ruling house, which was highly degenerate but firmly rooted in popular tradition. This authority, too, only Rome could give him. Thus Pipin decided to establish very closely that connection between the Frankish state and the Christian Church which Clovis had once begun. Lengthy negotiations must have preceded the deposition of the last Merovingian pseudo-king Lhilderic IV, negotiations in which the statesmanlike Boniface played a decisive role. Pipin was thus able, after the outlines of the reorganization were clear, to turn to Pope Zacharias with the inquiry as to who should be king, "the one who had the power, or the one who had the mere name." The pope let his real interest prevail over the memory of the former merits of the House of Clovis and replied that the one who had the real power should be king. Lhilderich IV disappeared in a monastery, the secular and ecclesiastical great ones confirmed the Rönigtum of Pipin at Soissons - the real people were not even asked any more -, but Boniface as a legate of the pope anointed "like Samuel the king David" (significantly, this Jewish reminiscence is at the beginning!) the Rönig, thus initiating a connection of papacy and Rönigtum, which was unheard of on Germanic soil until then.

Three years later, this connection was again expressly confirmed when Pope Stephen II personally came to France in November 753 and was humbly received by King Pipin. Pipin knelt before him, then rose and led the pope's horse by the reins, thus, symbolically affirming his position as a servant of the Church, rendering him the so-called "strator services", as they were later repeatedly claimed by the popes towards the German Roentgen. In the monastery of St. Denis, the pope anointed once again King Pipin and his sons Rarl and Rarlmann in exchange for the assurance of warlike help in his conflicts with the Lombards, imposed on the Franks under penalty of banishment and interdict the

The pope was obliged "never to choose a king from any other descendant than Pipin's, who had been raised by God's goodness and confirmed and consecrated by the hand of his representative". (Dietrich Schäfer, "German History Volume I, p. gs.) Pipin, who expressly declared, "not for the benefit of a man, but for St. Peter, I went into battle in 754 against the Lombards for the forgiveness of my sins," went to Upper Italy for the pope, not only subjugated them to Frankish sovereignty, but also founded the Papal States, the *patrimonium petri*, whose patron he felt himself to be. He again induced the Bavarian Duke Tassilo to pay homage, thus once more firmly clinging this tribe to his empire and in 758, in renewal of the old border battles, began a campaign against the Saxons, which, however, would not bring much more than a temporary repulse of this tribe. Above this war, however, the missionary idea, the will for forced conversion, the opposition of the thus created compulsory state of supranational character against the free Saxon peasantry already stood clearly.

Pipin closes the series of the house-emperors, yes, actually the series of the Frankish rulers; he is in no way any more somehow a people's king, but only a bearer of a universalistic, supra-popular and in the deepest anti-Germanic idea, what Clovis had only initiated by accepting the title Roman Consul, Pipin closes, what had already begun with Clovis' conversion and the church policy of his successors, is completed under Pipin. No longer a national church, Christian but still bound to the Frankish empire, but the Roman universal church, headed by foreigners, and which certainly does not live on Germanic traditions, on the contrary, is deeply hostile to them according to its whole tradition, sovereignly guides the souls of the subjects of the Frankish empire through its priesthood. The kingdom is not only the patron, but also the war-servant of this church, charged by it to fight down and convert "heathens and heretics"; if they resist, to destroy them. The Roman idea, strengthened by the boundless intolerance of the church, has risen anew - the goal is not only a renewal, a rebirth of the Roman Empire, but the "divine state" of Augustine, which erases all differences of race and nationality, which creates a "state of God".

The Franconian kingdom is a shepherd and creates a flock, which fights human reason just as much and subjects it to his "Word of God", as he consciously eradicates and outlaws the law and tradition of the peoples. There is nothing Germanic in the spiritual foundations of this Frankish empire, as Pipin of St. Denis passes it on to his sons Charles and Charlesman - on the contrary, all the foundations of Germanic statehood, one's own faith, race preservation, odal law, derivation of state power from the people, all this is eliminated and abolished here. In its place has come unrestrained monarchy by the grace of the biblical God and the papal anointing, vassalage of a newly created service aristocracy, domination of the souls by a mercenary priesthood, dependence, even lack of freedom of the peasants, Latin language of the state, Latin language of documents, Latin language of education. It does not change anything that the people partly speak German, that a part of the people even in the leading class is of Germanic origin, that today's scholars try to prove the pure Germanic character of the ruling house despite the attested bastard descent of Karl Martel. May this descent have been, as it may be, - with the acceptance of the foreign faith and the destruction of the old people's rights, the breaking of the peasant liberties, the strangling of every free thought, the Pipinids had inwardly become Welschen, - even if they had had the most beautiful blond beards. There is also a betrayal of the racial patrimony - under its sign stood the unhappy Frankish Empire since the days of Clovis, he was crowned in that hour at ponthion when Pipin knelt before the Pope and humbly led him the horse and held the stirrups....

Of the 7HZ of Pipin to equal right appointed sons, Charles II dies early, when just between him and his brother Larl a bloody conflict threatens to rise. Charles deprives his brother's widow and cattle of their part of the empire, so that they flee to the Longobard king Desiderius. With Charles, the son of Pipin, the most demonic, in many respects most powerful, but also most terrible personality of the house of the Pipinids appears. It was set for him to become in ;000 years the destroyer of Germanic popular liberty and peasant law, the finisher of the work of his predecessors, the great one for the clerics who wrote his history and the newly created lords who thanked him for their power, the great one for the followers of the universalist, occidentalist, and the modernist.

The German government	was the	Begga
Pipin the Middle (bss-7r4)		Alphaida (of unknown origin)
Äarl LNartell (Bastard)		Hortrud (unknown origin)
Pipin the Aurochs (7?4-M)		Bertha the spinner

Larl

Among all the Germanic tribes of the mainland, the Saxons alone had always remained "conquered" by the Frankish empire, had indeed seen Frankish armies on their soil in occasional clashes, but had always been able to free themselves from the clasp of this despotism. The frequently reported border fights are essentially defensive fights of this kind, for - this must be emphasized for the sake of historical truth - the great Saxon people with its four tribal groups, the Engers, Vstphalians, Westphalians and North Elbe people, was no longer concerned with expansion; the settlement of England by Angles, Saxons and Jutes, in which the Saxons made up the numerically strongest part, had obviously drawn the most enterprising part of the people out of the country. Lack of space did not oppress the Saxons. Moreover, they settled in the area of the ancient megalithic culture with its strong Palatine racial influence, which in itself tends to persevere. Even their ventures across the sea, which had troubled the ruins of the Roman Empire in the s., 4th and 5th centuries and finally culminated in the great crossing to England, had fallen asleep. On broad farms sat a prosperous large-scale peasantry, which, firmly attached to the old customs and

The Saxons had also retreated from the North Sea. The seaworthy Frisians and the Danes had largely taken over navigation in the North Sea, and the Saxons had also retreated here. With all these characteristics, it seems little likely that they should have troubled the Frankish empire. The chronicler Rudolf of Fulda describes them quite correctly when he says: "They were peaceful at home and in kindly friendliness intent on the general best. They also applied excellent laws for the punishment of the wrongdoers. In addition, they endeavored diligently to procure much that was useful and, in their natural opinion, beautiful, and to do so in an honest manner." They had migrated from Holstein, had incorporated during this migration the tribes west of the Elbe up to the Thuringian Forest, among them the once famous Cherusci, with whom the tradition of their heroic struggle against Rome had not yet died in any way, large parts of the Lhauks, the Amsivarians and other tribes. In a very clever way they had succeeded in achieving a kind of fusion of these various closely related tribes; A numerous noble peasantry, distinguished from the rest of the people by a particularly high wergeld, probably represents not only, as Martin Lintzel would like to assume ("Rarl der Große und der Lharlemagne", Berlin zgss), merely the descendants of the Ursachsen, who would have camped over the other tribes as conquerors, but much more probably simply the old noble-free families of the Saxons and the tribes associated with them. The so-called Frilinge standing beside it will have to be regarded as smaller farmers, completely in accordance with the conditions in Scandinavia, where also beside the Iarlen and Hersen, the large noble peasantry, the "Rarle" stand. Dalin, in his old "History of the Kingdom of Sweden", which is always to be praised, makes this distinction very clear, and also our present science has essentially not been able to establish anything better and more correct, he distinguishes between the Odals-man or Bonden, by which he understands every free peasant, and the Iarlen or Hersen, "that wants to say so much, as one of the elders of the country, who before were always taken as superiors and leaders of the rest". In this way we will also have to imagine the relationship of the Edeling and the Frilinge among the Saxons; the Edeling were those families from which the leaders in the Lriege and local judges were usually taken.

In many cases also the Goden, as they were called in Iceland, i.e. those large farmers, in whose hall the Jahresfeste were celebrated and who performed the sacrifices at public rites, Thing and court, also probably possessed on their trouses a small temple of the god, in which they saw their "Fulltrui", their friend-god. The third group are then the Laten or Liten; Hinterassen on the farms of the first two estates, not infrequently released servants, but often simply younger brothers, who as a kind of Heuerlingen had their piece of land and Hofstatt on the large court and were obliged to measured, by custom and agreement determined services. There were certainly also unfree, people who belonged to the property of another, even if their number was hardly large. The three estates of the Edeling, Friling and Laten were distinguished in the wergeld and also in individual legal regulations, but were all three carriers of the Saxon state system. The old assembly of the whole people could not be maintained during the expansion of the Saxon territory, because it was simply not practicable. In contrast to the cities of classical antiquity, for example the Greek cities, where the old Indo-European people's assembly was held in the city, so that the employed peasant could practically not participate in it and it thus became an instrument of government of the townspeople, the ancient Saxons wisely avoided to maintain the appearance of a general people's assembly, in which only the inhabitants of the surrounding countryside of the assembly place could have participated. Instead, they created an overall representation at Markloh, in that twelve representatives of the Edeling, the Friling and the Laten from each of the individual districts came together to form an all-Saxon Diet for all politically decisive issues. It was rather a representation of the estates, the land messengers bound to the orders of their estates from the individual districts and also recallable by them. In a very similar way, as in the later Middle Ages also in England the representatives of the nobility (upper house) and of the municipalities (lower house) were originally purely representatives of the estates, and as we find at a certain height of Indo-European development of state law a similar form of representation, when the territory of the people has become too large, also with

The same was true of the Diet of the old Poland, which originally consisted of the representation of the estates from the individual parts of the country before it went wild and disintegrated; the deputies were bound by instructions from the estates, and the decisions of the Diet had to be reviewed and approved in the individual districts by the district assemblies there, in the old Poland the "Zusammenritten.

Yes, the constitutional law of the Saxon tribe had already reached a height with the equal representation of the three estates forming the state system, the nobles, frilings and lats - whereby it may again be assumed that no estate overruled the other, that the estates had rather to act uniformly, which allowed not only the great and lesser nobility, as in later Poland, not only nobility and communes, as in medieval England, but every man "with his own fire and smoke" to participate in determining the destiny of the nation, if one may use that term in those days. A maximum of estates and personal freedom was guaranteed in this way, but also a somewhat cumbersome apparatus was created, which could only really function in times of peace, while in times of war the old Germanic principle of ducal election kicked in, which allowed for a unified leadership at least of each of the four great tribal associations, Engern, Dstfalen, Westfalen and Nordelbeute. Thus, one cannot say, as Martin Lintzel (ret.) did, that this was an "aristocratic republic" - rather, it was a peasant state divided into estates on an extraordinarily liberal basis with the rights of the individual estates supporting it precisely delimited against each other. Under these circumstances, there is nothing to suggest that, as Martin Lintzel assumes, "the rule of the nobility was threatened", that "a revolution of the Frilinge, perhaps also of the Liten against the nobility seemed to be imminent". The reverse is much more likely. A part of the great Saxon families saw how over there in the Frankish Empire the counts and lords could exercise an almost unrestricted power, saw how the yeomen, who were equal to them in their own country and in any case had a say in the state, and even more so the dependent peasants in the Frankish Empire had nothing at all to say; it could well have been the one or the other ambitious man among them, especially if he had possessions and influence far beyond his own.

It could tempt him to be able for once to command so unrestrictedly as he could not and was not allowed to do with the secured people's rights in his own tribe.

The law of the Saxons, as among all Germanic peoples, was most closely connected with the ancient faith - conversely, the advantages of feudality, which some of the great Saxon families might strive for, were most closely connected with the Christian faith. The ancient freedom of the people was based on the old odal law and the immutable custom protected by the gods - the lordship of the Frankish king and his counts came "by the grace of God", from the authority of the Christian church. Thus, for those among the Saxon nobles who sought the advantage of feudality, the transition to Christianity must have been easier to accomplish. One exaggerates, however, if one overestimates the influence of such men. The mass of the smaller and middle noble rings could not hope for any advantage from a change of the circumstances, but only, like the Frilingen and Laten, legal and economic disadvantage, so if in the course of the Gachsenkriege individual "princes" of the Saxons appear on the Frankish side, this was in no way even numerically a considerable part of the Saxon nobles, but rather some ambitious and inwardly alienated great ones, on whom, as so often in the history of the Germanic peoples, Roman manner and Roman spirit had a seductive effect.

Rarl's first campaign in 772 does not bring any real decision; the Eresburg is stormed and destroyed, then the old sanctuary at the Externsteine is occupied, the Irminsul, an image of the world column, an ancient tree of life symbol, is thrown down from its height and the whole sanctuary, which only in our days Wilhelm Teudt ("Germanische Heiligtümer", Verlag Eugen Diederichs) has rediscovered, is thoroughly devastated. It was the central sanctuary of the Engers, but probably also worshipped by the other Saxon tribes. The individual parts of Saxony were then subdued by Rarl - apparently after heavy hulls, which are no longer preserved to us in detail - with the exception of the area north of the Elbe. It was clear that this powerful and large tribal confederation, oppressed and threatened in its old

The Saxons, who had the freedom of the people, would in no way accept this decision as final. There were Frankish garrisons in individual castles, attempts were made to build churches and to impose church tithes and royal taxes, but the Saxons were only waiting for the moment when they could shake off the hated yoke again. When Charles was summoned to Italy in 773 and forced the Lombard Empire, which had fallen into similar internal disintegration as the other Germanic states on Roman soil, under his rule, the Saxons immediately rose up again. The Frankish garrisons were driven out of the country, the castles were broken. Wittekind, the son of Warnekin, from the family of Hengist, who had once led the Saxons over to England and boasted of descent from Wodan, massed the Saxon fighting force, and in a broad front the Saxon army advanced as far as the Rhine, setting fire to all monasteries and churches in revenge for the ignominious destruction of the Irminsul.

But when Charles' Frankish army reappeared, the Saxons were not able to hold the open field against the masses of armored feudal horsemen and the faster mobility of the Frankish professional army. Here, above all, it is also evident that a part of the dukes, lured by the advantages of feudality, was apparently more carried away by the popular uprising than led it with full devotion. The Duke of Eastphalia, Hessi, and the Duke of the Engles, Brun, conclude a peace of submission with Charles. Wittekind, on the other hand, holds out, and succeeds in defeating the Saxon army in a heavy assault on the Frankish army on the Weser. However, the Westphalians are defeated by stronger troops in an autumn battle near the village of Lübbecke in Westphalia. The legend reports that in the mountain Babilonie (probably an old Troy Town, which more often bears this name) the king weking sits in a large hall, a shepherd, who had been a Sunday child, once unlocked the mountain with a lily and found the king there waiting for his hour. After this battle, the Westphalians grudgingly submit, while the other sub-tribes of the Saxons continue to fight. The indefatigable Duke Wittekind, however, has moved to the area north of the Elbe and is preparing a new advance here, marrying the daughter of the Danish King Sigurd and thus gaining not inconsiderable Nordic sub- 188

support. As soon as Charles is recalled to Italy by an uprising of the Lombards in the next year, the Saxons immediately rise again, with Wittekind at their head, at which the bishops and great men of the Frankish empire appear in large numbers and, the Frankish-minded party out of self-interest, large masses of the Saxon people out of fear of Charles' ruthless violence, declare their submission. From this Diet, Charles is called away to Spain, where internal strife among the Arab rulers opens up to him the possibility of interference, and also the opportunity seems to present itself to finally trample down troubled Aquitaine.

In Saxony, after the Diet of Paderborn, the Frankish state church had immediately enforced a ban on the old faith with brutal persecution of its adherents, and was already busily collecting tithes and founding monasteries and churches. One must imagine what this meant for the peasants who were proud of their freedom. The church and the Frankish counts favored the "unfree in the country", the conversion to Christianity gave freedom to the peasants, even the servants were used as spies against the peasants who were free in the past. A system of surveillance, a snooping on the faith of the most refined kind began. What had always been unheard of in free Germanic lands, that the ruler wanted to dictate what a man believed or did not believe religiously, happened. The old customs, the (sacrifices, the common assemblies of the people, the free court - everything was forbidden. The prohibition was underlined by the presumptuous compulsion to learn the foreign doctrine of faith. Whoever cultivated the tradition of the people, the knowledge of the runes and ancient songs, everything was forbidden and prohibited. Then the rumor of a terrible defeat of the Frankish army came like a storm wind to the Saxon land. The detachment of Charles' army had been attacked by the Duke of Aquitaine, Wolf, his Goths and Basques and the Mohammedans allied with them in the valley of Ronce- valle, several great men, among them the legendary paladin Roland, had fallen. The rumor may have exaggerated the extent of the defeat, but it was enough to drive the tormented peasantry to revolt. Wittekind was again in the

In one fell swoop, the uprising flared up and took hold of the entire tribal territory. The fierce Saxon armies advanced as far as Coblenz, even sweeping away parts of Thuringia. Then Charles' army, ready to march, arrived. The Saxon army was defeated in a long and difficult battle near Bocholt. Once again, the bloody Frankish violence spread over the country. Charles had recognized that, despite the ban on the old popular assemblies, the connection of the clans, the maintained *typsereidgenossrn-*schaften still gave a possibility of the connection of the stepped people. They too were now dissolved, forbidden, persecuted. Charles pushed further beyond the Saxon territory against the Slavic tribes on the Saale and Elbe, the Sorbs. The Saxons had hardly had any serious antagonism with these neighbors until then, and were under such heavy pressure from the Frankish domination that they took the opportunity to turn the war against their eastern neighbors, which had been forced upon them, into a war of liberation against the Frankish oppressors. The image of Tauroggen appears here in the early history of our people, as then the Prussian general Yorck, instead of fighting for the French emperor against the Russians, turned his weapon against the western coercive ruler, so did the Saxons this time. Their raised army, which was supposed to march against the Sorbs, subordinated itself to Wittekind and turned against the Franks. Two Frankish armies immediately broke into the country. At Mount Süntel near Minden, they encountered the Saxon army, which was waiting for them, well entrenched. The Franconian force attacked and the whole Franconian army perished in a heavy battle. It was a defeat comparable only to the destruction of Varus' legions. But Charles had not yet deployed the core of his army. The Saxon land was again flooded, a part of the Saxon greats, won by Charles through land grants and privileges, betrayed the cause of the fighting people. Again the land up to about the Elbe fell into the hands of the Franks. Now Charles was determined to carry out the complete destruction of any possibility of resistance. All men known as leaders of the people's freedom, the singers and poets, the priests of the old gods, the members of the families known to be freedom-loving were rounded up, not infrequently betrayed by their own comrades. By law, every village had to extradite whoever was known to be

Carrier of the old tradition was known, who appeared suspicious of the paganism. 4500 men - the number has been handed down to us quite correctly and is indisputable - were dragged together into a huge prison camp near Verben on the Aller and all beheaded in one day at the Hälsebach. The Frankish bishops and great men, Charles in their midst, watched the gruesome spectacle without an eighth spark of pity. They were only unbelievers and the free, they were only the pure blood so deeply hated by the withered, they were the peasants who had refused to pay tithes and interest, the poets of Germanic lore, the bearers of that hundred-year struggle against Rome, the heirs of the Cherusci - Rar! differed in nothing from the pious Emperor Constantine, and what the Roman had once done to his Frankish ancestors, when he had the two 8ranken kings thrown to the wild beasts in the circus at Trier, the Romanized 8r<mke Charles repeated on the Saxons. Then the people's war flared up once again. Wittekind had brought from Danes and Diesen new auxiliary troops, where at all still a man could carry the weapon, the desperate people stood up against "Slachter-Korl". Despite their inferior armament, the Saxon people's armies fought with a fierceness that almost brought them victory. At Det- mold near the Externsteine the victory wavered for a long time; only an army shaken to the core retreats after a battle as the sank after the bloody struggle at Detmold. And yet the fortunes of war were for them. Their raiding parties devastated the country, farm after farm burned, 8women and children were dragged off into slavery, as far as they could not save themselves in swamp and forest. The fields decayed, the Saxon army starved. At the river Hase the Saxons fought their last great battle - and were defeated, now already crushed by the superiority. Exhausted to the death, the country collapsed. In the winter of 784 to 785 Charles himself held his army camp in Saxony, in a devastated, massacred, horribly destroyed country. Then Wittekind and his 8friend Abbio saw no other way out than to offer submission. we have no right to blame him for this, nor is there any reason to claim, after the pattern of cloying legends, that he suddenly became so deeply convinced of the Christian faith that, out of an inner conversion to the same faith in whose name his people had been slaughtered, he accepted baptism to

had taken. The duke saw no other way out to save and preserve the ruins of the tribe. So he was baptized in Attigny in 755 - at least according to Einhart's information, which is hardly verifiable today - and disappears from history since then. In Engern his tomb is shown, near Wildeshausen his estates have been located. An excavation of our days has found two skeletons in front of the Wittekind chapel, which have been buried or buried with the face downwards, how his real end was, we do not know. Later, much later, when all eyewitnesses had disappeared and oral tradition had faded or died away, the Church declared him a saint. He certainly did not deserve that... If he was murdered, if he lived his last years quietly from his possessions, deeply despairing of the freedom of his people - we do not know, we have no reason to celebrate him alone as the fighter against the oppression of his people. Because the peasant did not surrender! Until our days the strange saying has been preserved in Lower Saxony: "Dat is de Hasenpad, den der Rönig weking trat" - so there have been men who even now did not recognize the defeat, "men of the bitter end", who were determined to fight on.

For only now the bloody extermination of the people's freedom begins. The Raptulare of Paderborn 785 is the document written in blood of the suffocation of all Germanic peasant freedom also in Saxony. The Raptulare stipulates that if someone spurns the "holy forty-day Lent for the degradation of Christianity and eats meat" - he shall die; if someone burns a corpse "according to the custom of the pagans", he shall die; if "someone among the Saxon people wants to continue to hide and remain unbaptized and spurn baptism and remain a pagan", he shall die. Each parish shall give to the church one farm and two acres, plus one man from each of the three estates, one servant and one maid. The tenth part of all property and all income must be given to the church, all cattle must be baptized within one year at the forfeiture of a fine of 200 shillings for the nobles, 100 shillings for the freemen and 50 shillings for the lats. The devotion at the trees, (springs or groves is declared punishable and used for the collection of high fines. "Diviners and

Wizards", i.e. denouncers of the Runm and the Volksübrrlieferung, must be reported to the priest and delivered. No one is allowed to give away parts of his inheritance to someone other than the king or the church, lest the Saxon yeomanry get rid of the sacred inheritance creep by making prior gifts to their children, so that then the priest, on his deathbed, who asks the old peasant for gifts for the church, experiences the disappointment that the latter has already given away everything. All public gatherings of the people are expressly forbidden, except when ordered by the Frankish Gaugrasen. This eradication of the native tradition goes down to the last detail. If the old folk shrines had already been destroyed, members of this trampled down German tribe still gathered to secretly commemorate their ruins. Here a church assembly at Nancy determined: "Also the stones, which the people, deceived by demon deception, worship at the ruins in the woods, where they also make and fulfill vows, shall be dug up from the ground and thrown in such a place, where they can never be found by their worshippers. It shall be forbidden to all that no one, in the care of his salvation, make a vow or bring a light or an offering elsewhere than to the church and to his Lord and God."

This complete, brutal gagging was accompanied by an attempt to break the proud and self-confident people by tearing them away from their homeland and to dissolve their inner cohesion. Linhart reports in his biography of Charles that he transplanted about one third of the population of the subjugated Saxon territories, every third man with wife and child, to the most diverse regions of his empire. One will not be able to call every place in which the word "Saxony" occurs or which shows Low German language formation without further ado for a legacy of this Carolingian forced colonization, but it is certain that west of the old Saxon border with particularly ancient sounding Saxon names, but also with others which point to this connection, there are undoubtedly remnants of this forced migration. We find such Saxon forced settlements attested from Luxembourg; but they must have been especially numerous in Alsace, where not only the name Sachsenheim appears, but also many other similar traditions.

refer to it. Schumacher in his *Settlement and Cultural History* points out, besides these Alsatian Saxon places, that especially Lorsch Monastery, once one of the centers of the Frankish Empire, had very numerous such Saxon forced settlements. Precisely because they wanted to break their adherence to the old faith, Saxons were settled in the territory of the bishops of Constance, Basel and Augsburg, as well as the abbey of Reichenau. About the Saxenflur near Königshöfen Lckhart reports (rss k'rLvciae orievntalis II, ss): "From these Saxons (which Karolus Magnus bezwäng as rebels) have even now some names of the diocese llVürzburg preserved, so not far from the Tauber Saxenflur." In many cases, such settlements have been established near larger Frankish settlements, where one hoped to have those displaced here better under supervision. Undoubtedly we have such Saxon settlers also in Bavaria. Then we find Sachsenburg in Carinthia, Sachsenfeld in Styria and also elsewhere numerous proofs for the fact that just in these areas, obviously because they lay farthest away from the old homeland, these displaced persons were set. Professor Helbok, the great German folklorist "of Austria, has announced in the *Vorarlberger Monatshefte* zgss furthermore for Upper Swabia and the Swiss original cantons the proof of a "generous state colonization with Saxon Ldelingen and their servants". Hofmann, in an account of "Forced settlements in Baden from the time of the Merovingians and Carolingians" (Karlsruhe)gog), has pointed out that Baden in particular was extraordinarily heavily interspersed with such settlers.

Twice more the Saxons rose, once from 793 to 79s, a bloody, bitter struggle, in which larger battles no longer occur. The area of the northern Lmsland over to the mouth of the LlB has been fought hard again at that time, when the Frisian chieftains Lilrat and Unno made the last attempt to establish the old independence and not only drove out the bishop Ludger, but also carried away considerable Saxon parts here.

The individual battles of the Saxon districts continue until 7gg, when Charles' power advances across the Elbe to the Danish border. Charles does not shy away from using the help of the Slavic Obo-trites, whom he unleashes on the Saxons and to whom he leaves East Holstein as far as the Schwentine. The very last

Rampf of the Saxon yeomen schüft occurs SO4, when once again the northern Gaue take up arms and the uprising jerks down to Westphalia. Then it becomes deadly quiet over the massacred country, where freedom has gone to sleep under the old barrows.

All marrow land is taken by the king for himself and gifted to his Frankish greats or to those Saxon dynasties that have joined him; the once free villages are forced to pay interest and services to the next Salhof or Herrenhof, regardless of whether the inhabitants are Edellinge, Frilinge or Laten. The people's assembly is dead, the "estates" constitution shattered, their own right to legislate lost, the old gods persecuted, the people bloodily gagged, and the cry of despair stifled.

Now, after the flame on the domestic hearth has been extinguished, the mission can begin its work. Only after the old sacred had been desecrated, the Irminsul overthrown, the sacred oaks knocked down, the foreign rice from Palestine could be planted. After the old poetry had been crushed, persecuted and forbidden, the religious propaganda of the victorious church, founded on blood and tears and nourished by the levies of the defeated yeomanry, flooded the land. While in the Rloestern a rapturous, semi-classical and cloying spirit spreads, from here at the same time the writings go out in which the foreign worldview is tried to make palatable to the Saxon peasant. The Heliand, a rewriting of the story of Christ in Old Saxon, undoubtedly created by a competent poet, has come down to us from that time. The work is a work of art, beautiful in form, powerful and poetically overwhelming in many ways - but it is certainly no proof that only with the missionary work, for example, the Runst came into being among the Saxons, but rather a sign of how highly developed the poetry of this tribe must have been, because only on a really perfect tradition can such a Runst work arise, but what there was of non-Christian poetry, the monasteries, the persecution of the clergy has destroyed everything.

It is also Rarl who abolishes the rest of Bavarian independence, has the unfortunate Duke Tassilo banished by the Pope, then puts him before a Franconian court and has him and his family taken to the monastery of Iumiöges.

With the conquest of Bavaria he takes over at the same time the Bavarian colonization in the eastern alpine region, where approximately since the 7th century the Bavarian tribe had settled and Germanized Nürnten and Steiermark after initial antagonisms against the Slavic Slovenes. Here the Frankish power in defense against the wild Avars, a Turkish warrior tribe, actually fulfilled a generally German task. Until the year 760 this horse people was forced into submission. Already Tassilo had tried to cooperate with the Avars against Charles, when now this oppressor failed at the border, the Avars were finally subdued after a last uprising in the year 768 and settled at their request near Stein- amanger, where still today the name Heunburg (Slav. Vodre, connected with odrz? --Awaren) reminds of them - then the Frankish rule could also take off the mask down here in the extreme southeast. The resistance of the Bavarian, Lombard and Slovenian yeomen and nobles against the church with its enormous claims was ruthlessly broken by the Frankish bishop Arno and the Frankish count Ingo, the unfree servant class was armed against them. "It is said of Ingo that the people loved him very much, obeyed him blindly, and especially dared not let a written order go unheeded. Well, Ingo invited the lords and servants to the banquet. The latter, who had already received baptism, had to take a seat at his table and were served from golden vessels, while Ingo had bread, wine and meat served in black vessels to the pagan lords outside the door, like dogs. When the gentlemen asked Ingo why he treated them this way, he answered that they, as non-baptized people, were unworthy to sit together with the baptized, so they should be seated in front of the house at the meal, like dogs. Thereupon the gentlemen are said to have hurried to receive baptism, and the Christian faith increased. This harsh behavior of Ingo against the pagan lords was possible only because he had to enjoy the protection of the Christian servants, who were armed. Here we remember an imperial law of King Charles the Great from the year 769, in which he demanded the swearing in of all subjects of the Frankish Empire, therefore also of the Carantans, from the

The first year of life is required. As a special class of these subjects are listed servants, unfree, who possessed the right to bear arms on the basis of feudal estates granted to them, such as ig6.

their free masters. In Carantania there were just two parties, one, more numerous, of the Christian servants, the other of the pagan lords. Of course, not all the servants were Christians and not all the lords were pagans. These factions had already led to revolts of the pagans against the Christians under Duke Cheitmar and after his death, which perhaps ceased since Duke Tassilo, but certainly since Lönig Karl. For even more vigorously than once Duke Tassilo III of Bavaria had begun the Christianization of the Carantans, King Charles, since he had become their lord in 788, set about it ..." (Or. August Jaksch, "Geschichte Kärntens", Klagenfurt -grs.) So it is also here the same picture - with the help of the unfree the old yeomanry is forced down.

Charles' bloody subjugation and Christianization of the Saxons thus concludes the process initiated by Clovis. From the day when the last resistance of this tribe died out, the actual Germanic peasantry ceased to be the bearer of its history. It no longer makes history, but history is made over it, its own history becomes the history of the underground and background, from which the flames of the will to liberation always flare up. For many millennia the German tribes had built their state life on the free peasant on his own soil, the peasant's principles and his sense of justice had been the supporting principles and the supporting law; for many millennia the peasant's military power itself, at last in the terrible battles against the Roman Empire, had been able to bind the victory to the flag and insignia of the Germanic people in spite of all setbacks, the people had been able to develop its own life free from the compulsion of faith and conscience, the connection with the Scandinavian brothers had been close and near.

All this broke down. Charles received the Roman imperial crown in Rome from the Pope in the year 800, thus reached the conclusion of the path that led from the consultative title of Clovis via the appointment of King Pipin as patricius of Rome to the restoration of the Roman Empire, stood there, where the Teutonic rulers in the Roman service, the Rikimers, Stilicho, Mdowakar may have secretly aspired, in the purple of the Caesars, the ruler of the Roman Empire, newly risen with Frankish strength, of the universal Roman Church, supported by his bloodstained sword over the trunks of the Roman Empire.

In the end, the first German emperor was not the first descendant of all those Germanic tribes before which the Romans had once collapsed, but rather, as medieval chronology quite correctly portrayed it, the successor of the Roman emperors.

In the whole area of his empire, the right of the odal had perished and was broken by the imposed freedom of the church, by Lönigszins and tithes. In the whole area of his empire the Germanic tradition was forced into the darkness of secrets of a suppressed people, secretly smuggled, furtively and shyly passed on from mouth to mouth, bitterly persecuted by state and church. In the whole area of his empire the unfree feudal lord of the king had triumphed over the free man from the free shepherd, the rejection of the peasantry, its forced or voluntary subordination under the power of the great lords and the church proceeded so rapidly that Charles himself, concerned about the maintenance of the imperial power, believed that he had to take countermeasures in his last years.

All superstition of the lesser races overgrew the reasonable, poetically high knowledge of the world context, as it was cultivated in the noble peasantry of Germanim. It is a presumption, if those superstitious things, which are forbidden by the church in the *Inkiculus 8vper8titionurli*, are chalked up to the Germanic yeomen from some sides today. Not the peasant hall and the farm, but the servant's room has cultivated these things, so that even the church was afraid of the excess of superstition, which rose in the pursuit of the "conversion", which was at the same time a social upheaval.

Deceit and crudeness had overcome the old concepts of honor; when, after an uprising of the Thuringians in 797, these sent envoys to Charles, he lured them deep into Gaul and had them murdered there.

The destruction of the living folk tradition and poetry stemming from the old faith, the imposition of the Latin language of education and the monopolization of education by the clergy would at the same time bring about a serious collapse of Germanic folk education. The old songs and epics, spread from tribe to tribe, had created something like a common high language. This now came to an end, the disintegration into different dialects, which became more and more foreign to each other, dates from this time.

All the more the connection to the Scandinavian "Germanic doings" broke apart. That mainland Germans, Danes, Swedes and Norwegians did not grow together in the course of history into a Germanic unity is a fault of the Carolingian period, which piled up high between the tribal peoples the opposition between Christians and pagans.

The Dane king Göttrik last tried to lead a Germanic counterattack. This peculiar ruler, to whom many Saxons had fled, joined forces with the Slavic wilzes in present-day Brandenburg, who clung to their old gods, and together with them defeated the Slavic (vbotritcn, In the only great alliance of the Old Believers from Denmark to Bohemia, with the help of the hordes of Saxon exiles, he tried once again to counter the stranglehold of Roman-Franconian violence. His proclamation openly calls the German peoples to the defense of their Germanism: "I, the Norman, will enter Aachen with army power and make myself, the ancestor, the leader of all German tribes". In a broad front, attacking Friesland by sea, invading Saxony by land, Göttrik, the descendant of Sigurd, Wittekind's father-in-law, tries to turn the tide once again. At that time, the Danish people were still quite peasant, their hundred-strong bands and helmsmen's harbors were still completely the organizational form of the militant Germanic peasantry; in the allied wilzen there lived a lot of Gftgermanentum and racially closely related Old Slavcentum.

But Saxony is exhausted to death when the Danish king sos tries his attack. He succeeds in pushing back Charles - then the murder steel clears him out of the way. His successor Hemming concludes 8i; peace. The mainland Germanic nation lies deep under the Romanization. The history of the German peasant now becomes the history of the struggle against oppression, economic history, social history and history of revolt. The tragedy of our people has fully set in - never to be allowed to be what it really is, but to have to grind down its forces as the bearer of the imposed Roman Empire, the universal church, the Christian conversion mania and the breadwinner of a layer of alien feudal lords, alien (feistiness and spirituality squatting on it.

When Rarl died on ro. January s-4, one of the most successful, but also most disastrous figures passed away with him. It is petty to blame him for his unrestrained life in the erotic field, his personal polygamy, the dissoluteness of his daughters. If it had been only that, history could spread a veil over it. Racially disintegrated peoples, alienated from their own faith, their own piety, never tend to be better. The promotion of the arts and sciences at his court was definitely a cultivation of Roman, even Jewish tradition. He himself liked to be called "King David" in the circle of his learned monks, with whose rather unpleasant features he bears a resemblance that he hardly wanted to express so openly. The Germanic tradition has been completely foreign and incomprehensible to him all his life; had already his father Pipin been educated in the monastery, and his family completely alienated from the Germanic traditions, so hardly anything else could be expected from him. Very correctly writes Dr. Werner Petersen ("Von Urväter Art und Tat", Union Deutsche Verlagsgesellschaft, Stuttgart, p. 20 ff.): "So it is strange that the thirty year old Rarl before Pavia is described as ignorant of writing. We know that the runic writing is the oldest in Europe. We must also assume that 500 years before Rarl an Armin could not only write runes, but also the Latin writing mastered, which education may have enjoyed Rarl? Surely only a Gallic one, i.e. except for the craft of arms - none at all. So he is not a princely son of Nordic earth, he knows nothing of Nordic culture and Nordic knowledge. His raging against the cult and cult goods of our homeland show him as a barbarian. When he plundered the treasure of the temple at the starry stones, he came into possession of tables made of silver and gold, which were covered with strange signs, completely unknown to him. One of them he gave to the pope, the other"" he kept in his treasury in Aachen, how he may have stood before them again and again, trying to penetrate these secrets with greedy eyes"". These tables would certainly give us the most interesting information imaginable. Perhaps they were astronomical tables, perhaps they announced from God doctrine and God knowledge of our ancestors. His son Ludwig had them melted down, since he had even less understanding of them than his father."

Only in the effect, not in his own objective he laid certain foundations of a German Empire - he was neither by his education nor by his nature somehow enough Teuton to be able to even think this thought; for him the rise of his family extended over the position of the house-meier with the Merovingians, the achievement of the kingship with the Franks up to the highest "dignity" imaginable to him, the crown of the Roman emperor, which he wore in the sense of Augustin's "God-state" annihilating nations. He was Roman world emperor - another thought would have been incomprehensible for him according to his origin, history and conception.

The German language thus also stands as the language of the people, of the uneducated people - uneducated in the Roman sense - as opposed to the language of the educated, of the clergy, of the empire.

The farmer himself, however, had nothing to say in this realm. It did not depend on him any more. He had to pay his tithes to the church, his interest to the king, his dues to the court of the nobility, he was subject to the court of the counts, in which he no longer had an independent share, he was subject to a legislation in which he did not participate, and he was driven into a church in which he secretly did not believe and which accumulated enormous wealth at his expense, which spoke a language foreign to him and forbade, insulted and heresied what had been dear and holy to his ancestors. Under this Carolingian empire the free Germanic peasant lay buried deepest.

The peasant in the post-Carolingian period

ar also with the loss of the political freedom of the Germanic peasant, beginning in the Frankish Empire and extended under Charlemagne to all mainland Germanic tribes, the resilience of the German farm had been lost, the peasant had also been imposed sometimes very considerable services for Church, King and royal officials, Finally, if the old free right of inheritance had been laid in ruins by the everywhere enforced possibility of transferring the peasant land to the rulers and great lords, if many tens of thousands of yeoman families had perished and the old faith had been put under the harshest persecution, the right of inheritance remained in the custom not only in Lower Saxony, but also in many other German areas, only the one son got the farm. The slowly forming basic nobility, in which the old noble families and the families of the Frankish imperial officials, who had often risen from bondage, merged into a new class, also preserved the idea of the indivisible uniform farm property and, similar to the peasant, strove to make this property hereditary, insofar as it was land assigned to the king or the church or taken in fief by them. The old faith, as much as its open confession was persecuted, was nevertheless so deeply rooted that the church had to take it into consideration in its customs; Saxony itself was Christianized only very superficially, the new doctrine was in no way mentally anchored in the masses of the people. In addition, already under Charlemagne's successor the younger sons of the great families began to devote themselves to church service. Thus, within the ecclesiastical organization, in place of the Gallo-Romans and the Romanized Franks, there appeared an essentially much more Germanic element, and even if this had passed through the monastic schools, the blood could not be completely covered over, and occasionally a quite Germanic character remained, or better, appeared, Or, like that Saxon Gottschalk, whose Retzer story is the first visible clash of a "converted" Saxon of that time with the Christian doctrine of faith, one has thought it through to its last consequences and thereby often not a little shaken - or the church fell into a happy secularization, i.e. Germanization. i.e. Germanization.

The agricultural progress that is said to have emanated from the monasteries has always been greatly overestimated. In fact, the Carolingian period did not bring any kind of significant agricultural progress. In the closed Germanic settlement area was, as we know from the g. The achievements of the peasantry in favor of these monasteries show that a very well-developed and not at all primitive agriculture was practiced, which must have consisted of the three-field economy, the village community and a strong supplement of the agriculture by wood use, beekeeping and cattle breeding.

Hermann Abels ("The Christianization of the Emsland and Saint Ludger") writes very correctly: "It is also partly due to the lively traffic that developed in early times that the settlements on both banks of the Ems and also in the hinterland under its influence developed according to the old Lower Saxon - in contrast to the Münsterland - system of village-like settlements are, so to speak, very old and can be found already at the beginning of the Christian era in the written monuments, namely in the "Traditions" (donation), Rauf and interest registers of the monasteries Werden and Corvey. Thus, there must have been an important culture at the Ems for that time - the interest and lifting registers let us conclude sheet for sheet with certainty on the expansion of grain cultivation, cattle breeding, beekeeping, and what is especially important from a cultural-historical point of view, on the strong development of coarse and fine weaving - so that one, that if one looks through the scanty records of these old documents from the ninth century on, without wanting to, one is tempted to ask whether the external state of cultivation at that time was really so significantly different from the present one of our Emperor's countrymen that more than a thousand years had to pass over it. This is not in the least a disparagement of the present time (I want to honor my Emsland wherever I am^), but a deserved recognition of our honest old Saxon ancestors, who still swore by Donar's hammer."

We only know indirectly from the records of the new ruling class how the peasant managed in detail, which part of his labor contract remained with him, in short, how economic life was structured for him. That his situation must have been for the most part quite depressed is suggested by a complaint of the peasants of Franconia proper from the year to Charles, in which they complain that they were not being treated by the royal officials and

The bishops and monasteries were deprived of their property, and every opportunity was sought to condemn them to unaffordable fines or to wear them down by constantly calling them to war until they transferred their free property to the lords of the manor. All this was done with complete calculation, for those who had already transferred their property to the lords would no longer be called up for the campaign.

How the economy of the farmer himself may have looked, however, can be inferred from the *Laxitulare "cke villis et curtis imxerii"*, which, still issued under Charles, regulates the cultivation of the royal demesnes. One will have to note here that new agricultural methods were not introduced in general, but that what is to be inferred here about the art of agriculture was essentially already there before and was merely brought into a system. There are stone dwellings paneled with wood inside, a special farmhouse, granaries, bakehouses, independent kitchens and storage facilities - this is the picture of a large *Fronhof*. In addition, there are also much smaller ones, where there is only a wooden house with a parlor, to which belong a cellar, a stable, a barn, and almost always an independent kitchen house and sheds. This will have corresponded approximately, also in the separation of the kitchen from the dwelling house, as we find it still very late, even into our time from Iceland, a small farm. To this farm of the royal official and the landlords belonged a certain piece of land as manor land, which had to be cultivated by the farmers, who were subject to this farm, by manual labor. Just here it concerned very often such farmers, who sat only to sub-ownership on their farms or who, like the *Barschalke* in Bavaria, still had a small free part, but as a result of the land divisions from donations by death to the church or other reasons on so small possession sat that they had to accept from the large owners or the church unfree country, for which they had to furnish achievements. A document of the year 1189, for example, deals with these *Barschalken* and their obligations: "These free people, whom we call *Barschalke*, have judicially agreed that they will give church land to

have taken: Their five plow yearly at three times three days, reap three days, bind and drive into the barn; three others do the same and yield 5 courage of grain, of which three are of barley, one Freshling, worth two strings; Two plow, cut, and drive in as the foregoing, and one plows full as other servants, and gives 5 courage of oats, one freshling, worth two strings, and it is agreed that no further service shall be imposed upon them. The messenger journeys they do by turns."

As we find on the Fronhösen beside an extensive horse breeding and breeding of the cattle numerous pigs, chickens, geese, also peacocks and bees, so we will have to assume the same also for the farmer. Especially the beekeeping in that time, when there were no other means to sweeten the food, had a considerably wider expansion and at the same time enabled many unmarried brothers to live on the farm.

The meat was of course smoked, as the Romans had already introduced and appreciated Westphalian ham; strangely enough, goat meat was also smoked at that time and enjoyed a certain appreciation. On the farm was further, as in the Germanic time, spun and woven, also probably already tallow candles pulled - which could be by the way really an ecclesiastical import -, it was carried out naturally by the farmer and its sons all occurring yard work at repair of the devices, production of plows and other agrarian tools. Milling on the own farm, on the other hand, was often already forbidden to the peasants at that time; especially the monasteries liked to take the milling right to themselves, created Llostermühlen under destruction of the old mills and acquired a lot of wealth with their operation.

The German settlement area was not extended under Rarl, except in the southeast. Under him and his first two successors, Louis the Pious and Louis the German, we find rather always only installations of churches and monasteries reported, so by the way also in the Stedinger country to Llsfleth and to Bernc. New dormitories, however, are not reported with the exception of the colonization in today's Austria, in northern Bavaria and in Hungary. Here it is the monasteries, especially the Bavarian monasteries, that settle on a large scale. St. Lmmeran creates an ecclesiastical middle-

Point in Lhammünster and receives land between Regen, Geign and the Marcher mountain, Niederaltaich, Pfaffenmünster, Weiden, Waldmünster push their settlement, all unfree people, against the Bavarian Forest, where the small groups of Slavs there are easily Germanized. In Lower Austria, as long as the Avar empire still existed, the settlement border of the Bavarian tribe, and here of free and semi-free peasants, had reached approximately to St. Andrae at the Viennese forest, while the Marchfeld and Steinfeld had remained in the hands of the Avars. With their low pressure) a thin German settlement, advancing in an arc from the Viennese basin over the Mstalps, reached Lake Balaton and advanced in the south to FruZka Gora ("Frankenberg"). This settlement was essentially also ecclesiastical, a village settlement that remained cordially thin.

But also, where the peasant had already fallen deeply into dependence, where he was pressed down from the originally free peasant to the interest farmer of the Fronhof, where even the common land and the people's land was taken by the Lönig, even in Saxony, where the descendants of the freedom fighters were often denied the right of inheritance, where ecclesiastical and secular burdens reduced the yield of the peasant economy, where the administration of justice had fallen into the hands of the royal count or even the lord of the manor and the monastery - one thing had remained unshaken: the peasant self-administration. The village still regulated its affairs on its own village council, the three-field economy with its inherent obligation to order still wrapped a unified bond around the peasants of the village, and no matter how dependent they had become - they represented a unit that could act and had a connection if the hour should once again become more favorable.

It was understandable that the secular and ecclesiastical lords of the Carolingian period disliked the peasant in arms; his increasing dependence gave them the possibility of almost completely ousting the peasant from the army, and the economic burdens and services which he had to bear and which were imposed upon him also made it practically impossible for the peasant to perform prolonged military service. Thus the empire depended entirely on the small armies of armed men that the Lönig and his vassals could muster.

Louis the Pious, better the Pious, the son of Charles, not very talented, a servant of the clergy, did not know how to keep the empire in order. He let himself be crowned once again by Pope Stephen IV, thus underlining the subordination of the emperor to the pope. His nephew Bernard, on the other hand, was blinded in an abominable manner, and then underwent a penance for it. His son Lothar had him imprisoned and for the second time, in penitential garb, he had to do a shameful penance. Then the bishops reinstated him, a shadow emperor who is also said to have burned the old Germanic songs.

Among his sons, Lothar on one side, Louis the German and Charles the Bald, a bloody civil war broke out, in which Lothar, cornered, called up the peasantry of Saxony to fight against Louis, who was as little German as his father and grandfather, but only bore that name because the German part of the empire had fallen to him. He had been defeated by his two brothers at the battle of Fontenoy, not far from Auxerre, and seeing no other way out, he offered the Saxon Frilingen and Laten to "enjoy again the old liberties they would have had when they were pagans." The answer to this request was a huge uprising of builders. Now it became clear how weakly rooted the Carolingian Empire was in the hearts of the people. While a part of the Saxon nobility stood with Louis and opposed the uprising, the larger part joined in. The rebels called themselves "Stelling", probably people who wanted to "restore the old law". The ZLantener annals then also report that in this year the power of the "slaves" (servorum, a "cheeky term of the monastic chronicler for the enslaved yeomen!) had grown enormously beyond their masters, and the Fuldaer annals call it the most violent conspiracy of the Frilinge (lidertorurv), who tried to suppress their "legal masters". The lords' courts were burned, the monasteries were stormed and, as Nithard reports, "they lived again according to the not yet forgotten customs of the pagan times". It should not be forgotten that this was the grandchild generation of the fighters against Charles, and many an old warrior from the last battles and engagements against Charles' armies will have taken part in the uprising.

Nevertheless, they did not succeed. In the Strasbourg oaths of 842 February §42 Lothar reached an agreement with his two brothers, remarkable not only for the division of the Carolingian empire into a western Romanesque half, an eastern German half and a middle kingdom of Lotharingia, but also for the fact that these oaths are preserved in Romanesque and Germanic languages, a sign that even the Frankish upper class of the western part had forgotten the Germanic language and adopted the Romanesque one. Now Louis got his hands free against the "Stelling" and strangled them. Christianity and master power were restored, 40 peasant leaders executed, 14 hanged, the others for the most part mutilated. "With violence and terror" the revolt was put to an end, "no one who resisted him up to that time he left out ... Gloriously he suppressed them in a legal bloodbath," reports the chronicler Nithard. There was another uprising, but it was defeated after a hard battle in the north of Saxony. The feudal system and bondage were once again strengthened, Saxony was once again bound.

The empire became weaker and weaker. From the sea pushed the Normans, which Louis the German was as little able to oppose as the West Frankish Lönig Larl the Lahle; §48 the Normans conquered Hamburg, then the landscape Rüst- ringen at the mouth of the Iade, rss Dorestadt in Friesland, then one of the most important trading points, §57 the North Frisian islands. Wide grasped the power of these Germanic naval heroes around the then known world, their great dragon ships, "like dark red seabirds" according to the report of Arab historians, attacked Spain, sailed through the Nsörwasund, the Strait of Gibraltar, appeared on the shores of Italy, but above all put to the decaying Frankish Empire, whose internal struggles were becoming increasingly fierce and confused. Z70 in the Treaty of Mersen the empire was finally divided, the border between West Franconia and East Franconia was drawn on the Meuse, Saone and Rhone rivers. The Normans continued their invasions, which the two weak empires faced almost helplessly. Only with the deposition of the incompetent Laiser Larls the Fat (sss), the German Lönig, Duke Arnulf of Lärnten, an illegitimate scion of the Carolingian house, is able to somewhat protect the East Frankish Empire from the Vikings, defeated 208

Lönig Sigurd snake eye Zgz at lions and pushes back the Norman power.

At the same time there are heavy defeats in the battles against the Moravian Slavs, but especially against the Hungarians, like the Avars a steppe people of Finno-Ugric descent and with a strong Turkish influence. The entire settlement work in the southeast was completely buried by this new storm from the steppe, and in 907 the Magyars broke out over the German settlements, the most momentous defeat that Bavaria, as the protector of the German southeast Mark, had ever suffered in its history; Duke Luitpold and the entire Bavarian army were crushed by the Hungarians near Pressburg, the Archbishop of Salzburg, Thietmar, and a large number of bishops fell, and the Bavarian countryside became for decades the favorite stomping ground of the Magyar cavalry armies, which either crossed the Isonzo into Italy, which still attracted raiders, or advanced across the Danube plain to the Rhine, and even as far as Lorraine and the Rhone valley. This period brings, above all, a terrible setback of the monastic settlement. The monasteries with their supplies were singled out and punched out by the Magyars with special preference, the whole monastic settlement in Upper and Lower Austria, but also in the Bavarian Forest, sinks into rubble. Emperor Arnulf dies in 899, his illegitimate son Zwentibold in 900 in the Battle of the Meuse - Louis the Child, the last ruler from the Carolingian house (until 911) is unable to rule at all. The Hungarians flood the Germanic heartlands, where the peasants, deprived of their weapons, are not able to resist them, ride 910 to Swabia and Upper Italy, plunder 911 Bavaria, pass through 912 the whole of Thuringia and Saxony up to Bremen, plunder 917 to 919 Lorraine and devastate Burgundy in the following years. Our history books tend to portray them as half-naked barbarians - hardly accurate, for they had lived long enough in contact with Persian culture and Eastern Rome that they had adopted some of it. The Byzantine historical sources then also speak of their splendid armor, their wealth of herds and ornaments, and their shining equipment. They were not poor savages, with whom, after all, the German people at that time could have coped even under their miserable circumstances,

but a warlike people of power and wealth, tightly united under its Great Khan, quite comparable to the later Tartars or Turks in internal unity and thrust. Even the German king Konradi, Duke of Rhine Franconia, who was elected at Forchheim, was personally a man worthy of respect, but he was neither able to keep the dissolving German Empire together nor to repel the enemies from its borders. In the north the Normans, in the east the warlike Turns, from the southeast the Hungarians, the life and death of the Empire, a degenerate clergy, worthless small vassal armies, disgruntled peasantry of hastily gathered and poorly armed peasants - it was an evil picture which the dying Carolingian Empire left behind from Germanic soil. Lawlessness and dissolution, greed, avarice and violence, defenselessness on the outside and lawlessness on the inside - and buried under all this lay the German peasant, whose fields threatened to become the prey of foreign nations.

The most dangerous foreign nation in the long run, however, which did not enter the country with conquests and not with the sword, the horn bow or the lead mace, the people of the Iuden had long since risen to dangerous economic power and importance within the German area.

Already under the Merovingians in the Frankish Empire the Iudes had played a considerable role as slave traders, indeed it had become necessary to forbid already in the year örs to sell Christians as slaves to the Iudes, which had already occurred. The Iudes used to barter these poor slaves to Spain, often after castrating their victims, in order to meet the Mohammedans' need for harem guards. Charles had already strongly favored the Iudes, and his son Louis the Pious was an outspoken Iude, of whom the Jewish historian Professor Grätz writes: "The empress and her friends were patrons of the Iudes because of their descent from the great patriarchs and prophets. For their sake they were to be honored, said this pro-Jewish party at court, and the emperor also saw them in the same light.... The Jews had free access to the court and communicated directly with the emperor and those close to him.... Relatives of the emperor presented Jewish women with precious garments; Christians attended synagogues; some educated Christians were so fond of Judaism....

that they kept the Sabbath holy and did their work on Sunday. It was under Louis the Pious that the first complaints about the shameless usury of the Iudes were heard. Bishop Agobard complains that the Iudes had become so rich through their money and usury transactions that they not only bribed the leading people at court, but even, which the bishop particularly regrets, kept baptized Christians as slaves. He writes: "we are ready to pay the legal price for the slaves of the Iudes as soon as they are baptized, but even so the Iudes, insisting on the protection of the emperor's officials, do not want to hand over their serfs." He complains about the protection openly exercised by the Carolingian Louis "the Pious" of the slave trade of the Iudes with Germanic people: "Officials with imperial orders have come from the court to Lyon, an object of iubilation for the Iudes, of terror for the Christians. It is impossible for me to believe that this happened with the emperor's foreknowledge. Already the Jews dare to prescribe laws for us and blaspheme Christ. And why is this treatment meted out to us? For no other reason than because we forbade the members of our community to sell Christian serfs to the Iudes, because we forbade them even to trade with Christian slaves to Spain, and because we do not tolerate that Iudes take Christian servants into their service and entice them to celebrate on Saturdays, to work on Sundays, to eat meat during fasting, nor that Christians may buy meat from the Iudes, which the latter consider unclean and mockingly call Christian cattle. The Jews boast of the emperor's grace, of their influence with the highest officials of the empire, of their free access to the court; they present clothes that their wives receive as gifts from princesses. Permission has been granted to them to build new synagogues, even the imperial officials have moved fairs from the Sabbath to other days for the benefit of the Iudes."

Judaism, which we thus experience in the Carolingian Empire, where freedom of the people and the right of the peasants were so ruthlessly trampled upon, was no longer unknown in history; we can today, without depending on the Old Testament alone, however valuable as a source of history this work, which is of no religious value to conscious Germans, may be, determine the development of Judaism on the basis of the historical accounts of the other peoples. It has in

The oldest language we know from him is Hebrew, a branch of the Semitic language group, whose main people are the Arabs. So we will have to assume with a certain right that the Jews are related to the Arabs as wandering shepherds. As such they may have broken into Egypt with other tribes at the fall of the Old Kingdom in the second century before Christ. Under Löning Tutimaios, I do not know why, the deity was hostile to us; then, contrary to expectation, people of unsightly origin from the eastern countries ventured to march against Egypt and easily took possession of it without a fight. They overpowered its leaders, cruelly set fire to the cities, destroyed the temples of the gods, and treated the inhabitants with the greatest hostility, slaying some and dragging off others' wives and children into slavery. Finally, they made one of their own named Salitis the Löning. He came regularly to Memphis, levied taxes in the upper and lower lands, and placed garrisons in the appropriate places. Above all, he secured the eastern territories. Here he found a suitable place in the Sethroitic Gau, east of the bubastic arm of the Nile, which was called Auaris according to an ancient myth. Thus he founded this city, made it very firm by walls and settled in it to 240000 men heavily armed as garrison. There he went in the summer, measured them lorn and gave them pay and carefully trained the troops to eiiiizschüchtern the external enemies. He died after nineteen years' reign; but all the people were called Hyksos, that is shepherd kings."

This may be the historical background of the Joseph story. But it is significant that the Jews in Egypt entered into a close alliance with the criminalism there, yes, that this actually constituted their learning stock, as so often foreign conquerors unite with the antisocials of a subjugated country in order to hold it down. Their expulsion from Egypt is thus at the same time and above all an expulsion of the thieving caste. Like all old peoples, which were founded once by state formation of northern migrant peoples, as for instance also the old India, Egypt had a strict division of the population after loads. The thieves and criminals, probably also the vicious and suffering from disgusting diseases

formed the lowest load, corresponding to the Chandala of India. That it was essentially this stratum that constituted the learning stock of the migrating Iuden, says the Old Testament itself, which testifies (Ex. 3): "With them went many rabble-rousing people", which expressly praises Iehovah (Iahwe), then worshipped by the Iuden and elevated by them and later by the Christian church to the world god, as the protector of thieves and swindlers, confesses of him (Ex. 3, 2;): "Also I (Iahweh) will give this people standing with the Egyptians, so that when you go away, you will not go away empty-handed, but every woman shall demand of her neighbor and householder that she lend her silver and gold utensils (!), which you shall put on your sons and daughters, and so shall deprive the Egyptians of their property."

This agrees with what the Roman writer Tacitus (Histories V, 3 to 7) knew: "Most authors agree that during a disgusting disease that broke out in Egypt, the king Bocchoris was instructed by the oracle Hammon to cleanse his kingdom and to send the lepers to other countries as a race detestable to gods and men. Thus they were separated and left to their own devices in the desert.... One of the exiles, Moyses, had advised them not to expect help from gods and men, but to trust in his guidance.... After a march of six days ... they took, expelling the inhabitants, the land and the city (Ierusalem). In order to chain the people to himself forever, Moyses gave them new laws in contrast to those of all mortals: contemptible to them is everything that is sacred to us; on the other hand, permitted to them is what arouses our disgust.... They do not eat the pig because they blame it for their leprosy.... Their customs (rite), no matter how originated, they justify by its age; their other institutions, perverse, abominable, have gained strength by their absurdity; for rejected ones, who have renounced the faith of their peoples, carry tribute and taxes to where the Iudes have become powerful; also because they hold together with tenacity and support one another; on the other hand, they harbor hostile hatred against everything else, separated from the table, divorced from the night's bed, this people, although quite immoderate in sex drive, shuns intercourse with foreign women (7), while among themselves nothing is unlawful with them. They

have introduced circumcision in order to be recognized by this deviation. Their proselytes practice the same custom; they learn first of all to despise the gods: to renounce their homeland, to disrespect parents, cousins and brothers and sisters.... The Jewish custom is absurd and pathetic (absurckus sorckickusque)."

With a cruelty that is also conspicuous in the history of the ancient Orient, the Jews establish themselves under bloody suppression of the native Canaanite population of Palestine, make "the land interestable", as far as they do not "execute the ban" on the population in the name of their God Iahwe, i.e. exterminate them. In a short time they have realized in Palestine distinctly slave-capitalistic conditions, in which they sit as upper class above the depressed native Canaanites. In contrast to all other peoples, they demand and expect from their God Iahweh that he should lay the world at their feet ("You shall devour all peoples whom I, the Lord, will deliver into Your hand"). The destruction of the independence of all other nations is explicitly demanded as the basic task of Judaism. ("Yahweh will give their lions into Your power, that You may blot out their name from under heaven; no one will stand before You until You have destroyed them.") The tribal legend of the Jewish people underlines in the strongest way this peculiar basic character of Judaism, which can only be understood from the highly criminal learning stock of this people. A people forms its heroes according to its ideals. The Jewish people portrays in its archfathers those ideals which seem most desirable to it. Twice Abraham couples his wife Sarah to foreign lions, thereby in a most peculiar form. He passes her off as his sister, so that a foreign lion takes her into his harem, then Yahweh appears to the foreign lion, points out to him that he has touched Abraham's wife - and thereupon the foreign lion finds the "desolate husband" with large herds of cattle to compensate for his pain; these methods belong to the family tradition, for Isaac also carries on the same trade. Jacob cheats the brother Esau of his inheritance and the father Isaac of the blessing. In the process, quite clearly in the figure of Esau, the farmer is mocked and portrayed to the merchant as stupid and clumsy; Joseph, sold by his brothers to Egypt, successfully deceives the Egyptians there and begins a lorn trade, which is again

The disdain for agriculture in comparison with merchant acquisition, the preference for cunning and shrewdness can rightly be regarded as a continuous feature of Jewish tradition. The aversion to honest labor, which can only be "explained" by the strong presence of criminal elements, is quite significant - the most beautiful thing that Yahweh can promise the Jews when they take possession of Palestine is the prospect that they will not have to work much, since the land is already richly cultivated ("Yahweh, your God will bring you into a land with great and beautiful cities that you have not built, with houses filled with goods of every kind without your intervention, with cisterns hewn out that you have not hewn out, and with vineyards and olive groves that you have not planted, that you may eat your fill of them") (cf. Mos.ö,-o, ?-).

In contrast to the freedom of hospitality, for example of the Nordic peoples, there is also the ugly order of Yahwe (s. Mos.)4, 2;): "You may not eat any carrion; to the stranger who sojourns in your abode you may give it that he may eat it, or you may sell it to a foreigner." Early on, Jewish trade spreads from Palestine, which as a trading country was in any case a strong prerequisite for merchant activity, across the Near East; as the Jews essentially sit as a merchant and landowner class above the prostrate population of Palestine, so their trading colonies also spread across the ancient Near East. The collapse of the kingdom of Israel (722 B.C.) and of the kingdom of Judah (586 B.C.) did not destroy the Jewish population, and in Babylon the Jews transplanted there (the Babylonians had not taken away the "husbandmen and farmers", who essentially belonged to the non-Jewish part of the population) soon gained wealth and prestige. After the conquest of Babylon, the magnanimous northern Persian king Cyrus (Nurush - Sun) allowed the Jews to return home; i.e. the radical wing of the Jews, the Zionists of those days, migrated back to Palestine. The same picture developed as today again - the native population was in despair about the return of their ouäl- gcister, and "with the sword in one hand and the trowel in the other" the Jews had to rebuild the walls of Jerusalem under the protection of the Persian power. In

In the law of Moses (which probably came into being at that time, at least in the form in which we possess it) they created for themselves a spiritual coherence of doctrine and faith, which became indestructible. In determined elimination of all intermarriages with foreign blood they bred their own abilities to a final consequence and formed a universal priesthood with intentions of world conquest, thereby combining rigid hatred against the foreign peoples who did not want to serve Iuda with a legalism artfully developed down to the smallest detail and emphasizing the merchant features particularly strongly, expressly living up to the promise: "Your God will make you rich; you will lend money to many peoples, but will not need to borrow from any." At the same time, since the promise of world domination was tied to the exact fulfillment of the divine commandment, their religion took on distinctly calculating features; the law-abiding Jew must have a surplus of meritorious works in the heavenly account at the end of his life, as Sombart rightly writes: "Rationalism is the basic trait of Judaism and capitalism. The Jewish religion is a contractual and business-like, arithmetical regulation of all relations between God and man, a constant weighing of the advantage or harm which an act or omission may bring, and a very intricate bookkeeping to set in order the claim or debt account of the individual..." (Fritsch, "Handbuch der Judenfrage"). Even where the foreign peoples have rendered services to the Jews, this is merely registered without gratitude as a debt owed to the "people of God," without any moral obligations being derived from it. The Book of Esther describes in the colors of a truly ardent hatred how the cunning Jewess Esther succeeds in inducing the Persian Great King to have his loyal minister Haman, an enemy of the Jews, executed and to give the Jews the opportunity to slaughter 75,000 Persians - a story which still today forms the basis of the Jewish purimfeste. In the last supranational Judaism forms already in the Persian empire, then under the successors of Alexander the Great and finally under the Romans a state within the states; the Jewish communities hold firmly together and lead with the means of the haggling and usury, the monopolization of the

In the Roman empire, even by bribery and corruption of the state administration, they tenaciously carry out the old struggle of a racial underworld against state and national order; wherever the opportunity seems favorable to them, they also throw themselves by force, developing the heated fanaticism of frenzied dervish hordes, on the superior culture, as between -67 to 13g B.C. in the Maccabees' revolt against the rule of the Greek king Antiochus of Syria. Lhr. in the uprising of the Maccabees against the rule of the Greek king Antiochus of Syria; with all the passion of the fight and the suffering, with all the fanatical devotion of the Iuden to their cause, it is wrong here to speak of a national fight for freedom, neither were the Jews a nation in the proper sense, nor did they have a culture to defend. Rather, these struggles led precisely to the victory of the Zealots, the fanatical and narrow-minded representatives of Judaism, who wiped out those affectionate to Greek education and thus created a rigidity of chosenness that no longer wanted to recognize anything except the law and Abraham's bosom. "A fatal selection of Iudes was formed, who tended to the wildest zeal for the faith and to boundless intolerance." (Fritsch, "Handbuch der Iudenfrage," p. 59.) Under Roman rule they continued both the undermining of the Roman Empire and its poisoning from within as well as the occasional bloody insurrections. Seneca complains of them, "The customs of this most wicked people have already so strengthened that they have spread throughout all lands; on the victors the vanquished have imposed their laws." Cicero, in a speech against a corrupt high Roman official, must point out that he must speak softly, so that the influential Iudes, who had gathered abundantly at this trial, in the background of which they stood, might not hear him. Ie more the Roman empire decays, the more badly the Jewish influence makes itself felt. In addition, the bloody revolts of the Jews, which began in the year Tzb, lasted until the year 70 and the destruction of Jerusalem in Palestine, but did not end there for a long time. In Egypt, Lyrene and Cyprus, the Jews massacred the non-Jewish population. You. there is another great bloody uprising of the Iudes in the whole eastern Roman Empire from Egypt to Lleinasia, in which the Iudes, with the help of the slaves armed by them, carry out horrible slaughters. The dislike for them was honest and general.

The Germanic peoples first treated the Iudes with the greatest forbearance, believing them to be merely a people senselessly oppressed by the Romans. The Visigoths in Spain, in particular, were at first outspoken friends of the Jews out of pure Germanic good nature; When, however, the latter began to test their usury on the loyal Teutons as well, began a lively trade with Gothic girls and boys to Africa, and exploited the Gothic nobles in the fulfillment of contracts, abusing the loyalty of the Teutons, laws were passed strongly hostile to the Jews, by which finally the Jews were excluded from public office, forbidden to marry non-Jews, forbidden to own ships to prevent their slave trade, and forbidden to keep non-Jewish servants, laws that applied until the fall of the Gothic Empire against the Arabs in the battle of Xerez de la Frontera (7??) were in force.

In the Frankish Empire, they had always fared considerably better, as we have seen. The main advantage, however, was brought to them by Christianization. Until then, the Iudes, as much as they were often feared, were considered a despised people, as Tacitus (Histories V, s) correctly states: "As long as Assyrians, Medes and Persians ruled the East, the Iudes were the most despised part of the subjects. After the Macedonians came to dominance, Lönig Antiochus tried to eradicate their superstitions and introduce Greek customs in order to transform this most odious people." This "most vile people" now became, with the acceptance of Christian doctrine, for the peoples who had become Christians, the "chosen", "holy people of God", from whom "salvation comes"; the evil figures of the arch-fathers were preached as examples to the people; as a special distinction it was said of deserving dead people that the deceased was "a true Israelite in whom there was no falsity". Not only the humanized, primitive figure of Iahweh, who is deeply inferior to the knowledge of God of all Aryan peoples, who is vengeful, who "roars from Zion," who puts the Iuden above all peoples, who is cruel and brutal, was presented to the Germanic peasants, who were much higher in spirit, as the "Lord God" in whom they were to believe, and forced upon them; above all, the evil immoral teachings of the Old Testament were hammered into the people, as must a Germanic 218

How much in contrast to his pure sense of morality, his many thousand years of monogamy, the figure of Solomon in all his glory with his wives and concubines had to appear to him - and yet he had to recognize and worship in Galomo a particularly beloved Lönig, a favorite of God. How contemptuously he had to look down, when he thought about it, on Jacob, with what disgust to turn away from the many obscene stories, like the seduction of Lot by his daughters or the disgusting sexual laws of the Jews. A deep moral corruption must have emanated from this book and did emanate from it, from which the German peasant could and did protect himself only by his good blood and his innate decency, which could not be corrupted by any doctrine, no matter how harmful; indeed, under these circumstances one must give the medieval church credit for having prevented the people from actually reading the Bible by preventing translations for many hundreds of years. Only with Luther's unfortunate translation, in which the high linguistic talent of this man was used in a truly unfortunate way, did the evil Jewish stories, which Luther also translated as "God's Word", penetrate the broadest masses of people.

At least as harmful, however, was the odor of special chosenness by God, which the Jews got in this way. The Christian Church, especially in the Frankish and Carolingian kingdoms, did not tolerate any other non-Scriptural elements in the country - only the Jews were tolerated, since they were the holy people of the archfathers, and a very convenient legend claimed that they would certainly convert one day, but only in the Last Days, whereupon the Jews would return to Palestine, and at the Second Coming of the Lord would enter the Kingdom of Heaven triumphantly as the purified people of God before all. Thus the Jews gained an otherwise quite incomprehensible reputation among the masses, on the basis of which they could quietly continue their old methods. In addition to this, a feeling of inferiority was artificially bred among the Germans towards the Jews, since they alone were the chosen people, and all "uncircumcised" people, on the other hand, were inferior to them.

and be inferior in the sight of God in the day that is the end of the world.

Thus, the feeling of inferiority in the masses of the once so powerful Germanic people emerges at the same time as the preference for the Iudes. Not only externally, but also internally, the German people seems to be disempowered in the late Carolingian period. The Normans, the Turks, the Hungarians breaking through the borders from outside, burning the farms, driving away the cattle - the usurious Jew rising up inside, the own tradition outlawed and the own sword broken, an overconfident vassalage over an exhausted peasantry, the mouth of the people gagged and the land plundered - it could not look worse for the German peasant. When King Conrad I lay down to die, it seemed as if the German nation would not survive the terrible operation that Charles and his predecessors had performed on it, the linforging of the German heart into the Christian and Roman Assel.

The German Peasant in the Middle Ages

(Period of the Saxon Emperors)

he decline of the last Carolingians and the complete collapse of the system they had created brought popular forces back to the surface everywhere. In Swabia and Bavaria, but also in Saxony, the duchy strengthened again. Since the imperial power was no longer able to achieve anything, local counts became the leaders of national self-assertion, for example, in the Lehdinger Land on the North Sea the counts of Stade, who fought off the Normans (much later in 994 they defeated the Danish king Sven Gabelbart); in individual regions the peasants overthrew the supremacy of the princely lords and the appointed Frankish counts. Thus the chronicle of Friesland reports for the year 903: "Anno 903 the count of Holland brought the West Frisians under his rule, so that they had to swear and do obeisance to him against their will, after which the count placed his *baljuwen* and bailiffs in all places, but in such a way that all this was done against the law and against their privileges, and could not suffer the unjust servitude and oppression by the Dutch count, they therefore assembled in great silence in the following *Jahr* and expelled all the bailiffs of the count. who were appointed there, moved with power to Alkmaar, which they took with a storming hand, beat to death everything that opposed them there, and after they had plundered it, they also set it on fire and burned it, moved on through the *Lermer Land*, which they devastated with robbery and fire, besides other monasteries also the monastery of Egmond, and moved from there to Leyden, but there the Count of Holland met them, so that they were compelled to move home again." In other regions, where the old tradition of peasant freedom had held on, it was hardly different. With the complete failure of the Carolingian imperial power, the peasant restored, wherever he could, the old popular liberties and with them the old defensibility.

The dukes of the empire and above all the bishops, who had to fear this development, thus saw that a new central power had to be created, which they hoped to control. The personally amiable duke of the Rhine Franks, Conrad, was thus chosen by them, after the aged Saxon duke Otto rejected

had. The young Lönig could not cope with the difficult task of the office, quickly came under the pernicious influence of Bishop Salomon of Constance and brought the dukes against him, who made an increasingly fierce opposition to him. Finally, he fell completely into the hands of the clergy, fell out with the Saxon Duke Henry, with whom he went to open war, and succumbed to the tasks of his office.

It is a sign of human generosity and statesmanlike wisdom of this young king, abused by the priests, that from his early deathbed he instructed his brother Eberhard to offer the crown to the Saxon Duke Henry, because, as the chronicler puts the words into his mouth, "his own house lacked happiness and the right kind!"

Lönig Heinrich, who according to the folk tale, which wants to express the surprise of this turn of phrase, was offered the Lrone, when he was hunting birds, came from the old resident family of the Liudolfinger, which derived from the Saxon Duke Bruno, who had originally fought against Larl. He was already a middle-aged man, broad, calm, friendly and a right Low German peasant, energetic but thoughtful. At the Harz lay the center of his power, here lay the household estates of his family, where -ever old sanctuaries had still kept alive the Germanic lore. From this learning space, from the "offensive side" of the Harz against the Saale and Elbe, he began his policy, not rushing anything and determined from the outset to establish a state rooted in blood and soil. He did not think much of the Church, but was clever enough to conceal his dislike where it was necessary from the point of view of state policy. When the Lrbishop of Mainz wanted to anoint and crown him, he very coolly refused: "It is enough that I, higher than "my" ancestors, am called Lönig, thanks to divine grace and your pious favor - the anointing and the diadem may be reserved for better ones." The parvenu ambition of Pipin or Larl, who needed Roman honors for their elevation, was far from him.

From his wife Mathilde he had also received the household goods of Wittekind near Enger as marital reserved property, which was not brought into his total assets. Thus he also had the following of this family behind him, of which the tradition still reports very clearly that those who belonged to the household of the

The old Grüngaues, in which Enger is situated, belonged to the yeomen, who often carry here the name Meyer, who represented the old followers of Wittekind. Meyer tom Loldenhove ("Das Erbe widukinds in Enger", <1>dal, Wonnemond zgss) still knows to report here: "The oral tradition also reports that the Meyer zu Hidden-



hausen had opened the army of widukind. The Meyer zu Hücker closed it. Ringstmeyer was marshal. Ebermeyer was game master, Barmeyer the head of the herdsmen, Windmeyer a servant, widukind's hunter and overseer of the greyhounds. Meyer-Johann rode in the retinue without office. He was not a saddleman himself, but was very close to them in rank; if he was allowed to ride in widukind's retinue, he had to dismount and open the gates as soon as the train passed a farm. The most distinguished of the Sattelmeyer was Nordmeyer as the An

leader of the array of widukind's henchmen. These seven so-called "Sattelhöfer" of the Enger district are said to have been tithe-free. They enjoyed the ecclesiastical privilege of being rung to the grave three times at their funeral at noon. A fully saddled horse was led behind their coffin."

We also have similar saddle farms from the area between Erfurt and Bielefeld, from the diocese of Paderborn and from the Weißgau. In addition, in Heinrich's time and also under his successor, the term "saddle farm" and "Meyer farm" was quickly used for the farms of the old free farmers who freed themselves from the Fronhof compulsion, as well as for the original administrators of a Fronhos, who freely bought this Fronhos from the church or the count out of their own property, or also leased it, in which case the rent originally to be paid became a real burden. The Meieramt, originally a stewardship, becomes hereditary in such a way that the landlord loses the farm again. Based on this free peasantry, which he restored to its defensibility, King Henry quickly strengthened his position of power, induced the Bavarian Duke Arnulf to follow the empire, then took Lorraine back from the French and with this cavalry army successfully pushed back the Wendish, took the fortress of Brennabor from them and at the same time initiated an extraordinarily clever policy towards these Slavic peoples. Especially the southern part of the wenden, the Sorbs and Daleminzians, were at least as threatened by the Hungarians as the Germans, and a certain inclination to join the empire could be awakened among them under these circumstances. Henry forced them to follow his army and pay tribute, but did not demand any conversion from them, and also left their ruling families untouched in their power. In this way he could hope to win these small but restless and warlike peoples to the empire, although the lurch saw with a blinder eye that it could not get any tithes here, but that the achievements of the Wendish peoples would benefit Lord Henry alone. His Saxon cavalry army also gss enabled Henry to defeat the Hungarians at Riade (either Rietheburg or Lönigsrode) and thus secure the empire from this dangerous foe. Even before that, he had subjugated Bohemia, which until then had only been loosely connected to the empire.

He consolidated his power especially by building castles; in view of the aversion of his free Saxons to life in walled cities, he had to resort to the drastic means of ordering every ninth man of his retainers into the castle and imposing on the others the care of feeding this castle garrison. He even called in the "criminals" living in the marshes of the Elbe region, certainly Saxons who had fled from the power of the rulers and lords in many cases, to fill these castles. This was a transformed system of fronts - instead of purely selfish services in the interest of the landlord and the church, the beginning of a kind of national defense system took place. He did not want to found cities with it, even if he did nothing against the fact that in the protection of these castles a market system developed, which, similarly as with the preserved Roman cities, which had sunk to Ackerbürgerstädten (for example Rölln with its important Rhine bridge, Aachen, Lüttich, Tungern, Augsburg, Regensburg and others), stood in the Rönig's peace. This peace was announced by the Roland on the market, a figure that had probably only later received the name of the paladin Rarls, originally, as still in the ; r. Century in Sweden, an image of Thor as a guardian of oath and contract will have meant. Henry I felt quite as a Saxon duke and German king, completely alien and adversarial to everything un-German, "the church did not enjoy the favor as in Ronrad's time, and it had in Saxony at that time a far more modest position than on old Frankish soil" (Jäger, "Geschichte des Mittelalters", zgrs, p. zrs). This was in sharp contrast, for instance, to the immense possessions it had been able to acquire in southern Germany, where the monasteries had acquired shapelessly large landholdings as a result of the enormous donations made possible after the breakup of the old popular law. "The Upper German foundations seized the Alpine culture: the diocese of Freising acquired vineyards near Merano, the abbey of Tegernsee near Bolzano; the monastery of St. Felix and Regula in Zurich came into possession of the valley of Uri in the year sss, St. Gall into that of present-day Appenzell; the monastery of Säckinggen acquired the valley of Glarus. The cattle pastures of these monasteries extend to the highest alpine meadows. Almost all of the East Franconian monasteries share in the profits of the Reichenhalter salt works. The property of the Tegernsee monastery in particular expanded enormously; at times it counted 400 hectares. From the St. Gatter Tra

ditionsurkunden fall in the time of 700 about so; in the 8th century their number rises to 2;0, in the 9. to 250; the property stock of the monastery amounted to about 4000 Hufen." (Nitzsch, "Geschichte des deutschen Volkes bis zum Ausgang der Ottonen", Leipzig,)Sgr, p. 280.) But even here the peasantry had been able to stir again to a much greater extent, after the power of the landlords and the monasteries had been shattered in many cases in the Hungarian storms. In addition, the Bavarian Duke Arnulf had simply confiscated a large part of the destroyed monasteries and handed them over to the people who were able to defend themselves, often simply to the old local peasants in exchange for the obligation to bear arms. Something quite similar took place, albeit to a lesser extent, in Swabia and Franconia.

King Henry had thus laid the foundations on which the old Germanic yeomanry could re-emerge in a new form and often bound by the idea of personal loyalty to the royal house or dukedom as the basis of a German state.

Unfortunately, his highly gifted son Otto I soon abandoned this course. Partly it was the influence of his mother, who became more and more enthusiastic after Henry's death and developed in him anew the idea of the world-dominating Christian emperorship. "Mathilde was venerated by her sons like a saint in the Ouedlinburg monastery, where she spent her days and nights in incessant inner work and prayer for her dead husband; forebodingly grasping every coming event, she watched and prayed until her last breath for the fate of her house, a Christianized ancient Germanic seer." (Nitzsch op. cit. p. 34.) In addition, Otto's brother Bruno was Archbishop of Cologne; difficulties with the dukes strengthened Otto's conviction of the necessity to rely on the church. Especially the Saxon border nobility rightly resisted the sudden favoritism of the clergy. Under Otto, the church, supported by the founding of large bishoprics, such as the bishoprics of Brandenburg and Havelberg (948), was immediately able to meet its demands for tithes from the Wendish people, as well as their desire to convert. Thus a resistance arose against Otto, headed by his brother Heinrich and his half-brother Thankmar, the latter coming from a marriage not recognized by the church out of pure harassment against Heinrich. The Dukes of Lorraine and Franconia

Otto rejected an attempt by the West Frankish king to mix the lines. He finally succeeded in putting down the hostile movements against him, which almost completely filled the first twenty years of his reign, including a heavy Hungarian invasion on 10 August 955 at K hlenthal near Augsburg on the Lechfeld in a mighty victory. In all these battles, he had relied on the high clergy to an ever-increasing extent, had protected them from the intentions of the dukes and counts, who would have been more than happy to take possession of the rich church property by way of a protective bailiwick, and had secured their loyalty despite the occasional waywardness of the great bishops. Much like the Carolingians, he again built his idea of empire on the church, even if he remained more popular than the latter. The importance not only of the heartland of Saxony, but also of the peasantry receded again, the world politics, which Otto began and which stood quite anew under the sign of the "Christian Occident", which he had initiated by anointing as German king from the hand of the Archbishop of Mainz - in contrast to his father - and which he thought to seal on February 2, 962 by coronation as emperor by Pope John XII, was based rather on the clergy and on the vassals of the king and the ecclesiastical and secular princes. Considerable imperial property is at the same time given to the church; a letter of muster of his son Emperor Otto II (967 to 973) then already shows that the contingents of armored horsemen, which the ecclesiastical princes provided, far exceed the auxiliary troops of the secular princes. "It is impossible to escape the impression that the core of the Ottonian armies of that time was based on the numerous heavily armed vassal contingents of the German bishops and imperial abbots, and that consequently the large feudal complexes of the ecclesiastical benefactors formed one of the main bases for the defensibility of the Empire." (Nitzsch, op. cit., p. 333.) This system was politically tenable as long as the German king had the center of the church, the Roman See, securely in his hands - but woe betide the royalty, which was losing its foundation in the defensible nation, if it should be forced to fight out the great question of who of the bishops and imperial abbots should be supreme - the German king or the pope!

Already under Otto II the errors of this system become apparent. Had

Otto I had already had to put down a serious Wendish uprising gss the Battle of the Regnitz, so with the news of the death of Otto II, which was apparently for these peoples the long-awaited signal to rise, a Wendish uprising broke out, borne by a desperate hatred of the forced conversion attempts of the church. The Wendish dynasties, which had been won over to Christianity and the empire, were overthrown, the masses of the northern Wends - the southern tribes on the Saale and Elster, also in southern Brandenburg, did not rise up with them, but remained with the empire - poured deep into the Saxon country, Havelberg, Brandenburg, even Hamburg were stormed by them and completely destroyed. It was the hard "receipt for the continuation of the Carolingian policy of forced conversion, which had driven these small peoples, strongly interspersed with Germanic blood and also otherwise racially close to us, into a grim defensive position and finally created the basis for centuries of hostilities between Germanic and Slavic peoples, for which only this spiteful Christianization is to blame, against which the Wends defended themselves with the same right as the Saxons did against Charles.

Under Otto III, the son of a Greek woman, Henry I's idea of the state completely decayed. The beautiful emperor, who was raised in the consciousness of a Roman imperial power, committed one foreign policy mistake after another, took Roman titles, gave the Polish king an archbishopric in Gniezno without reason and to the detriment of the empire, and thus made Poland ecclesiastically independent from the German Empire, so that even his spiritual chronicler, Thietmar of Merseburg, remarked, "God forgive the emperor for making the dependent a master. Finally, he lost himself completely in Italian politics. He died, unsuccessful, embittered and lonely in Italy.

The great preponderance which the clergy and to some extent also the secular lords had gained to an increasing extent since Otto the Great, they immediately applied again, not only to thoroughly undo the relief which the free peasant had obtained under King Henry I, as far as it was in their power, but also to strengthen their influence and their possessions at the expense of the peasants, to push down the still semi-free into bondage, the free into semi-freedom, also, where free peasantry had held on, to force them down again. Thus we find in

the reign of Otto III a number of significant bloody clashes between the landlords and those "who wanted to be" and the peasants.

In the year ggr, the peasants of Thurgau and Aargau in the valleys of the Thür, Murr and Aar, Alemannic peasants who had preserved the consciousness of Germanic freedom in their beautiful landscape, joined together to defend it. Here, where the lex H.LÄMÄrinoruni had made possible the spread of an enormous monastic estate, where the bishop of Constance and the abbots of Rheinau and St. Gall were constantly endeavoring to force even the last free man into the obligation to pay taxes for their own benefit, and where they found eager helpers in the counts of Winterthur, Toggenburg and Burg, as well as a large number of smaller lords, the pressure threatened to become unbearable. The yeoman Heinrich von Stein gathered the peasantry and first tried - in accordance with Germanic law - to come to a reasonable settlement with the lords; the free peasants of Thurgau swore, meeting at an old Thing site, to refuse to pay the doles and interest that had often been extorted and wrung from them in a mendacious manner and with forged documents, the fabrication of which had always been a special art of the monasteries. The answer of the lords was a sneer. From this the peasants struck out, broke some castles and above all set fire to the hated monastery of Rheinau. Abbot Adalbert of Rheinau gathered an army of lords and attacked the peasants' army near Dießen-Hofen on the Schwarzach river on about August 1. However well the peasants fought back, they were defeated - Abbot Adalbert of Rheinau, however, fell along with several lords - but the uprising did not survive the defeat, the monastery violence became worse than ever, and the revenge of the lords manifested itself in mass blindings and emasculations.

In the area of Aargau proper, it was the ancestors of the Habsburgs, Count Lancelin auf der Habsburg and his son Rad- bod, who increased their peasantry, free people who had added manor land in exchange for a fixed interest, to such an extent that even the records of Muri Monastery report: "So tricky is this calculation of interest that hardly anyone can raise these burdens, like everything that tends to be out of malice and greed." So it came to an uprising here, too, in which above all those who came from their farms-

unter shaken peasants, who could not raise such huge loads, participated. The young Count Radbod threw down the uprising and built a castle at Muri, which was to hold down further uprisings.

The lords were less successful against the tenacious Frisians. From the year 933 the chronicle of Friesland reports: "Anno 933 the West Frisians, in order to protect their freedom, fought a bloody battle against the count Arnold of Holland near the village Winkel, in which the West Frisians kept the field and the upper hand, so that they killed the above-mentioned count and the best knighthood of Holland there; so these got their due reward, because they constantly attacked the Frisians against all rightly given privileges and equity".

A second attack of the Grasen of Holland and the Duke of Lorraine in the year 1005 against the West Frisians also failed, although he won half a victory in the open field. "And as much as the count kept the upper hand, he could not boast of any advantage he could wrest from them, indeed he had to retreat again and did not enter the field against them again, for he saw well that they would rather lose their lives than their freedom."

This war was already in the reign of Henry II (1002 to 1024), whom the Church called the Saint and who, in fact, gave her more goods and possessions than any German ruler before him. Nevertheless, he was successful in foreign policy, ended a difficult war with Poland - by the way, the biggest war, which was not led by any single German state, but by the German Empire against Poland -, did not let himself be taken in tow by the Church, had very self-confidently also ecclesiastical goods and always held the right of occupation of the bishop's posts in his hand. He secured Burgundy and with it the possession of the Western Alps and the economically important Rhone Valley through the Treaty of Inheritance of Basel, again with the support of the bishops. In a strange way he mixed ecclesiastical piety with practical calculation, tough, cunning and statesmanlike he at least knew how to make the best of the situation he assumed, which was not easy. When he needed to turn them against the Poles, he allowed them to keep their old faith and, to the annoyance of his clergy, he left them with their images of the gods by their side.

of his army into the hero. The development of the empire, as it had occurred since Otto I, his son and his grandson, he could and wanted hardly endure and change; but justice dictates to state that he still made for the empire itself to some extent the best of what he could do. Since he based his power on the church, he tried to fill the bishop's chairs with wealthy and reliable men by training young clerics of good German blood.

Under him, the hereditary nature of the earldom and the fiefs given to the earls, who had originally only been officials of the king, became completely established. The latter, for their part, had again passed on estates and possessions in fief and demanded new grants of land and extensions of their rights for every campaign on the king's side. "A restless striving for possession and power seized this nobility, and thus it became extremely difficult to maintain a state of peace and order." (Jäger loc. cit. p. ; t>4.) The feudal system which thus arose, however, also spread to the peasants in such a way that the hereditary nature of the farms granted also to the dependents, even to the unfree, became more and more prevalent. Among them, it was the meiers on the secondary farms, the original administrators, and the bailiffs on the large front farms, who now also enforced hereditary rights for themselves. A strange fragmentation of the large landholdings occurred. In the place of peasants, who for the most part had already lost all ownership of their land, there was once again a peasantry, which was certainly obligated to certain burdens and services, which on certain days of the week remained obligated to work on the manor or monastery land, but which nevertheless regained the hereditary nature of its land, even where it was considered to hold, own or be in bondage to the land. The nobility had practically enforced indivisibility and hereditability only for one son for its fiefs, this all the easier in areas such as Saxony, but also in Bavaria, where it was very essentially composed of ascended yeomen, not of original royal servants of unfree origin. The same thing began to develop in the case of the peasants. The hereditary nature of their farms, which were certainly burdened with duties, secured their families a new home. Not only did the majority of the peasants, who were to become

In addition to the peasants who were practically deprived of their land in the Carolingian period, there were also many men who were descended from the original freemen and servants. Yes, the actually unfree almost completely disappeared; In so far as they had served at the courts of princes and lords, they rose to the lower knighthood or to the beginnings of the artisanship, or else they moved to the cities, where "city lust made free"; if they were originally unfree servants, even of peasants who were already in bondage to interest, they usually succeeded in becoming more or less free of bondage themselves by obtaining a piece of land, which they cultivated in return for interest, and in rising to the status of peasants in bondage to interest. The so-called "radicization" of the state offices as well as of the personal benefits asserts itself in this period. The benefits, like the earldom and the other originally public offices, are considered as connected with the land and resting from the land. Thus, the stewards became the permanent resident meier, and the arbitrarily transplantable unfree and semi-free became the peasant associated with his Scholle, although obliged to perform services. A hundred years after Emperor Henry II, the abbot of Fulda Monastery complained: "Laymen held all of the monastery's manors, giving and withholding what they liked. If a layman held a dairy for some time, he kept the best fields for himself and bequeathed them to his sons according to feudal law, so that more hectares of such a property were lost than were preserved."

On the other hand, there was the danger that free peasants, on whose farms only certain burdens, often only the church tithe, were pushed down into this semi-free position. A distinction was made between free and unfree peasants, but in reality there was not much difference between them in terms of economic status. Originally, the free tenant farmers had to deliver only a certain amount of natural goods, the unfree tenant farmers had to perform unmeasured services, which could be determined by the landlord, and the semi-independent tenant farmers had to perform only a few days a week of team work and manual labor. In Fuida Abbey, for example, about "85 percent of all farmsteads were burdened with three-day, 2 percent with two-day, and) 3 percent with daily servitude. Of the farmsteads acquired during the z r. Century in the Alsace acquired Hufen of the monastery Maurmünster required do a three-day, -5 a two-day and 32 a

indefinite drudgery." (Reinhofer, "Geschichte des deutschen Bauernstandes", Graz fgrs.).

In many cases, however, the manors restricted their own operations more and, especially at the end of the century, gave considerable pieces of their land to the peasants in exchange for a fixed interest payment, often even a monetary payment. The agricultural operation of a manor thus declined. The lordship became a pensioner. The effect of this was a considerable reduction in the obligations of the feudal lords, but an increase in payments and services, as we can see in the accounts of the abbeys of St. Gall, Limburg, and others, where manual labor was limited to one day a week.

This replacement of the personal bondage by fixed payments had the undoubted advantage for the peasant that with every improvement of his agriculture the share of the yield, which remained to him, became larger, since the payments to the landlords - it is downright annoying that one can hardly replace this expression by another better one, although the emergence of this landlordship is based on the robbery of the former Germanic yeoman - remained the same.

The more the money payments came into use, however, the more likely it was that the farmer would fall into the hands of the usurer when a bad year came along. For his burdens were not small in themselves. Precisely because in many cases, with the decline of self-cultivation of the monastery and landowner's property, the basic interest, the basic burden of the peasant, who had to perform no or only a little drudgery, increased, there was a danger that in bad years the peasant had to borrow in order to keep himself, because the interest dates were observed inconsistently, and there was the so-called slippery interest, which doubled with each day of delay. In this way the peasant was easily driven to the Jew. The loan business began to develop. It stood in stark contrast to the popular view, which still held the conviction that the economy should serve the need and not the profit. The farmer does not get rich from his farm, he still sees the economy as a means to sustain himself and his family. The same principle applies to the handicraft, which does not want to produce to satisfy the market.

The people of the region are not interested in flooding the market, but are united in firm guild orders, striving not for lon competition through more extensive production, but through increased and improved quality. The economic sense of honor, which despises earnings without work, is extraordinarily alive and encloses the economy of the "honest". As dishonest is considered, who wants to live without working from the work of others, criminals and asocial elements. Tacitus had already emphasized that interest was unknown among the Germanic peoples, and the legal view of the Middle Ages likewise rejected interest. In many cases, the reason given for this was that the person who charged interest was selling time, i.e. he was being paid for the time during which he did not possess the capital. Time, however, could not be sold by anyone, since it was God's. The simple popular feeling saw at first only that he who takes interest makes others work for him and thus achieves dishonest profit at their expense; but the people themselves also felt in their own bodies that the burden of interest forced the debtor to increased production, which exceeded the need. The rejection of interest was so strong that the Church throughout Europe took up this idea. It therefore forbade the taking of interest in any form, reckoning as usury (vsura) any payment for borrowed capital, whether large or small. This prohibition was enacted for pastoral reasons, not primarily to protect the debtor but the creditor from sin, and was based on the Old Testament prohibition of usury. (Deut. 23, 20: "In thy brother thou shalt not usury, but from a stranger thou mayest take usury.") Thus, no Christian could lend money to another Christian at interest. Now it took revenge that the Church had allowed Judaism to exist out of reverence for the "holy patriarchs". The prohibition of interest against the Christians had the effect of an interest privilege for the Jews. They thus became the only ones entitled to take interest, because the care of their salvation was not subject to the Church.

The Jews, however, through their Talmud, indeed through their entire past, were quite prepared for the exploitation of other peoples. It was promised to them: "The Lord, your God, will bless you as he has spoken to you. Thus Thou wilt lend to many peoples, and wilt borrow from none." (Deut. jS, ;b.) They had already usurped shamelessly in Palestine.

Nehemiah, a prophet handed down but not followed by the Iudes, who also explicitly distinguishes the "people" from the Jews,

which shows that the native population in Palestine was oppressed by the Jews, reports: "And there was a great cry of the people and of the women against their brethren the Jews. And there were those who said: Our sons and our daughters are many: let us therefore gather corn, and eat, that we may live. And they were warm, saying: We must pledge our fields, and our vineyards, and our houses, to raise corn for the famine. And there were those who said: We have borrowed money for the taxes for the king on our fields and our vineyards. And yet it is as our brethren's bodies, and as their lands our lands. And behold, we must subject our sons and our daughters to servitude, and we have no wealth in our hands, and our fields and our vineyards belong to others. Then I was very angry when I heard their cries and this speech. And my heart was perplexed within me, and I contended with the lords and rulers, and said unto them: Do you practice usury, one with his brother? Give them back today their fields, their vineyards, their gardens, and their houses, and the hundredth part of the money, and of the corn, and of the dl which ye have taken from them of the interest." sNehemiah 6:5).

The Talmud then explicitly states: "It is permissible to take usury from gentiles (Baba mezia 79 b), the Gchulchan Aruch (Joreh deah ?sg, z) states: "According to the Old Testament, it is permissible to lend to a gentile at interest. The later rabbis forbade taking more interest than the lender needed for his livelihood. Today, however, taking interest at any rate is permitted." Yes, it is finally made almost obligatory. The xenophobia of the Jews, their hatred of the non-Jewish peoples, must have made this permitted usury appear to them as meritorious, as pleasing to God. Sombart rightly writes ("Die Juden und das Wirtschaftsleben", Munich fgrs, p. 287): "And now consider, consider: What a completely different situation the pious Jew found himself in from that of the pious Christian in those times when money-lending swept over Europe and slowly gave birth to capitalism, while the pious Christian, who had 'practiced usury,' was writhing on his death-bed in ipuals of remorse and was ready to throw away his possessions before the end, because it burned on his soul as unjustly acquired property, the pious Jew, in the evening of his life, looked over with a smile the well-filled boxes and chests, where the zechines lay heaped up, which he had taken from the wretched Christian (or also Mohammedan) people during his long life: a sight, at which his pious

heart could feast, for every penny of interest that lay there was almost like a sacrifice he had offered to his God."

The peasant was driven into the arms of this merciless usurer again and again by the high interest demands of the landlords of secular and ecclesiastical status.

But also urban citizens used the economically and politically weak position of the peasants to enrich themselves thoroughly. In many cases, they leased the mills, breweries and bread bakeries of the landlords, had them give them the so-called "mileage rights," i.e., the right that no one was allowed to use or start another mill, bakery or brewery within a radius of so many miles, and dictated the prices to the peasants. If at first numerous unfree or other oppressed peasants had streamed into the cities, so that the landowners hunted with zeal after these runaway unfree and not infrequently got into serious feuds with the cities for their repatriation, the city now soon closed itself off, admitted new people only as outside citizens or pile citizens, and secured itself against too strong competition within its own walls. The cities took over the intermediate trade, so that the poet Murner could write, however, much later than the time to be discussed here:

"No old whore on the Rhine, The dawdler not wanted to be,
If a few eggs one brings me, To the market the old bitch
jumps.

There (instead of the poor people, to earn their keep by
work) and buys the eggs, sells them once again as expensive."

All this weighed heavily on the farmer, who was quite defenseless in the face of this new money economy, given the ponderous pace of his economy.

Much worse was the disregard into which this whole supporting class of the people sank. just as in French the word viluin originally meant "peasant" and then took on the meaning "low, dirty, ugly," so also in German the word "dörperlich," which had originally meant only village, was 236

a term for "crude, clumsy, uncouth"; the peasant became a disregarded class. Literature hardly takes him into account, since the Lloster literature has little to do with the real people. "It was on the whole a Vberflächenkultur, the German people did not notice much of it, nor did German poetry. The representative of this was now the traveling minstrel, and without any competition, since the clergymen wrote only in Latin.... And quite well the last Germanic wandering scopes (singers) may have merged with him. More singer than poet, he certainly preserved the old heroic songs that the German people wanted to hear..." (Bartels, "Geschichte der deutschen Literatur", Braunschweig 1924, p. rg.) The clergy, which probably felt that here under certain circumstances the further transmission of Germanic knowledge and "heathen" teachings could be preserved, fought these minstrels everywhere. Thus, in the law of the Middle Ages, not only from the rejection of the sedentary peasant against the traveling people, but precisely from the secret hatred of the clergy against the survival of Germanic poetry, that myriad of provisions penetrated, which should outlaw the minstrel and make him lawless. Even the Sachsenspiegel contains the following provision: "To minstrels and all those who take good for honor, one gives a man's shadow from the sun, i.e., the one who has done them harm and is to atone for it, shall step in front of a sunlit wall, and the minstrel shall go and strike the shadow on the wall at the neck. With this revenge he shall have done his penance." The Haimburg city law expresses itself even more hostile: "if someone beats a light man, such as a beggar or a wicked (shall be called common) minstrel, he shall not owe anything to the judge for it, nor to the beaten man, except three blows, which he may cheerfully give him in addition". The minstrel was denied the right of inheritance, and the clergy did not cease to agitate against him. They knew well why. Even Brother Bertold of Regensburg, the great preacher of repentance from the time of the interregnum, who otherwise had so much understanding for the peasant, incited against the minstrel: "That

are the gunmen, violinists, tambourines and whatever they may be called, who take good for honor.... For their whole life they have focused on sin and shame and are not ashamed of sin and shame. And what the devil disdains to speak, that you speak

(And all that the devil can pour into you, let it go out of your mouth. Woe to you that you have ever been a partaker of baptism! How you have denied baptism and Christianity! All that is given to you is given to you with sin, for they who give to you must give account to God on the Last Day. So they give it to you with sin, and so you receive it with sin and shame. Sort with you, if you are somehow here among us; for you have become apostate with roguishness and dissoluteness, and therefore you shall go to your comrade, the apostate devil, for you are called after the devil and are named after him: you are called Laster- balg, your companion Schandolf, so is called another Hagedorn, this Helleseuer, that Hagedstein, so you have a shameful name like your companions, the devils, who are apostate!" One hears from this outburst the jealous hatred against the people who might be even truer of the old songs and traditions.

And yet, everything that we have preserved from the monasteries of that time, as far as it is not the most boring edifying literature, is essentially a Latin rewriting of the wonderful Germanic sagas, such as the walthari song in Latin by the St. Gall monk Ekkehart, who died in 978, the "8lucht des Gefangenen", a German animal primer written in Latin, the novel "Ruodlieb" written in Latin hexameters by a Bavarian monk from Tegernsee monastery. One sometimes feels how in these monks, German people, who were often given into the monasteries as children, a light 8r "ude rises up when they write down the heroic sagas of their people. However - they write in Latin!

The degradation of the minstrels who sang German, the indifference of the educated class to the vernacular, is broken only by a few knights who, like the knight Neidhart von Raumental, deeply rooted in the people, compose coarse, fresh folk songs.

The Germanic counterattack

The German peasant has been touched externally by the last counterattack of the North Germanic yeomanry, which takes place at sea and which slowly subsides towards the end of the Saxon imperial period. That since the Bronze Age our people was a seafaring people, we know from the Swedish rock drawings as much as from single found Germanic battleships, which the ground has preserved for us. Three times Germanic fleets have played a role in the battles against the Romans, as it is described in the excellent book "Germanische Seefahrt" (Germanic seafaring) by Korvettenkapitän a. D. Fritz Otto Busch and Oberingenieur Heinz Docter, Brunnen-Verlag Berlin: once in the victorious breakthrough of the Goths through the eastern position of the Romans at the Black Sea, secondly in the crushing of the Gallic provincial fleets by the Franks, and thirdly in the conquest of Britain by Saxon fleets. Sailor and peasant never made a big difference in the pleasure lands of the Germanic people, the view was far from the pleasure, and quickly from the farms on the beach the lampfdrachen were occupied and manned. Just the Danish wehrversassung of the old time with its Steuermannsharden shows clearly how much the fleet was used as an actual Lampfwafse. Already at Lönig Göttrik's advance against Larl the Danish fleet appears on the square.

The destruction of the old faith and the old freedom among the mainland Germanic people now triggers a counter-movement, which, as inconsistent as it is in detail, seems to be clearly supported, if not by a common military, then at least by a common spiritual will. The destruction of the sanctuaries at the Lxternsteine, in the Harz and in the whole area of northern Germany by Larl has not passed without leaving a trace on northern Germanism. The same groups of knowing ones, who looked after the old light sanctuaries of the Saxon country, we find at least clearly proven at the Swedish central sanctuary of Old Upsala, we will have to assume the same also for the Danish Leithra, today Leire on Zealand, and for the Norwegian sanctuaries of Märi and Hlade near Drontheim, as still for centuries with the turning the resistance against

the Christianization started from the priesthoods of Radegast at Rhetra (near today's Feldberg) and of the "Holy Light", the Swantewit, on Arkona in Rügen, we may assume a similar spiritual influence from the great North Germanic sanctuaries. The struggle of the Vikings immediately gets a religious note, which had never been the case on Germanic soil until then. Religious wars are completely foreign to the Germanic people, who are quite tolerant in this area and let everyone pray to God after his own kind and become blessed. But on the horrible persecution of the old faith on the mainland a furious enmity against this foreign power must have seized them. To the teaching of Iahweh, which the Rirche adopted: "Go therefore and smite the Amalekites, and banish them with all that they have, spare them not, but slay man and woman, linder and suckling, oxen and sheep, camels and asses" (i. Samuelis ;s), which Rarl had applied against the Saxons, the North Germans now replied with open retaliation. The Norwegian Iarl Hakon, who after the baptism of King Harald of Denmark (it is Harald Blauzahn who must be baptized after a campaign of Otto II) must also take priests of the Christian Church to Norway, when he set sail, "put all the learned men ashore, but he himself sailed out to sea. When he came further east to the Gothic archipelago, he went ashore and held a great sacrificial feast." On this occasion he openly raids Christian villages on the Swedish coast as revenge. The idea of retaliation breaks through again and again with these North Germanic Vikings, sounds in their battle cry "I'ur uie", "Thor hilf!" and expresses itself very clearly when we are told in the Ouellen, "Thor challenged the Lord Christ to the Holmgang".

The sea advance of these Swedish, Norwegian and Danish Vikings, who were not pirates in the first place, but felt themselves to be avengers of Germanism, therefore also bears a completely different character, depending on whether it is directed against pagan territories or against Christian territories, we have no reason to doubt the remark of the All-Russian chronicle of the monk Nestor, according to which the Slavic tribes of Russia turned to the Norman ruler Rurik and his two brothers Sineus and Truwor (probably "Thorwardr") with the request: "Our land is great and rich, but there is no order

ness in it. Come, then, to be princes over us and to command us." These Swedish Vikings, called warjagi by the Russians, usually called Varangians, now also build up the Russian empire, are princes and merchants, form a political unity with the Slavs very quickly, without hateful opposition, so that they swear by the hammer god of the Slavs perun, quite obviously still in the memory that he is of the same essence as their Thor. Also against the Finns in Bjarmien we hear nothing of ravages of the Vikings; an essentially peaceful trade traffic develops.

It was different against the Frankish Empire, which appeared to them as the oppressor of their tribal relatives and the destroyer of Germanic nature. Here, they particularly target the monasteries, while at the same time also directing themselves against England, which appears to them to be particularly hostile as the core of the Anglo-Saxon mission. The horrible devastation of England by the Danes, especially by the great pagan sea king Sven Forkbeard, who also destroyed the first beginnings of Christianization in Denmark, can only be explained in this way. It is not only "the unbroken, exuberant love of battle, the pure joy of fighting, adventure and seafaring" ("Germanic Seafaring", a. a. C>. p. 73) that animates them, but it is a conscious political advance, it is Thor's revenge, what breaks loose here. Emperor Charles rightly said shortly before his death: "With sadness I foresee how much evil the Normans will inflict on my successors and their subjects. b?7 the Vikings destroy the monastery of St. Filiberti before the mouth of the Loire on the island of Noirmoutier, again and again they advance against the mouth of the Seine with the aim of conquering and destroying Paris; in 842 they storm Nantes and slay the bishop in his church, once they even succeed in destroying Paris, and in spite of occasional victories of the Frankish Empire, such as the destruction of the Norman army at Saucourt by Louis III, of which a beautiful Frankish victory song in German has been preserved, they do not refrain from attacking the very centers of the Frankish empire, besieging Paris, trying to take possession of the mouth of the Rhine - based on the geopolitically correct principle in the struggle of a sea power against a land power, that one should attack the centers of the enemy land power by the rapid deployment of superior naval forces.

before they had gathered their troops. Only when Arnulf of Carinthia, a really Germanic prince, quite different from the Carolingians, appears in the German area, does he at least partially succeed in defending the Vikings by storming their ship camp at Louvain on the Dyle. Significant for the actual intentions of the Normans is the plan of the sea king Haastein, who appears in the LUittelmeer after a slight overplundering of Spain - and wants to conquer Rome! however, he only gets hold of the small city of Luna and instead of the pope he can slay the bishop there. The Norman advances subside when Christianity itself invades Scandinavia, become more and more Linzel undertakings, then also merely emigration of warlike northern Germanic tribes, such as the warägergarde of the Byzantine emperors in Constantinople, of which the Byzantine historian reports: "The Varangians/ these barbarians from Thule, who carry double-edged axes (the old sailor's weapon, the boarding axe) on their shoulders, regard the fame of unbreakable loyalty as their most precious inheritance; to try to persuade them to betray would be a fruitless enterprise, therefore they are chosen by all others to be the bodyguard of the emperor."

Another band of Vikings, led by Rollo, who was characteristically banished for plundering his own countrymen, converted to Christianity and founded the Duchy of Normandy in northern France under Frankish suzerainty, quickly becoming feudal nobility to the local Frankish and Gaulish peasants and now itself a center of resistance to further Viking raids into northern France.

If all these things had been only raids, it would not have been understandable why they had not been continued after the penetration of Christianity in Scandinavia. As the bloody battles of the early Christian period in Norway and Denmark show, Christianity certainly did not have such a convincing effect as to exclude pure raids. It is rather the case that with the downfall of the old faith and the influential old folk temples and their priests, with the destruction of the Thorg faith also the call "Tliur them" died out, the spiritual impetus for these advances into the Christian world fell away.

The old-believing yeoman families turned rather, to

the retreat before the advancing Rirchen and Rönigsmacht, to north, settled first Iceland, which remained until the year 2000 a last refuge of the Germanic faith, then Greenland, uncovered finally even America, about which Theodor Steche in his excellent book "Vikinger entdecken Amerika" (Hanseatische Verlagsanstalt Hamburg 1935) has delivered a convincing description. Finally slackened, they fell everywhere to the foreign faith. In Greenland the many-hundred-year sleep lowered from which at any rate the old-Germanic poetry is preserved to us. In Greenland the plague and the Eskimos, in North America the Indians wiped out the settlements of the Normans are forgotten for the "Christian evening-land". This had given up the great thought of the sea voyage over all seas, which had once thought the Vikings long and had come back with Adam of Bremen biblical view that the earth is a round disk, surrounded by water all around. For it is written: "The Lord sits above the circle of the earth" (Isaiah 40, 5); in the middle one assumes Jerusalem, but all around, as Adam von Bremen writes, is the ocean, which "in immeasurable width surrounds the earth-circle, terrible to look at, whose width is immense, terrible and terrible" of which the Syrian church priest Ephrem teaches, "which surrounds the whole earth and in which there is no living creature, over which also no bird can fly, because, just as a wall is drawn around the city, so also this ocean surrounds the earth" (Adolf Rein, "Die europäische Ausbreitung über die Erde", Akademische Verlagsgesellschaft Atheneion, Potsdam.) One sails no longer over sea, as once the north Germanic Vikings in their "heathen arrogance"; one knows quite well that beyond the sea can be nothing, because it is written (Job 38, 10): "The Lord has drawn a circle on the water surface, there, where light and darkness separate." A ship, which would go on nevertheless, where "the world has its end", according to Adam von Bremen, would have to come necessarily to the end of the Lord's disk and would fall from there into the depth, where the hell expects the sacrilegious skipper's spiritual field of vision closes also here.

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South along the African desert. "In the great visions of Dante, this idea once again, at the crossroads of two ages, experiences a pictorially powerful shaping. Odysseus, the man of adventurous voyages of discovery, the poet lets steer through the strait of Gibraltar past Seville and Ceuta out to the west and then to the south, after the sun to the uninhabited world, there, where the northern starry sky disappears into the sea and the stars of the south rise: Five moons pass on this sacrilegious journey, sacrilegious because determined by the urge 'to see the world and to explore everything that man possesses in it in value and guilt'; then an island mountain rises from the tides: the mountain of purification, the earthly paradise; but a whirlwind sweeps the daring skippers, who - as Odysseus had declared before his departure in a proud speech to his companions - wanted to trust in human 'virtv' and human 'covo8cev2a', devastatingly down into the depths! Man shall not sail the sea of the world: with human wit the secrets of the universe cannot be opened -, the knowledge can only be gained by the humble believer. Thus the two pillars stand as symbols for the limits of mankind." (Rein op. cit. p. 58.) This is quite consistent with the teaching of the Church, which also fought the teaching of the ancient writers about countries beyond the sea or beyond the desert of Africa: "If people lived there, they could not participate in the Christian revelation because of the dead barrier of the great water and the hot life-killing zone in Africa! This could not be the intention of the Creator of the world, who sent His Son to earth to redeem mankind." (Rein op. cit. p. 55.)

Thus it was possible that for years Lolumbus could be considered the discoverer of America and the five hundred year earlier discovery by the Vikings could be forgotten. It did not fit into the rigid world view that the clergy drew from their "Holy Scriptures", contrary to the much wider field of vision of the Germanic people. Besides, for an enslaved people the view over the open sea was unnecessary in the interest of the newly created lords and better to be avoided ...

The non-German peasantry of the same period

the description of the situation of the peasantry at the time of the H I V Saxon emperors within the German national territory clearly shows a certain inconsistency of the development, on the one hand the hereditary nature of the small vassals and the princes, but also the hereditary nature of the peasant farms is reasserting itself according to the Germanic legal view, on the other hand, the hitherto still free peasants, through the eradication of the tithes and other taxes on their farms, run the risk of being grouped with the semi-free peasants, who thus laboriously re-establish the hereditary nature of their land, the whole of the German soil stands in the middle between two legal developments. In the West, feudalism has already completely asserted itself; in France, yeomanry has disappeared, and the Celtic peasant, like the formerly free Frankish peasant, has been pressed down into landownership, dependence on the landlord. This has been the case in a particularly sharp way in Normandy, where the Normans have created for themselves a duchy almost independent of the French Lrone and have become a pronounced feudal nobility.

East of the German area we have probably never had a yeomanry at all. Here the Wendish Lleinfürsten and the families of East Germanic origin merged into them had the possession of the country alone in the hand, among themselves only dependent farmers, so-called Rmeten, possessed.

where the Slavs settled in a closed manner, as in Poland, a free peasantry existed. Above this, with the acceptance of Christianity, a following developed, a DruLina, which in the documents is already called "iriilites", i.e. knights, above whom a higher nobility stands as "nodiles" - nobles, and together with them forms the "S-laclrtL", the families. However, the old yeomanry is not yet extinct, and after the death of the first Christian king Boleslaw Chrobry, the old pagan yeomanry under his son Bezprym (ros; until ?03r) (the name is a program, "Le-pr^in" means "the

The king of Poland, the "man without primsignatio", i.e. without accepting the sign of the cross, which at that time was required by the ecclesiastical authorities to be worn also by the pagans from foreign countries, tries to change his fate once again, but is defeated by the intervention of the German liege lord King Henry III, who elevates the Christian king Rasimir to the throne again in 040. Thus the Old Slavic vjetsche, the assembly of the free people, disappears in Poland; similar to the Merovingian Empire, the king and the bishops, together with the nobility of the individual regions, take political power into their hands. The clan farm, in the case of the Poles "cksiackrina" - grandfather - good, disappears, the peasant becomes liable to tithes and recedes more and more before the power of the nobility and the church, until a few centuries later he has already become landlord and serf.

It was different in the Germanic north. Larl had not been able to conquer this area, and the mighty military campaigns of the Normans, as explained, represented a counter-attack against the new powers of the Riks and feudality. Denmark, for example, was still a peasant state. At the time when Henry I founded the German Empire and had to take over the institutions of ecclesiastical power created by Larl, when under Otto I the bond to the Roman imperial idea was renewed and the beginnings of feudalism emerged, the Danish state was still based entirely on free peasantry; we find among the Danish peasants the old Germanic division into farm and farmland, into the village farmland, in which each farm had its certain share, and finally into the common land, in which each farm also had a share. A little with other words, but quite according to this Germanic Odalsrecht, describes already Dahlmann in his excellent "History of Denmark" this completely old-Germanic peasant constitution: "Here individual farmers are exception, as a rule the village stands as the visible representation of a common enterprise there. It is based spatially first on the separation of the village square, from which everyone should find his house and the economic rooms, and secondly on the selection and division of the different arable fields, which are to be dedicated to the cultivation. Each such field was treated as a common whole, measured with a measuring rope and divided into as many narrow fields as there were dormitories. Thus each of them owns in each

If a new lamppost is added later, he receives his field from it. Therefore, everywhere common field marks, but everywhere also the binding of the individual to the system of cultivation, which the village community approves. The share of a farmer in the village is called *doel*, *dool* (dwelling), the owner of a *Bole*, the *Boelsmann*, has thereby house and yard in the village, his field in each *Kamp* together with a share in the common forestry, the common pastures, to which perhaps also heath, moors, lakes, belonging to the municipality, came, not less certain uses, which in forests of the adjacent villages states, as woodcutting and pig fattening, or also the pasture right on adjacent undeveloped distances, the so-called *Allmenden*".

State-wise, Denmark at the beginning of the period of the Saxon emperors in the German Empire was still completely built on the old Germanic foundations. "The Danish state constitution still existed in venerable simplicity in the days of King *Lnud*. The highest state power was of the people, and this people represented itself in a single estate, the estate of free, settled peasants." (*Dahlmann a. a. (l. S.)bö.*) We do not find even, as with the Saxons, a different *wergeld* of the different estates. There had also not even developed, as with the Saxons, a Diet as a representative body, apparently because the sea routes of the island kingdom allowed an easier connection. Thus there was still a common *Volksthing* to *Isöre* at the *Issefjord* on *Zealand*. In addition, we have *Landsthing* of the individual landscapes, so the *Iüten* and *Fünenschen* farmers to *Viborg*, the *Seeländer* to *Ring-ftede*, the *Schonenschen* farmers to *Lund*.

The king was hereditary, but only supreme commander of the army, supreme judge in high criminal cases, and supreme sacrificer. Access to the Thing had every farmer who, as *Kolderup-Rosenvinge* states in his excellent "Legal History of Denmark", was fifteen winters old. From the multiple warfare over sea it resulted that for the farms, where the farmer was at sea, a representative for the wife who stayed at home, the so-called *Bryde*, attended the Thing, what *Adam von Bremen* says of the Swedes, applies also accordingly of the Danes: "Their *Lönige* are of ancient lineage, but their power is based on the will of the people, which all ge-

mcinsam, he must approve, otherwise it appears to be his command, and they sometimes obey it quite unwillingly. For at home they all wanted to be equal, but when going out to the Lrieg they render all obedience to the Lönig and to the one whom the Lönig puts in front as the most experienced Lrieg." Certainly, there were noble families among them, but it was a distinct odals peasantry and peasant nobility; the requirement of a higher birth than that of a free peasant did not exist for any office.

A part of these families of often unimaginable origin, such as the Juel, Lrag, Friis, Trolls, etc., played an outstanding role in later Danish history due to the high leadership ability of their heritage; one can even equate the decline of Denmark towards the end of the Middle Ages with the extinction or decline of these ancient Germanic families.

The first contact with the Roman and Christian world was experienced by the Danes from their military journeys against the Frankish Empire, and also through English prisoners, whom they brought over from England, which they had plundered again and again. Dahlmann reports that some were baptized just to get the white linen shirts, "so that one made a trade out of the thing and came to the baptism several times for this price". This can certainly not be the old free peasantry, but the dispossessed ship crews. A Danish sea king Harald was also baptized in Mainz, but soon fell away when he returned home. Christianity played a minor role only in the southern parts of Jutland. Only in the fight against Otto I, Lönig Harald Blauzahn was baptized. The legend reports that in his old age he oppressed his people with unaccustomed burdens. In any case, he is gsb slain by his own son Sven Gabelbart and the lirche in Denmark is again eradicated. Sven Gabelbart then ruled over the Danish lands until his end -0)4 as a right Nordic sea king in good and bad days, expelled and returned. His successor Lnud -er Great, raised to the throne by the fleet in England, was again Christian; supported by a house force, the so-called Hauskerle, whose right, the oldest Germanic cooperative right, is preserved to us, he then also subdues the actual Denmark and builds up one of the largest sea realms. So we find with him

quite the combination of a warlike cooperative system detached from yeomanry with the adoption of the Christian faith and the establishment of a largely unrestricted kingship. When he passes, however, his kingdom is already in an internal crisis. After the death of his young sons, turmoil sets in, which also fills the reigns of King Sven Lstrithson and King Harald Hein. The bishoprics expanded at that time, so we find bishoprics in Ripen, Viborg and Hjörning, as well as in Lund and Dalby. Pleasant these bishops must not have been. Bishop Avoco had died of gluttony, the first bishop of Lund, "enriched by unjustly acquired property" (Dahlmann), had drunk himself to death. And already the papal see was pressing, by a letter of the great Gregory VII. 1075 for payment of St. Peter's pence. The king did not resist, for he had in mind the idea of taking his kingdom in fief from the church, and in this way "to combat the troublesome popular liberty by devotion to the pope". (Dahlmann a. a. <p. S. z zd.) When the king 1070 died, his successor Harald Hein also ruled only two Jahre, the clergy must have already been in sweet odor in Denmark, because Pope Gregory VII zeifert in a letter against the bad habit of the Danes, who put bad weather and diseases to the priests. The more elected King Knud, called the Saint, would bring the already difficult situation to a sudden outbreak by his zeal for conversion. Not only did he allow himself to be scourged by his chaplains and anger the people by this servile behavior - he abolished the old legal orders. Instead of paying penance to the injured person, the wrongdoer was now to pay first and foremost to the church. Jurisdiction over clergymen was taken away from the Hardesthingen and Syssesthingen. No more lawsuits between clergymen came to the peasant courts. Conversely, the ecclesiastical courts began to adjudicate offenses against religion themselves and summoned peasants on their own initiative, making a new income from their fines. The bishops appeared in the Reichsthing as the first estate, equal to the members of the royal house. This could not go well. When the king had gathered a fleet in the Limfjord, but did not take care of them at all, because he was detained by other negotiations or let himself be detained, the fleet went home again. The king now saw the opportunity, under

He travelled around the countryside and accused the men who had left the fleet of unlawful desertion of the army and had them sentenced to heavy fines. The helmsmen, at the same time the leaders of the helmsmen's hordes, into which the country was divided in terms of defense, and which were essentially composed of one or more villages, were to pay forty marks, the commoners three marks. That corresponded approximately to the income of several years, which the farmers had. This "nose money" could be averted, however, if the peasants committed themselves to paying the church tithe. They refused to do so and declared that this fine was a one-time burden, but the tithe would still burden their children and grandchildren. Thereupon the Lönig, by ruthlessly collecting the fines, was about to ruin them completely. As so often later in Danish history, it was North Jutland where the old people's freedom resisted. When the Lönig "came the next year to the north from Limsjord to Vendyssel, where the poorest countrymen lived in heath, moor and swamp and forest, dark, hard men, who lived from fishing, but most of all from the proceeds of shipwrecks and from sea robbery, which was no longer allowed, and also here demanded the penalties or tithes and assessed the land, the tax collectors suffered death. There was no middle way left, they said, between servitude and renunciation of the hard-hearted king. Lnud had to flee". (Dahlmann a. a. L). S. ror.) The peasants pursued the lawless Lönig, chased him to Funen, caught him here in the St. Albans church at Odensee, stormed the church and killed the Lönig at the altar.

His son must have been no better; he ruled in Flanders and was beaten to death by his bitter subjects in the church at Bruges, he too completely devoted to the clergy "zealous in favor and strict to excess."

Thus, the Germanic north still preserved peasant freedom at a time when it had long since succumbed in most of the German Empire.

In Norway, Lönig ivlaf Tryggvason (killed in the year ;000 in the battle of Swolder) had suppressed the old faith and peasant freedom with bloody violence, after already before him

Lönig Hakon had made the same attempt, but had soon spent it. Olaf Tryggvason, who called himself the son of a Norwegian Llein king, an unrestrained cruel man who had grown up at the Russian court, carried out the conversion by fire and sword. First he raided the Orkney Islands and told the local Iarl "to get himself and all the people baptized, otherwise he would have to die right there on the spot". The Iarl, however, threatened to attack the islands with fire and sword and to devastate the land if the people did not become Christian. In the situation in which the Iarl found himself, he decided to be baptized. Thus he became a Christian with all the people who were around him. (History of Olaf Tryggvason c. 47, Thulef4.) Then he converted Norway in his own way, "but on those who contradicted he inflicted severe punishments. Some he had killed, others mutilated, still others he chased out of the country" (op. cit.). He burned the great temple at Hlade on the Drontheim Fjord. He had the elders of the country, whom he had invited to him, locked up in the hall in violation of the right of hospitality, "set fire to the hall and burned it with all the people who were inside.

Under the pressure of his power, Iceland finally had to accept the foreign faith as well. The individual circumstances of this destruction of the Germanic freedom of soul and the old folk law are described in the Lriftni saga; Bernhard Lummer has given a valuable account of it in his work "Midgards Untergang".

Of course, after the death of Olaf Tryggvason, the Norwegian peasants first made themselves free. Olaf the Fat, called the Saint by the clergy, once again had to carry out the subjugation of the Norwegian yeomen in bloody campaigns. The Ouelle reports again: "In this time it had already come so far that in most of the landscapes situated at the sea the men were baptized, the Lhristian law however was unknown to most people. But in the valleys of the upper country everything was still pagan. For as soon as the people had control over themselves, the old faith clung firmly to their memory, as they had learned it from childhood. But to those who would not conform to his will in the preservation of the Christian faith, the Lönig threatened dire punishments, whether they were mighty or small people." (Thule c. öo.) With which methods the Lönig proceeded, says the same Ouelle (translation

taken from "Das Schwert der Lirche und der germanische widerstand", University Professor Or. Gustav Neckel, Adolf Llein Verlag, Leipzig): "But if there were some who did not want to leave paganism, then he punished them severely. He drove some out of the country, others had their hands and feet mutilated or their eyes gouged out, and still others were hanged or cut down. Linen, however, he let go unpunished..." Finally, however, the bloody convert is defeated zoso in the battle of Stiklestadt and falls. Just in the example of Norway one can clearly read the way of breaking Germanic peasant freedom; already Harald Schoenhaar had established an absolute Lönig- tum, Hakon had made the attempt to introduce the Christian faith, but soon abandoned it, even restored to the peasants the property stolen from them by Harald Schoenhaar, Glass Tryggvason and then Glass the Fat carried out the bloody conversion and almost destroyed the 8reiheit. "So little remained under him the men the 8 "iheit of their own actions, that not even each was allowed to believe in the gods as he wished," says the saga.

It is always the same picture; the church and the absolute monarchy work together to take possession of the peasant's property and 8 "ihood, to push him down. For the missionization of the Germanic north, the same is true, in fact, what the Catholic religious historian Larl Loch wrote about the Carolingian mission: "Since then, Christianity took hold of the people from above, no longer as before (i.e. in early Christianity) from the root. Christianity was urged by the household emperors for the sake of political conditions, almost commanded by Larl the Great.... Politics dominated religion. Numerous missionaries follow Larl's army like pioneers of a modern troop. Hence the reluctance of the upright Saxons, as before the latter, to Christianity."

Sweden, then the country farthest free from the dawning "new" age, with its vast forests and its very thin population, with its old-established 8freedom still least touched by absolute royalty and ecclesiastical power, experiences in this period its first struggles with these, glass lap king is baptized tzzg, but the peasant 8freedom maintains itself, and where the clergy becomes presumptuous, as the bishop Eskil on 8ors at

Strengnäs, it is doing badly. This bishop was still 1048 slain by the peasants, as well as the bishop Wilfried, who had smashed an image of Thor. How proud this Swedish peasantry had been is shown by the rebuff that Olaf Lap King had to get from the law speaker Torgny Torgnyson at Upland, who, when the king would not let him speak and pointed out his peasant status, replied to the king: "That is no lesser honor to be only a peasant and yet to say freely from the heart what one wants, even if the king himself is present." It is only under King Amund that the clergy begins to play a strong role and push back popular freedom. Dalin in his beautiful old history of Sweden writes: "Perhaps he was too pious in this. Adalbert, Count of the Rhine, a pompous and voluptuous man, who had become Archbishop in Hamburg and Bremen in the year 1044, arrogated to himself the supreme power in Swedish ecclesiastical matters, and sent his messengers and written orders to all the priests in the north. Amund as well as King Magnus in Norway kept silent about all this. Love for Christian truths blindfolded them, so that they did not see what consequences this would have in the future, and they were lulled to sleep by the monks who were devoted to the Roman rule. In this way, Amund did not fall into disagreement with the clergy, but his kingdom fell under the pope's authority. Paganism still remained in various places, and against the promoters of truth there were still from time to time riots and persecutions ...".

Thus we see in the whole Germanic north a heavy and bloody struggle, in which everywhere the princes, out of selfishness, because they would like to eliminate the freedom of the people according to the Roman pattern, as it was exemplified to them by Rarl, bring the ecclesiastical power and the unfreedom of the souls into the country. One must not forget that the mainland Germanic tribes and the northern Germanic tribes originally felt themselves to be a single entity, and that the linguistic differences could hardly be regarded as dialects. Rarl's Christianization had only torn open the air between the mainland Germans and the Scandinavians, who had persisted in the old customs for a longer time. The forced Christianization in the north did not close this rift, but only deepened it, since the people, pressed by the from the south brought

The first emperors from the Saxon house and the first emperors from the Frankish house are still openly wielding the sword for the old right. Nevertheless, in the north still old free Germanic peasantry stands in these decades of the last emperors from the Saxon house and the first emperors from the Frankish house on the guard, still openly leads the sword for old right and old faith, still maintains the native tradition so strongly that now once our best (sources for the knowledge of the Teutonism are these Scandinavian (sources, also in the peasant use the runes does not let itself take, although these are expressly forbidden by the pope. It will be eternally a glorious mark of the Scandinavians, how much they have preserved from the Germanic tradition, as it is at the same time their glorious mark that the first scientist, who already in the 7th century again pointed out the north as the old cultural center, was the Swede Olaf Rudbeck, as in the previous century the Danish science was pioneering in many fields of Germanic studies, as it was for example the great Grönbech for the development of the Germanic sources. One mocked 70 years ago about this prehistoric romanticism of the Danes in Germany occasionally - wrongly; They anticipated a large part of the Nordic Awakening, and when one reads the "Kämpeviser", the old heroic songs of the Danes and the Swedish and Danish folk songs, which have not yet been completely exhausted for the knowledge of Germanic antiquity, one's heart swells at the wealth of poetic power that lived in the entire Germanic world and of which the largest part on the mainland Charles and his descendants have eradicated in favor of bland monastic poetry.

While in the north of Europe the Germanic peasantry fights its final battle, in the same time in the west the complete lack of freedom has already occurred. In Normandy, the Normans, who had invaded there since 911, had become an upper class, who, with the most brutal suppression of the Frankish peasantry and the native Gallo-Roman peasants, abused their power in such a way that a great peasant conspiracy took place here under Richard II (ggb to zorö). The peasants complain about the taking away of the commons, the loss of the rights of use of hunting, fishing and timber, and begin a movement which, however, is prematurely uncovered. The poet wace describes the

Revenge the duke takes: "Some he had all their teeth pulled out, others staked, their eyes torn out, their fists cut off, the backs of their knees burned, even if they died from it. Others he had burned alive or melted in lead." Needless to say, the property of these peasants was confiscated. The Romanized Normans conquered England and succeeded in defeating the last Anglo-Saxon king on the field of Hastings. They established a truly horrific tyranny here. By the "Domesday Book" "the law book of the last judgment", as the defeated Anglo-Saxons called the book, the old Saxon yeoman law was abolished and the feudal law was introduced. French language, customs and traditions were brought to England. Since then, the English language has also consisted of this strange mixture of Germanic and Romanic parts. "The Saxon peasants might well continue to breed their oxen, sheep, calves, swine, but only their Norman masters got them as kine, mutton, veal, and pork." (R. Runcie, *Revolutions in World History* under "Normans in England.") It was a harsh and oppressive regiment, killing a deer or boar was punishable by blinding. The property of the farms passed everywhere to the new lords, who gave them back to the Saxon peasants only in exchange for heavy burdens. A fierce hatred of the oppressed revolted against these rulers. Already William II (1087 to 1100) is murdered by an arrow shot from ambush while hunting in Winchester, a last revenge of the tormented people.

This is how Europe looked when Kaiser Henry II lay down to die.

The German Peasant at the Time of the Emperors from the Salian and Hohenstaufen Houses

He Ronrad who was elected after a short dispute as Raiser Ronrad II, from the house of the Salian Franks (1024 to 1039), one of the most radiant figures of our history, was quite far from that inclination to the high clergy which Henry II had practiced partly for practical reasons, partly out of heart conviction. Born of a noble family, without scholarly knowledge, practical, cheerful, clever, he was above all one of the most successful foreign politicians Germany has ever had. The "good king Ronrad", who has lived on for a long time in the folk tradition, has understood the rare ruse, while otherwise we Germans in the course of our history have often enough pulled the raftanien out of the fire for other peoples, to harness others with great skill for his goals. A war against the Polish king Mieczyslaw, which would have been a repetition of the heavy fighting of his predecessor, he settled by skillfully setting the Danish power on the Polish king's neck.

Like no other, he understood the law of leverage in politics, the art of paralyzing opponents through other forces without needlessly exerting himself. Thus he succeeded in defeating Duke Ernst of Swabia, who was unjustly glorified by the legend, disloyal and harmful to the empire; thus he eliminated from Burgundy, without sacrificing too much German blood, the drovings of the French Count <pdo of Champagne.

Above all, he freed himself from the overbearing influence of the great clergy, without giving them the opportunity to overthrow him.

The economic conditions were completely different from the Carolingian period. The emergence of the hereditary earldoms, the growing feudal system of hereditary families, the root establishment of a large part of the peasantry, which had lost its ownership rights to land in the Carolingian period, but above all the development of a dorsrecht within the peasant villages and a Hofrecht of the king as well as the great vassals over their backstreets, had changed the Carolingian economic situation.

Laws factually outdated. Moreover, they had fallen into oblivion because they were written in Latin, while both the jurisprudence of the hereditary counts and the royal Vfalz administrations no longer had any access to these "sources. Within the church, the German element had prevailed in many cases; canon law was neither uniformly codified nor uniformly applied. Thus the office of judge had practically passed into lay hands, the law had changed from a written law to a traditional law, which increasingly took over German basic ideas again. Especially Lönig Lonrad gained a reputation as a clever and skilful judge. This judicial lay nobility, to which also Lonrad belonged, became by itself the bearer of a largely German legal education. So it was Lonrad II who drew the conclusion from the hereditary inheritance of the fiefs, which until then had only been customary law. He expressly declared them to be hereditary.

Above all the lords, but also the dukes had very numerous wealthy feudatories. They had to feel their dependence on the bishop, duke or abbot as particularly close as long as these feudatories had it in their hands to dispose freely of the property of their vassals after the death of the feudal lord. This ceased under Lonrad II. He also declared the property of these small feudatories hereditary. He deprived the dukes and bishops of the right to take possession of the feudal estate after the death of the vassal, and created the principle that even in the case of misconduct on the part of the vassal, only a court of equals, a court of vassals of the same rank, could deny him possession. Lonrad II reserved a decisive influence on the composition of these courts. In this way he suddenly deprived the great vassals of their allegiance, and his biographer (*Vita Lhuonradi*, c. ö) rightly derives the influence of the emperor on the mass of the vassals from this measure. The uprising of Ernst of Swabia, for example, broke down because of this measure. With the same measure, however, he also succeeded in gaining acceptance in Italy. Here, too, called by the small vassals, the Lombard knights, who had turned to him for protection against the great Bishop Aribert of Milan and his great vassals, the Lapitans, he gave legal protection to the small vassals. "If Italy thirsts for laws, I will come to water it," said the layman

The emperor, with a superior sense of humor, when he declared the hereditary nature of all fiefs for Italy, forbade the conversion of a fief into an interest or leasehold property, and referred every dispute concerning fief law to the aldermen of the fief knights or fiefsmen. In this way, after the monarchy had hitherto lacked a real foothold of its own and had relied on the church, he supported the kingship by a single change in the law, in fact only by elevating an already strongly existing custom to the status of law, on the most combative, operational stratum of the population. "Besides the position he occupied as -deputy of Christ,' as Wipo calls him, at the head of the church, the old, almost vanished image of the Germanic warrior and peasant king, who rules the people on and from his farms, emerged clearly again in him." (Nitzsch a. a. tl). S. rs.) He consciously tried to get a large part of the church property, which had been alienated from the kingdom, back into his hands; grants to the church became rare, he alone had ten imperial abbeys in the hands of Abbot Poppo of Stablo, and he is even credited with the plan to unite all imperial abbeys in the hands of one man, an idea that would not only have freed up very considerable income for the imperial administration, but would also have secured the empire's control over this valuable property.

The position of this so developing native right, aiming again at rooting the family, was not at all dear to the clergy. Already to his son the abbot wipo undertook to suggest to the king that he should order the laity to handle and know the written law, i.e. the law written in Latin, the bishop Burkhard complained explicitly about the "eloquence" of his bailiffs, i.e. about their representation of the so developed lay law.

This development had to be to the benefit of considerable parts of the peasantry. Until then, of course, a feudal owner could not transfer the administration of the feudal estates for a longer period than the feudal state itself. If he owned it only for certain years or for life, he could not let the contracts with the feudal lords as administrators or tenants of the peasant estates and outworks run for a longer period of time. When now

Emperor Conrad II. -When Emperor Konrad II decreed the hereditability of the feudal tenure also to the sons and later its general hereditability prevailed, the hereditability was also introduced to the feudal tenure rights. (Von Buri, "Erläuterung des Lehnrechtes", First Part.) This was certainly not the case everywhere at the same time, but it occurred very quickly; what had already begun under customary law now became valid law. The personal duties of the farmers now became real burdens. The farmer was still encumbered, but for the most part again put into hereditary secure possession.

Just as it is incorrect to call the Emperor Charles the "Frank" and thus to attribute this greatest representative of the Roman universal idea to a certain extent to the German tribe of the Franks, so it is conversely fully justified to see the contribution of this capable and gifted German tribe to the struggle of the German soul for freedom and justice first of all in the "good King Konrad", the progenitor of the House of the Salians, which led such a heroic struggle for the independence of the German nation against papal arrogance. This funny, cunning, cheerful king, with his lively sense of justice, his natural dignity, his skill in handling foreign policy, his unprejudiced independence of thought, is one of the most endearing figures in our history. Whoever has let the noble dimensions of the Limburg above Dürkheim in the Palatinate, where he resides, of the Speyer Cathedral, which he built, take effect on him, will not remain unmoved by the strong, bright, sunny soul of the great Konrad, who, as far as it was in his power and possible at that time, enforced the Germanic sense of justice. He created a legally secure home for the bold and highly talented knights who fought the battles of the Salians and the Stausen, just as he secured for the peasant the hereditary nature of the farm, where it had already disappeared or at least seemed questionable.

Konrad II lived too short to be able to complete his task. The annals of Hildesheim, also in this genuine monastic annals, say that "no man mourned his death", which we can sympathize with the psäfs-lein from their point of view!

But already from the church itself came the storm that was to shake Konrad's edifice. In the monastery of Tluny in Frank

In the second half of the Third Reich, an ecclesiastical reform movement had arisen, not everywhere ignoble in its impulses. It originally wanted to return to the unrealizable goal of early Christianity, demanded purification of the church from abuses. It wanted to make the church less worldly. There was not much to be said against this, since, as Läsarius von Heisterbach wrote, there was talk in the German country that it was not entirely impossible for a German bishop to be beatified, but it happened extremely rarely. Conversely, the Cluniac movement also wanted to ecclesiastize the "world". It demanded the abolition of lay investiture - no non-clergyman should be allowed to grant ecclesiastical offices. This would have deprived the German king of the disposal of the large imperial church property. It demanded abolition of what it called simony, i.e. prohibition of any payment by the church for the filling of an ecclesiastical office by laymen, i.e. prohibition of the sale of ecclesiastical offices, so if the German king had himself paid a recognition fee for the confirmation of a bishop or abbot, as had been lawful up to then, this should not apply from now on. The loss of income of the imperial administration, which was essentially based on the large grants of imperial property to the church under the Saxon emperors, had to become enormous if this was realized. The Church finally demanded the prohibition of priestly marriage. The married priest was on the best way to slip away from it; if the hereditary nature of the landed property encroached also on his parish, he would have to become completely ineligible for the papal see.

In addition, this reform movement advocated quite welcome ideas, such as a Gottessriedm, which was supposed to put an end to the many small feuds.

The rryear-old Henry III, Ronrad's son, in contrast to his father completely spiritually educated, gifted like him, but somewhat enthusiastic, realized that he could hardly oppose this development, if already ecclesiastical reform movement - then by the German king and Roman Raiser himself! This may have been Henry's basic thought, the heart pulled him in the same direction.

Thus he strengthened the church. The irritable Raiser, who was obviously ill with bile in his old age, rubbed himself out in the work of strengthening the dilapidated church in <!)rd-.

He reformed the papal see. He reformed the papal chair, at the synod of Sutri in Italy he chased away three contending popes, who had condemned each other, like unfaithful stewards, and put in their place the German bishop Suitger of Bamberg. He strengthened the Church without knowing that he was about to raise it from an organization that was weaker than the Lönigtum and in any case dependent on the Lönigtum to a dominant power. He gave up on his own initiative the granting of ecclesiastical offices against a recognition fee, as it had been usual under his father: "he did not see that he thereby acted politically unwise and endangered the Lönig's right of appointment for those posts excessively endowed with imperial property, on which the whole system of his government was based. On the other hand, he tried to cover the revenue outrage by claiming large sums when secular fiefs were settled and by resorting to harsh confiscation when the lay nobility resisted." (Jäger, Deutsche Geschichte p. 80.) He exaggerated in every respect his submissiveness to the church, entered RoM in February -048 in monkish appearance, barefoot, praying, with a monk retinue.

In foreign policy he remained unsuccessful, despite several victories he could not subjugate Hungary, with which he was again in wars, Bohemia remained difficult, and instead of the light hand that his father had had in the Wendish policy, he let himself be harnessed again by the clergy for their insatiable tithe desires. He received the news of the defeat of an imperial army by the Wends at the Pritzlawa, the greatest defeat ever suffered by German arms against them, in his palace Bodfeld. The heavy, bilious, sick man went into a fit of rage, fell into a fever and died. Never has a German lion from the depths of his soul been so serious about his office as protector of the Lirche, and never has one done so much damage with it as Henry III.

After his death, the bishops immediately seized the guardianship of his minor son.

It was much worse that with the struggle of the Church against priestly marriage a flood of moral pollution poured over the broad masses of the people. The more the Church, under the influence of the Resorm movement, relied on its spiritual foundations, the deeper it had to get into concepts of the Jewish basis of Christianity that were completely foreign to the German people.

the more she preached these fundamentals, the more she destroyed the morality of the German people. Already during the reign of Henry III, the wild clamor against the married priests had begun.

Under his son the devil went. -074 at the General Council of Rome, Pope Gregory VII declared that any married priest administering the sacrament was banished, as was the layman who received it from his hand. The marriage of priests, which until then had been universal with the exception of the monastic clergy, was suddenly stamped a crime. The insult to the priests' wives became a general insult to the female sex in general. Already Jods Peter Damiani preached against the women priests: "Now I speak to you, you treasures of the clergy, you lure of Satan, you ejecta of Paradise, you poison of spirits, sword of souls, wolf's milk for those who drink, poison of those who eat, "source of sin, occasion of ruin; to you, I say, I address, you pleasure houses of the ancient enemy, you hoopoes, owls, night owls, she-wolves, leeches, who lust without ceasing for more. Hear me, you metzen, Buhlerinnen, Lustdirnen, you dung puddles of fat pigs, you resting pads of unclean spirits, you nymphs, Sirenm, witches, prostitutes, and what else there may be for Scheusalsnamen, which one could attach to you; for you are food of the Satane, to the flame of the eternal death destined. The devil feeds on you as on selected meals, and fattened on the abundance of your opulence. You tigresses, whose bloody maw thirsts only for human blood, harpies, who flutter around and rob the Lord's sacrifice, and cruelly devour those who are consecrated to God. You are the sirens, in that while you sound deceptively humble song, you cause inevitable shipwreck. You are raging vipers, murdering Christ, who is the head of the clergy, in your broods for lust." After all, Emperor Henry III had not yet permitted such things in Germany, because innate Germanic reverence for women would probably have made such filthiness unbearable to him. After his death, however, figures like Damiani kept the way open. At first, in Northern Italy, incited mobs attacked the married priests. To the honor of the German bishops it may be said that a part of them at least resisted this terrible insult, Bishop Otto of Constance even just

now allowed his clergy to marry, the scholastic Wenrich of Trier expressly contradicted the pope in this struggle. Nevertheless, the attempt to resist was impossible and futile. Lambert of Aschafenburg wrote openly to the pope: "Only a foolish man can force men by force to live like angels, and while denying the course prescribed by nature, he opens the door to fornication and impurity (kornicationi et irrirlrunckitiaie krena lax^ret). if he wanted to insist on his opinion, they would rather renounce the priesthood than the marriage, then let him, to the people anstinken (cui liornines sorckerent), see where he would get angels for the government of the people in the Lirchen." But all warning did not help. In Germany, too, the ecclesiastical leadership succeeded in unleashing the storm against the married priests; in many places they were beaten to death at the altar, their houses desecrated on the altars, everywhere they were forced to repudiate their wives, who, hounded by the church, if they did not lay a hand on themselves, perished outcast as harlots. In a people that had reverently preserved monogamy for many millennia under its ancient, indigenous faith, this was an appalling spectacle, so much so that people in Germany were expecting the end of the world at that time! Numerous priests resigned their priesthood rather than be separated from their wives. They were expelled from their parishes and thrown into misery with their wives and children. Others, more conscienceless in nature and alienated from the voice of their blood by the foreign doctrine, submitted to the violation of their wives, but could not fulfill the commandment of celibacy. So they lived with prostitutes. Moral decomposition spread from the parish house to the village. The farmer, who attached importance to pure marriage and pious matrimony in the shadow of his farm, which was still decorated with the old holy symbols, made fun of the people who wanted to teach him religion, who despised God's highest commandment, the spiritual and physical togetherness of man and woman, the great mystery of life, and instead lived with public prostitutes, where the farmer himself could not enforce what he considered right and reasonable, he mocked this "holiness": "It is not a fine life on earth, for certain interest have of his fief, a hurdle beside it, and our Lord God served." Or he coined like the Swabian peasant the funny word:

"Madie, if you want to serve, Serve only the priest, Rannst the wage in bed earned And may not work much."

But the people soon felt that these celibate priests not leave their wives in peace Bitterly says the folk proverb: "There



The provisioning of the Llosters
Satirical loupe on the monks Outlawing

is not necessary that the priestsmarry as long as the peasants have wives" where the farmer could move however and set its own right, it not let these unmarried priests simply not put up, so the Friesen, whose chronicle openly, roughly and honestly says:

"Se gedulden ok keene psteren sunder (ohne) eheliche Fruwen, up dat se ander lute bedde (anderer Leute Bette) nicht beflecken, wente sy meinen, dat icht nicht mogelyk sy sy, und baven (gegen) die Natur, dat sick ein mensche ent-

holden kann" destruction by these marriage SUSet,

as the provost of a regulated

Augustinian Lhorherrenstift Gerhoh openly expresses it While every layman is content with a wife if he does not want to be regarded as a

tax collector and heathen, this ambivalent hippocentaur race, which, like the robber-lacks a definite residence runs from house to house and, even without a lawful wife seeks intercourse with the wives

In this way, the Church radically eliminated any possibility that the rich property could slip away again through hereditary priesthoods. The moral damage of the congregations, which occurred in many cases, the lamentation of the unfortunate expelled priest's wives, the contempt to which a part of the clergy living with whores was subjected, was taken into account by the church. She even made an income from it in those days. "One allowed the priest to keep his concubine, promising him underhand that he should not be troubled if he only paid the bishop or his official or the archdeacon an annual tax (conc. London 1080 c. 8, szrg and Lateran 1215 c. 14). Even if one often spoke loudly against it, took the archdeacons in oath not to stain themselves with this sin, and threatened them, as well as the bishops, with dismissal, this clean practice became more and more established, even spreading to Iceland, where it became observance still in the 17th century. Observance became that each priest could keep his concubine, if he paid only the bishop for each cow produced with it a tax of 8 to 12 talers, which was disturbed only from time to time by tax increase, held itself up to the Reformation time." ("Lölibat und Sittlichkeit," Johann Anton and Augustin Theiner. Newly edited by w. Mehnert. Adolf Klein Verlag, Leipzig.) Of course, this money had to come from somewhere, so the priests had to get it from their parish, while the expulsion of the legitimate priests' wives, the imposed celibacy secured the income and property of the church, a new source of income arose in this "whore's fee" - and served the prohibition of simony, i.e.. And did the prohibition of simony, i.e. the prohibition of the payment of recognition fees for the imperial goods given by the empire to the abbeys and bishoprics, serve another purpose? what the German king did not get any more, flowed to the papal race, went over the mountains to Italy. And the German peasant paid interest and taxes to his abbot and bishop! The great financial business of the Church at the expense of the peasant, of which Walter von der Vogelweide later sang: "Ahi, wie christenliche nun der pabest lacht, dass unser dütsches Geld seinen welschen Stock (Geldschrank) ficker macht!" was set in motion in the name of the great "Entweltlichung" of the Church - and the peasant paid for it. On him these burdens remained in the end!

It is also no coincidence that immediately after the death of Henry III, when the bishops took over the reign, new attacks on the still existing yeomanry took place. The chronicle of Friesland from the year Zobr reports: "When the Frisians had been sitting peacefully for a long time from the Dutch grasses, they were challenged again by him at the last time, when it was written Anno zoör, and were overcome at the Lauwerts, where he put his son to rule. But four years later he was driven out again".

Already Henry III had not been able to escape the attraction of the Saxon central landscape around Goslar; hardly that the young Henry IV had freed himself from the tutelage of Bishop Anno of Löltn, he likewise turned to the Harz and tried to make Goslar the center of the royal domains here. The bishops saw this unwillingly, not only because around Goslar hovered the tradition of an old holy Germanic site, but especially because Archbishop Adalbert in Bremen had here the king strongly under his influence. Henry IV, had he been more mature, could have possibly achieved not insignificant successes from Goslar. However, he began the matter clumsily, his servants began to oppress the Saxon peasants by building castles and making the old people's property royal property, and to introduce forms of feudalism here in Saxony, where there was still much of the old, free peasantry, which Henry I had just revived. Thus it came to the uprising of the Saxon peasants under Otto von Nordheim, from whom the Lönig had also withdrawn his share of Bavaria, which this powerful prince from the old Saxon house possessed. Between the Harz Mountains and the Thuringian Forest lay Otto von Nordheim's possessions. "He was a true leader of the Saxon peasantry. In Otto, the whole talent of this estate appears on all sides: the first swordsman and horseman of his time, the first orator and negotiator in the council of the princes and the Lönig, as in the Saxon people's community, which just he sets in motion for the last time as a political power, hated by his bitter enemies to the blood and suddenly just as courted and sought after as the man who is fair and grown to all circumstances - so he stands on the background of a time in which for the last time the old Germany appears, only to disappear with it without a trace. Leiner has

After him he led his war in the open forest, without castles and castle men, like he led his first uprising in the ravines of the Habichtswald, none of them also fought and negotiated at the head of a posse armed with clubs and knucklebones, like he did in that long series of day and army journeys of his second uprising, which ended with the day of Spier. But even then, after this great defeat, into which the discouragement of the Saxon peasants dragged him down, he stands there again, courted and feared by all, suddenly the confidant and then again the irreconcilable opponent of Henry. He is not a calculating, economizing, ordering regent like Henry the Lion: but his eloquence asserts itself in every negotiation; it penetrates into the Fürftenburg and under the sooty beam from which the peasant takes the weapon for his Irieg; his mighty hand leads these wildly excited masses of princes and peasants hard to the border, where the day's journey becomes a battle, and seeks with their defiance and passion to force air and light from the enemy before he stakes everything on the last throw of a day's battle." (Nitzsch, a. a. L). S. 7;.) Encroachments by Henry, the arrest of the Saxon Duke Magnus, the influence of Adalbert's successor Liemar, but above all the oppression of the Saxon peasants by Henry's ministerials, many of whom came from unfree estates - all this led to the uprising. In an open field near Eisleben, Otto von Nordheim 1073 explained to the Saxon army, which was actually deployed against the Poles, that the royal castles were built primarily to hold down Saxon freedom. The free peasantry of Saxony and a considerable part of the high nobility, even the bishops, revolt. The Lönig flees to the Rhine, but when the bishops there also turn against him, he finds the support of the citizens of Worms and appears in Hersfeld with an army. Nevertheless, he is unable to break the resistance of the Saxons, and in the treaty of Gerstungen he has to promise the Saxons the demolition of the castles they have built. The Saxon peasants tear down the entire Harzburg castle "with pagan savagery" and destroy the church and lapels. The old yeomanry breaks with the princes, the Saxon bishops and the high nobility. Only Otto von Nordheim remains on the peasants' side. On 6. Juni (1075 falls the

royal army at Homburg on the Unstrut, after public opinion had been sufficiently aroused by ecclesiastical penitential exercises to avert heavenly wrath because of the desecration of the church at Harzburg, descended upon the Saxon peasant army; the mounted feudal charges were stronger, the Saxon nobility, as far as it stood by Otto von Nordheim, was crushed by the superior force, then the peasant army was choked down. The ecclesiastical historiography called this day a "judgment of God", in October 1075 the Archbishop of Magdeburg, the Bishop of Halberstadt, Otto of Nordheim and the mass of the Saxon nobility surrendered to Lönig. The peasantry was disarmed. It was a great victory of the Lrones, conquered not only, which in itself would not have been deplorable, over the pure tribal opposition of the Saxons, but also over the peasantry, which in its depth was old-folkish-pagan. The castles were restored, the Lönig reconciled with Otto of Nordheim - there came the second nonconflict, the long outstanding dispute of the German leons with the papal see. Henry, who had started as an oppressor, was pushed into the position of a defender of the German 8th freedom. The monk Hildebrand, already under the previous popes the man in the background who directed the policy of the Lurie, was elected pope under less legitimate circumstances, as such with the name of Gregory VII. Great talent for ruling, talent for organizing, in addition the hatred of the man from the smallest origin against the Germanic Lönig, in the depth the dislike of the mixed blood against the Germanness united in this demon-genius man to the thought of the complete subjugation of the world under the Church. It began after some confusion with a banishment of royal councils by the pope in the year Henry answered already four weeks later with a declaration of 16 German bishops in the cathedral of worms, who declared themselves free and single of obedience to the pope Gregory VII. Thereupon Henry IV declared the pope to be deprived of his dignity in a mighty royal proclamation: "Henry, not by force, but by God's command Lönig, speaks to the false monk Hildebrand, who henceforth is no longer pope: Seduced by the applause of the mob and a multitude of flatterers, you believed in shameful arrogance that you could trample the Lord's anointed with 8üßen. You mistook a Lönig's humility for fear, and you have

in vain delusion threatened to rob or break the God-given power of a ruler, as if the kingdom were a fief of your graces and not the fief of Jesus Christ. You swore poverty as a monk, but since you wanted to ascend the steps of the Holy See, you let money roll, secretly heaped money. St. Peter called out: Fear God, honor the king! But you want to dishonor a king, curse an anointed of God! In humility you should serve people, in arrogance and insolence you serve your lust for power, and in letters, messages, decrees and secret embassies you always preach only you, you and your glory beginning. I call to you the word of St. Paul: If anyone, even an angel, preaches the gospel to you otherwise than I have done, let him be accursed!

- King Henry says to you: "With the curse of Paul be damned, reprobate monk! Come down from the holy chair, you presumptuous one. Henry, by God's grace king, says to you with all his bishops: descend!" The pope answered with the ban, the expulsion of the king from the communion of the church. The monastic clergy immediately sided with the pope, unleashed an agitation against the king, rich in slander, malicious gossip and unbelievable suspicions. At the same time the harsh treatment of the Saxons took its revenge. The Saxon peasants rose up again, the political prisoners who had been arrested were released, and Pto von Nordheim joined them. But the other princes, each eager to tear off something of the mantle of German imperial rule, turned against Henry. The pope revoked the oath taken by the king, what a pretext for the ambitious princes! The dukes of Swabia, Carinthia, and Bavaria, Bishop Hermann of Metz, and a number of lesser princes and bishops met in Ulm, demanded the king's deposition, but did not carry it out. They contacted the Pope, offered him the election of a new German king, and declared themselves ready - an incredible act - to accept the Pope's decision as to whether the new king was acceptable to him. "This, and not what immediately followed, is the moment of Germany's deepest humiliation: voluntarily, without necessity, from motives which were not entirely pure in any, and very dishonest in most, this Convention of Princes made the Pope the arbiter and master of German affairs. They wanted the deposition of the king and did not dare it; far more

than Gregory could have hoped, they offered him. The keystone of his theory, that the temporal power was an outflow of the spiritual, that it was to be given and taken back by the latter according to its discretion, could now be immovably inserted". (Jäger, op. cit., p. rog.) Then Henry knocked the moral justification out of their hands by his penitential journey to Canossa. As shameful as it is for German sensibilities that a German Lönig knelt before the pope - politically it was a brilliant move. The pope, as a priest, could not refuse absolution to the penitent Henry and had to take him back into the church. Thus the ban had become invalid, the ambitious princes again rebels against the Lrone, who could be lawfully put down, Henry again undisputedly, even according to the ecclesiastical view, the rightful Lönig, at the same time the defender of the empire against the violence of the princes. The wildest among them now completed their treason against the empire, elected Rudolf of Swabia, the brother-in-law of the king, the "priest-king", as he was called, as counter-king. Two groups united in this opposition: the Saxons under Otto of Nordheim, who fought against a return of the tyranny of Henry, as he had exercised it in his first years, and the other princes, who fronted against the position of power of the laiser in general. Thus the German peasantry was also divided; while the Saxon peasants stood with Otto von Nordheim, the Swabian peasants, plus the burghers of the Rhenish cities, stood up for Lönig Heinrich. Twice the peasant armies were still in the field, once on the side of Otto of Nordheim at Melrichstadt -07s, then at Flarchheim zoso the Saxon peasant troops against the Lönig, in the last battle even victorious. The Saxon peasants also decided the defeat of the Lönig at Hohenmölsen zozo, in which they broke the onslaught of Henry's cavalry squadrons under Otto of Nordheim.

Nevertheless, their battle remained fruitless, because the opposing king Rudolf of Swabia was severely wounded in the battle and his right hand was cut off, which is still kept in the sacristy of the cathedral in Merseburg. He is said to have said at the time: "Behold, this is the hand with which I swore allegiance to Lönig Heinrich. Now I leave kingdom and life." Turning to the princes: "But you, who persuade me to ascend the throne of my Lönig, ask yourselves whether it was the right path that you took.

you showed me." He died the next day. Germany felt his death as a judgment of God, especially since it was burdened with the hideous abomination of the Battle of the Neckar, where a Swabian peasant contingent loyal to the king had been defeated by Rudolf's army of knights, and all the prisoners of the battle had been emasculated by the dehumanized princely and episcopal knights and servants.

After Rudolf's death, Henry turned against the pope again and had strong successes, especially since the death of Otto of Nordheim deprived the Saxons of their best leader. The princes, however, did not give up the struggle and elected Hermann of Luxembourg as the new counter-king. Gregory VII died far away on the run in Salerno, who had again and again pushed the German civil war forward with his hateful sermon: "Cursed be he who keeps his hand from the blood", the counter-king Hermann died, only around 1084 it becomes calm or better calm in Germany. Henry IV, who had matured in the struggles for the empire and had also grown inwardly to a moving spiritual greatness, found himself confronted with a country that had been most terribly devastated by civil war, on which huge masses of armed feudatories and a warlike knighthood, now deprived of employment by the calm that had set in, had begun to weigh heavily. Then the king seized the idea of the "peace of God," took it away from the ecclesiastical power, as it were, and began to use it to enforce a pacification of the realm. He had experienced enough how the industrious and working people had suffered and suffered namelessly under this civil war, which the ambition of the Church, the fanatical priestly imperiousness of Gregory and the selfishness of the princes had unleashed, this civil war, of which a chronicler reports: "Nothing happened but that the papal envoys came to both, promising papal favor to this one and to that one, while carrying away from both as much gold as they could get after the manner of the Romans." Thus Henry had already 1080 in the diocese of Liège, whose bishop Henry was faithful to him, proclaimed the peace of God, the prohibition of feuding, enforced it 1080 in the great diocese of Rön and finally brought it to a breakthrough against 1080 in the empire. It was honest care for the people, for the peasants suffering most under the Lriegslasten, which led Heinrich to this step. His

Biographer vividly describes the effects of this imperial peace enforced by Raiser, which first put an end to the terrible civil war: "So that there would be peace and quiet everywhere, he summoned the princes to a court meeting and, in order to prevent the evil that was happening, established a severe punishment for the transgressors. And this decree of peace was as beneficial to the poor and righteous as it was a hindrance to the evil-minded and powerful. To the latter it would bring abundance, to the latter poverty and hunger. For those who had hitherto squandered their goods on knights, in order to be able to ride along surrounded by many knights and to be superior to others in the quantity of the equipped, now suffered hardship, after - with their permission - the permission to plunder had been taken away from them; Lack and hunger dwelled in their saviors, who the other day still rode along on foam-covered steeds, now sang to be satisfied even with a peasant's ox, who the other day still sought no other rider than which shone in scarlet color, confessed that he had enough, if only he had a skirt, which nature had endowed with her own color. The gold was glad not to be trodden in the red since necessity forced the use of iron spurs. Rurz, what only vanity and excess had introduced the corruption of morals, all pruned poverty as a disciplinarian. The places on the shores, which otherwise lived from the robbery of the ships, passed the skipper now safely, while their captains starved. Wonderful it was and to laugh: others avenge insult with insult, the Raiser his own with peace. But after the lords with their satellites had been kept entangled by this law for some years, they, restless at not being able to live up to their full malice, began again to murmur against the Raiser, and to speak evil of what he had done, what was it that he had done? It was nothing else than that he prevented the misdeeds, that he restored peace and justice, that the robber now did not camp, that the forest did not hide his ambush, that the ruffians and boatmen were free to draw their road, that the robbery was forbidden and the robber starved, do you want to live only on robbery? Give back to the field what you have taken from the field to the arms, adjust the number of your satellites according to the measure of your income, bring back the goods that you foolishly squander to have many armored

together, and your storehouses and your cellars will be full of all your possessions; then there will be no further need to take from other people's goods, since everyone will then have from his own abundance."

The papal party, the Margravine Matilda of Tuscany, the unemployed Riegrrrmassen, ambitious princes - they all together agitated against Henry IV, who had risen to become the true German emperor of the people. As early as 1056, Henry had to depose his eldest son Lonrad, who had taken part in a conspiracy orchestrated by the pope, and had to appoint his son Henry as heir to the throne in his place, after the latter had sworn not to interfere in the affairs of government or in the administration of the royal estates during his father's lifetime without his permission. On 11 January 1057, Kaiser Heinrich IV was able to have all princes solemnly swear a four-year land and imperial peace, "that all land came to rest, blissfully refreshed with peace and fertility through weather and body health".

But the papacy did not give rest. The conquest of the land of Palestine by the highly talented Seljuk Turks gave him the pretext to call for a crusade, to disturb once again the great calming which the Emperor had initiated by warlike undertakings. The goal was to get the mass of the knightly followers directly under papal leadership, to create papal armies in the armies of the Crusades, to enforce the old idea that the secular sword was intended for the service of the spiritual sword. In Germany, however, the idea of crucifixion was not successful until late. "The great ecclesiastical undertakings, the crusades, happened at first without the German king. Admittedly, this was natural for other reasons. They were, like the whole reform movement, a Romanesque product." (Steinhausen, "Geschichte der deutschen Kultur" p. 27.) Moreover, the papal see needed the masses of the knightly vassals, unoccupied by the land peace, for the overthrow of the Emperor Henry IV, hated in the soul by the Roman ruler. The heir to the throne Henry was incited, again a part of the princes took his side, deceitfully he brought the aged Henry IV into his power, forced him on 31 October 1056 at the castle Böckelheim to the resignation of his dignity. But the aged Kaiser fled, went under the protection of the Duke of Lower Lorraine, went to his loyal city of Liège - and the working people of the

The entire Rhine region took up arms for the people's emperor. Then the gram-laden old ruler of Liège died, Henry V, his son, the man of the church and the wild knighthood, took over throne and realm. The diabolical hatred of the papal chair pursued the great Henry IV, who had risen from the aberrations of his youth to become the protector of the people, beyond the grave. His body was torn out of the church in Liège and placed unburied on a small island in the Meuse. A German monk - honor to this German, who did not lose his German heart even in the monk's habit - kept the last vigil for the dead Laiser day and night. In Gpeyer, the armed citizens, for whom Laiser had done so much, removed his body with tears of emotion and emotion and led it to St. Mary's Church. But the clergy removed it again, and for five years the kingdom's Laiser stood above the ground in the unconsecrated chapel of St. Afra.

In Henry V, who had come to the throne in such an evil way, the papal chair quickly disappointed itself. This unsociable, cunning, ice-cold calculator was equal to Lurie in cunning, superior in brutality. He used the mass of the unoccupied knights to really defeat the papal power, appeared in Italy with a huge army, among them thousands of Czechs, made the mediation proposal to the Church that it should return all secular feudal property to the Lönig, thus solving the whole question of investiture, moved into Rome, actually induced Pope Paschal II to conclude a treaty in which the pope would give the papal throne to the Lurie. In order to purify the Church from all secular burdens, he ordered his bishops to surrender all counties, imperial bailiwicks and other imperial fiefs, and to crown Henry himself. When this treaty was read out at the coronation, the bishops jumped up in rage at the loss of their princely position of power. They hoped, as they often did, to influence the German knights against their Laiser. Laiser Henry, however, had not only the most reliable of his German knights with him, but the crowd of Bohemian knights did not understand at all what the excited Llerics shouted at them in German and Latin, took the pope prisoner at Lönig's hint and, slapping and beating the lardinals, dragged them off into captivity. An uprising of the Romans was put down and the pope was captured together with sixteen

Carrying cardinals, the imperial posse left the city of Rome. It was the (receipt for Kanossa, which could not be changed significantly even in the Concordat of Worms. In this concordat of 1122 the emperor promised to recognize the freedom of the election of bishops and abbots, to renounce the enfeoffment with ring and staff, the actual ecclesiastical insignia. On the other hand, the election was to be held in the presence of the Emperor or his representative, and the elected Prince of the Church was to be enfeoffed by the Emperor with the princely rights by means of the scepter, in Germany before the election, and in Burgundy and Italy after the election.

It had been possible for the Emperor to smash Gregory's great plan of a real priestly rule, which had already destroyed so many states of the world. This success, however, was bought with wide concessions to the princes and a support of the empire only on the power of the newly arisen imperial knighthood. Fights with the princes, especially again with the Saxon princes, who kept open their old opposition to the Salian house, filled his whole reign. The defeat of the imperial commander Count Hoyer von Mansfeld in the year 1122 against the Saxons is remarkable because the victorious Saxons erected an Irminsul after their victory - so long did this old Germanic custom and name continue to have an effect. When Henry V. died, the great struggle with the Church, which seemed temporarily lost, had ended with a reasonably acceptable undecided result, but the power of the princes had increased extraordinarily.

If we look at the situation of the German peasantry in this period, then first of all this time, filled with civil wars, has created a profession in the knighthood, which has now flourished far beyond the beginnings of the Ottonian time. It is composed partly of former freemen, ministerials of the king and the secular and ecclesiastical princes, who were enfeoffed with a feudal estate, large or small, adorned with the knight's belt, and joined with the numerous second and third sons of the former free nobility, also some common freemen, who had risen as knights in these times of war, to form a new profession. Birth took a back seat to the profession; for quite a long time the privilege of the free over the unfree was still maintained in the ability to earn money and to take oaths, even if the free was a small peasant, the unfree a princely knight.

was. But the tendency of the time was clearly towards a fusion of these ascended ministerials with the free knights. "At the beginning of the thirteenth century there was no difference between the knightly free vassal and the knightly servant; even the latter now wore the knightly belt." (Steinhaufen op. cit. p. -3?.)

This knighthood, in accordance with the courtly conception that had come from France, rejected occupation with agriculture as unworthy of it. It claimed the actual feudal system for itself, while the bourgeois and peasant population was regarded as incapable of *lehn*s, thus quickly closed itself off and, like the old feudal holders, enforced the hereditary nature of its fiefs, also quickly enough emphasized birth again, taking the standpoint that only knightly birth entitled one to receive a knight's feud. The profession thus quickly became the birth class, in which" old free nobility, descendants of the Frankish and Ottonian official nobility, descendants of common freemen and originally royal or princely freemen merged into a new class.

In addition, there are still real commoners. Everywhere where the feudal system could not penetrate for some reason, in the Alpine region, in large parts of Saxony, but also in southern Germany, especially among the Frisians, a common free peasantry persisted, direct descendants of the old Germanic yeomen. "The designation in the documents for this state is '*iriſerius*', which with the ancient Romans indicated the state of the freeborn; this word had such an honorable meaning in the Middle Ages that it almost coincided with the concept of nobility. In the case of the higher clergy, who were not of nobility, it was usually emphasized with special emphasis that they were descended from free parents. Other expressions for the freemen are still 'good and free *Ukänner*' (*Koni kornines*, *likeri viri* etc). A particularly distinguished position among the freemen is still marked by all kinds of honorific epithets; one spoke of the 'at most 'excellent freedom' etc." (Gerdes, "Geschichte des deutschen Volkes und seiner Kultur zur Zeit der karolingischen und sächsischen Röntge", Leipzig -sg-, p. 40g). These common freemen, predominant in individual landscapes, but still present in almost every village, are the actual bearers of the tradition of ancient Germanic peasant law.

Economically the Meier come very close to the freedom of their position, partly from administrators of originally unfree origin on the outworks and outports of the large landed estates, partly from common freemen pressed down into dependence. Under Lonrad II, for example, they had enforced the hereditary nature of their property; they had largely been the leaders of the village in the savage civil wars under Henry IV and Henry V; they had risen to the position of Schultheißen, energetic, determined men who paid their services in lorn and other agricultural products directly to the manorial lordship, while they in turn "collected" from the interest farmers their services for the manorial lordship. Soon enough, they agreed with the lordship, sometimes quite forcibly, on a fixed sum they were willing to pay, but in turn continued to collect the services of the interest farmers, occasionally becoming an underground lordship. Or they detached themselves from the landlord altogether, leaving to him the collection of the dues from the interest farmers and paying him only a small recognition fee. They carried weapons, and a large number of the monasteries, such as the monastery of St. Gall, complained about their hunting. A part of them thus advanced to knighthood. Another part at least grew up to the leading class of the village, as the expression "Meierhof" always denotes a larger estate.

In the case of the interest farmers, one must clearly distinguish between two different groups. The free interest farmers are those who, while preserving their personal freedom, had once, often already in the Carolingian period, entrusted their farms to a monastery or lord, partly in return for fixed payments, partly only in the form of payments in kind, and to a greater extent in the form of money or lorry dues. Some of them had to pay very strange levies, such as the peasants of the monastery of St. Michael near Verdun, of whom it is reported that they had to deliver thirty whips, the annual needs of the pious monks for the education of the monastery students. In any case, these free interest farmers, who besides heredity had also enforced the indivisibility of their farms according to the Germanic tradition, were economically not in a bad situation. It can also be quietly admitted that just the interest farmers of the ecclesiastical monasteries stood themselves often particularly well, a certain train to the "waxzinsigkeit" existed (these interest farmers

often paid part of their benefits in wax for the church lights), this is only partly due to the greater leniency of the ecclesiastical monasteries, much more often to the fact that they were less often involved in wars. The strong issue of lordly land into peasant ownership, as it had developed approximately since the reign of Henry II, also enabled further circles to rise.

The unfree tenant farmers, who had originally been completely without rights, had not been able to acquire real property and were at the disposal of the landlord with their labor, were in a worse position. But in the course of development, they too had received smaller or larger estates, whose hereditary nature had become established by customary law, and in this way had come closer to the free tenant farmers.

The "real" class of serfs, who did not even have any piece of land given to them, was in sharp decline.

If one disregards the actual common freemen, insofar as they were able to maintain their full freedom, as well as those feudatories who had grown into the knighthood, there was nevertheless a certain uniformity among these various groups of peasants, despite all the legal differences. They all lived from agriculture, were incapable of fealty in the true sense of the word, and were almost all obliged to pay dues, which, though of quite different character according to the group to which they belonged, nevertheless formed a difference from the knighthood, which served the feudal lord through its military service, and from the clerical estate, while, for instance, among the larger Meier the principle had already begun to develop, While, for example, the principle had already begun to develop among the larger feudal lords that they were not allowed to be called upon for personal service to the lordship at all, but only paid a fixed fee, the so-called "fall of death," the taking away of the best piece of the property after the death of the peasant by the lord, was still valid for a long time as a reminder of the time when the peasant could not acquire property at all, but everything he owned was the property of the lord.

real slavery, on the other hand, is extraordinarily rare around this time; while still in the days of Conrad II the customs orders for Bavaria speak of the import of slaves, this has apparently ceased altogether, since the wars against the turn rather failures.

warm and Christianized Hungary, which until then had been one of the main suppliers of slaves, abandoned this trade.

Economically, the situation of the German peasantry improved already at the beginning of the twelfth century and became better and better toward the height of the Stauser period. In large parts of the empire, such as in the Netherlands, in Bavaria and Austria, and especially in Bohemia, the peasant was doing extremely well. The barrier of birth between knighthood and peasantry was not yet closed in any way, even from Franconia Hugo von Trimberg reports that peasants and knights intermarried; the same occurs in the Lower Rhine. The highly significant poem of "Meier Helmbrecht", an old wealthy farmer, whose son turns away from his father's profession, but does not get into the actual knighthood, but among the shrub knights and snapping cocks, lets the old farmer Meier Helmbrecht, who makes clear to his son the advantages of his status, still openly express: "I would rather be a farmer's man than a poor courtier." Conditions were particularly favorable in Bohemia, where under the House of the Przemyslids not only a strong German peasant immigration had replenished the small Germanic remnants, but also the power of the Bohemian duke, later Lönig, had remained strong enough, also the great families of the witigonen, Riesenberg, Rosenberg, Sternberg, as well as the native Bohemian high nobility so firmly in control that until the fifteenth century there was a peasantry in Bohemia, which legally enjoyed the greatest freedoms, which could personally prosecute the landlords before the court of the Lönig and did not know the concept of serfdom at all.

The agriculture increased noticeably, whereby within the rural economy one partly already got over the three-field economy, the rural horticulture (vegetables of all kinds, peas, beans, lentils, cabbage and numerous herbs) increased, and numerous plants, which are attested to us for the Llostergarten in writing, like radish, poppy, cucumbers, melons, fennel, also flowers of all kinds found themselves likewise with the farmers. Fruit-growing develops very widely, especially in the Rhine region, where all the fruit varieties known to us today are grown. Viticulture is cultivated considerably further north than it is today,

Partly as a result of the church's need for communion wine, but much more as a result of the habit of using wine as a warm drink for the home and for sleeping. If one wonders today how the people of that time not only made wine as far up as Pomerania, but even drank it, this can only be explained by the fact that they knew how to make it palatable in the form of mulled wine, mixed with herbs and spices. The wealth of the Italian cities, which obtained these spices from India from the Arabs, is based not least on the enormous demand of northern Europe and especially of rich Germany for pepper, cinnamon, indigo and similar spices of all kinds originating from Vft India. (Not by the Turks, nor by the Arabs, but only much later by the Portuguese, who since the circumnavigation of Africa closed the Red Sea and the Persian Gulf with a horrible piracy, thus cutting off the backward trade connections of the Arabs, impoverished the great Arab trading cities as much as their Italian middlemen and German runners; The Crusades had the quite real background that the Italian trading cities wanted to reach the sources of supply of the Arabs by this way of forcibly breaking into the Arab trading centers, however in vain. At that time, however, in the ;r. and -3. Iahrhundert, this trade between the Islamic Vrient and the Italian cities runs calmly further beside all religious antagonism and creates to the German against Flandrisches cloth and German Lorn the spices, with which they could make also their often sour wines enjoyable). The viticulture is very much cultivated in the territory of the great Loesters; these have also, what should be left to them, been pioneers in the field of fish farming for their numerous meatless days, which they embellished with tasty fish. Poultry farming was very abundant among the German peasants of that time, because in the tax records often appear incredibly large quantities of chickens of all kinds, which in many cases were eaten in the Llöstern even on fasting days, since they were "similar to fish in many respects". (Lkkehard, Casus St. Galli IX, c. ;os.)

The cattle breeding preferred the sheep, whose fur was often worn by the farmer, even as his status costume was considered; horses and cattle, but also pigs occur in abundance. Slowly, even the German peasant begins to enjoy the land.

Already in the beginning of the twelfth century the first frictions set in, it occasionally comes to the opposition between the peasants and the landlords. This is especially the case in Swabia and Franconia, where the manorial lordship tried to protect the forest, which had once been taken over in the Carolingian period, from the invasion of clearing peasants, in this way often preserving the forest stock, but on the other hand also limiting the possibility of expansion for the peasant villages. Here a serious reason for conflict arises. In Franconia and Swabia, the village is already becoming too small for the large number of sons. The cities fill up with food-seeking peasant descendants, often with descendants of the unfree, since "city air makes you free. Around the middle of the twelfth century, the population of Saxony began to swell from west to east. The land became too scarce for the creative German people. People began to keep a very close eye on what was theirs, and, for example, the old dairyman Helmbrecht said quite openly: "I give no priest more than his cash right." The peasantry, which had become wealthy, regardless of whether they were free or unfree tenant farmers, or even village farmers, thus took a lively interest in very precise legal demarcation. The old Germanic village community emerges anew; in order to avoid any shifting or plowing of the boundary, boundary walks are held again and again in a solemn form in the village, village bylaws, legal statutes, which are to regulate exactly the claim of each individual precisely within the framework of the three-field economy and the land constraint, sprout up everywhere and establish themselves as cooperative law. The farmer, no matter which group, thus gets again within his village the creation of law to a large extent into the hand. Less pleasant features are not missing. The prosperity occasionally leads to ostentation; the coarse and juicy sensuality of the healthy youth not infrequently arouses the moral anger of the clergy, who dwell on the "geilen dorssprenzel" - not always without the feeling that they are not allowed to have their way here; but also the ridicule of the knights, who, insofar as they are addicted to the French custom of minnesong and minnedienst, are more delicate in these matters, or at any rate must pretend to be. There is no such thing as licentiousness. The old custom is much too firmly rooted for that. Marriages are still celebrated without a church ceremony in a domestic circle, with the addition of the

Even where a healthy premarital amorous intercourse takes place, as in Bavaria, Austria and among the northernmost Gau of the Saxons, the Holsteins, the village custom ensures that marriage takes place when the first lind is on the way, for the farm must have an heir. The narrowness of space, however, not infrequently leads to village envy in overpopulated landscapes, as the penitential preacher "Bertholt" of Regensburg says of the peasants of his region: "They are indeed so unfaithful that they may not look at each other because of envy and hatred. Thus the one drives his cattle to the other's harm and suffering (namely on his field) and the one buys the other from his farm" - typical phenomena of an already narrowing living space, while the peasantry thus continues to exist in the shadow of law and peace, as Henry IV. and also his son after the civil war, as it was also maintained under the following emperors from the house of the Hohenstaufen, asserts itself against the power of the princes and the knighthood, even partly very energetically enforces itself, often the villages buy the most uncomfortable burdens from the landlords, Occasionally they even succeed against unjust burdens by way of law, so that it may seem for a few decades as if the old Germanic peasant freedom would prevail as a result of the superiority of the one who works over the one who does not work, which is always present in regulated law, but there is a double danger to the peasantry.

On the one hand, the civil wars under Henry IV proved that the peasant is almost helpless militarily against the heavily armored feudal riders. As long as the legal power of the emperor sets the barrier for princes and knights, there is no danger. But woe betide if the barrier of law breaks and new civil war brings new bloody fist and tyranny.

The other danger is the growth of the money economy, which develops first in the barter trade, then in the money trade of the Flemish and Rhenish cities with Italy. Money began to play an increasingly important role, and the great merchants in the cities, who united the trade in goods in their hands, became rich. Money trade is closed to them, since the Church has forbidden interest; instead, the Jews rise as the only money traders. In the time of his most severe distress, they succeed in obtaining from the unfortunate Henry IV a new privilege, the so-called fencing of stolen goods.

privilege, to gain. They bought in the year logo, namely first the communities of Speyer and worms, the right that the owner could not reclaim a thing stolen from him, which he found at the Jewish pawnbroker, if the pawnbroker swore that he was



Farmer and Jewish moneylender

had received the pledge in exchange for a loan. The Jew did not have to give the name of the debtor. If the owner then wanted to have his property back, he had to pay the Jew the loan amount he had given. The Jew, who was already the privileged money lender, thus became a legally protected fence. While in the front room of his

When he borrowed the money from the ghetto house, he got his hands on the stolen goods in the back room. It was not for nothing that many cities closed off the Jewish quarter at nightfall. One wanted to stop from this weife the nocturnal thieves traffic to the Jews. Completely as once in Egypt, when Iahwe procured them the golden and silver dishes of the Egyptians and when with them "much rabble people" moved, found themselves here again the native criminals to the Jews as to their protectors and fence-sitters. In this way is to be explained also the assertion of the professional language of the criminality both in the German like in the other European languages with Hebrew expressions (Gannove of Kannst -- thief, baldowern of daal ckabar - master of the thing, ckoekerner loscksn --- language of the clever people, crook language), about which in his excellent work Ave-Lallemant, "Das deutsche Gaunertum", everything more near gives. This protection of theft had to become a particularly heavy burden especially for the peasant. At))4d the preacher Peter de Tlugny said: "I do not advise to kill the Jews, but to punish them in a way corresponding to their wickedness; what is more just than that one should take away from them again what they have gained in a fraudulent way? what they possess is stolen in a shameful way, and since, what is worst of all, they have hitherto remained unpunished for their impudence, it must be taken away from them again. - What I say is known to all. For not by honest agriculture, not by lawful military service, not by any useful trade do they make their barns full of grain, their cellars full of wine, their bags full of money, their chests full of gold and silver, but rather by what they deceptively deprive the people of, by what they secretly buy from the thieves, thus knowing how to procure the most precious things for the least price." The Schwabenspiegel (Senckenberg's edition) castigates this canker damage, that the Jews could so easily get hold of stolen and robbed goods, with the following words: "Nu habent inen di künege verkausfet wider recht, daz si mugent leien uff raubig und uff dibig guet."

Already with Henry V, as a result of his martial inferiority, the German peasant is eliminated from the series of factors that determine the state. This does not change when after his death the leading man of the "Party of St. Peter", the

Saxon Duke Lothar of Supplinburg, the old enemy of the Salian house, married to a granddaughter of Otto of Nordheim, ascended the throne. The common opposition to the Salian house had brought the Saxon dukes and the pope ever closer together; so it could not be surprising that Lothar was definitely considered a man of the papal party, quite apart from the fact that he himself was very ecclesiastically minded, whereby he incidentally has the merit of having practically eliminated Pope Anaclet, who was supported by the great Jew-blooded Pierleone family. His strong concession against papal claims has strongly burdened the position of the German Lrones for the later time. On the other hand, his main merits were in the field of Ostpolitik. Here he, who as a Saxon duke was experienced in the Lämpes against the wenden, used the full power of the empire victoriously. This will be discussed in the context of the peasant colonization of the East. He struggled all his life with the House of Staus, which had taken over the claims of the Salians (the Hohenstaufen Duke Frederick of Swabia was a nephew of Laiser Henry V). When Lothar of Supplinburg -137 died at Breitenwang in Tyrol and was buried in the small town of Lönigs- lutter in his Saxon homeland, the Hohenstaufen party took hold.

as Lothar had come from the throne as a man of the papal party, so the Lurie had a keen interest in preventing the succession to the throne of his son-in-law, Duke Henry the Proud of Bavaria and Saxony. Her interest coincided with the interest of the lesser princes and bishops, who did not want such a powerful duke, who ruled almost half of the empire, to come to the throne. The Lrbishop Albero of Trier, a cunning Frenchman, personal friend of the cross preacher Bernhard of Clairvaux, thus "in a most tumultuous and offensive way" (Jäger loc. cit. p. 264) brought the Duke Lonrad of Swabia from the house of the Hohenstaufen out of the throne. Thus the heavy struggle between Staufers and Welses began, between the house of Lonrad, as Roman Laiser Lonrad II, and the house of the successors of Lothar. In the end, it was the work of the Lirche, who artificially brought this opposition into being by means of enforcing the envious candidacy of Lonrad III. The humanly amiable Lonrad III was able to calm the opposition to some extent only with difficulty, but the weakness of the empire remained.

Under the influence of his spiritual advisors, Lonrad quickly fell into the unfortunate crusade crush. Bernard of Clairvaux preached before him when Edessa, conquered by the crusaders in the first crusade, 1099 fell into the hands of the emir of Mosul, Imadaddin Zenki, ruler - and the German Lonrad, who actually would have found sufficient imperial duties at home, took over the leadership of the second crusade (1147 to 1149). The enormous cross army moved from different roads, the German army masses over Constantinople. At Doryläum they got into a heavy battle with the Seljuk Turks, who forced the cross army to a hasty and headless retreat to the Lüste, during which the German army of knights not only suffered heaviest losses, but almost disengaged. In parallel, the French cross army was also beaten up. Attempts to attack Damascus and Ascalon also failed. Kaiser Lonrad returned from the campaign to Germany as a defeated man, having lost a considerable part of the German knighthood; once again German blood had been spilled in vain for the universalistic goals of the Church. When he returned home, the struggle with the souls was going on again, even the friendly relationship with the papal see was dulling, although Lonrad remained until the end a puppet in the hands of his spiritual advisors, the vain abbot Wibald of Torvey and the archbishop of Trier. Lonrad died of a disease contracted during the crusade, probably a malaria relapse, in Bamberg. "The German people have hardly ever again had a ruler so incompetent in political matters as Lonrad III." (Heinrich Gerdes, "Geschichte der Hohenstaufen und ihrer Zeit", Leipzig 1905, p. 107.)

A crusade of the Wends, which was carried out during his absence in the Orient at the same time as the crusade against Islam - another crusade, in which German knights also took part, had snatched Lisbon in Portugal from the Mohamedans - will have to be discussed when dealing with the German colonization of the East. The Kaiser himself had no part in it.

Since the church opposed the election of Henry the Lion, the son of Henry the Proud, so the son of Lonrad's elder brother, Frederick of Hohenstaufen, later surnamed "Frederick Barbarossa", a highly talented and important man, proposed by Lonrad III before his demise, was elected.

The heavy defeat of the second crusade, which affected not only the German Kaiser, but also the French king, but first of all the pope, had caused the mood in Europe to change. The reasons were various. In the close contact with the Mohamedans one had begun to doubt that all non-Christians were simply barbarians, the circle of vision had widened, criticism against the papal claims to power as well as against the ecclesiastical dogmas had become loud, while Islam strictly monotheistically teaches only one God, and at least in its high places is quite critical of the belief in miracles. It was often not easy for the crusaders to prove the superiority of Christianity to this abstract and clear religion, which had its origin in the soul of the Arabian people of the desert, but whose foundation was closer to reason. At the same time, the Arabs had preserved and handed down a great deal of Greek philosophy. The compulsion to deal with their spiritual world was so strong that the relationship between faith and reason, between theology and philosophy, urgently demanded clarification. Scholasticism tried to approach this question by way of purely philosophical insights. Thus, for the first time, although still quite formally and clumsily, the probe of reason was applied to the ecclesiastical dogmas. But this mind was, according to the origin of its bearers, a mind of the Nordic race. Science began to make itself independent from the ecclesiastical influence. "Theology is considered the highest science even by scholasticism; but it is a theology justified before scholastic philosophy. The pull toward reason is characteristic. Theological questions become philosophical problems." (Steinhausen, op. cit. <p., p. ?sg.) Thus, however much scholasticism "endeavored" to prove the correctness of all ecclesiastical doctrines, the axe had been laid at the root of rigid inflexibility and of the presumptuous doctrine of "Thus and not otherwise. The coming out universal controversy underlined this development. Until then, according to the doctrine of Plato adopted by the Church, one had attributed reality only to the ideas, and not to actual concepts. At the beginning of the 12th century, that is towards the end of Barbarossa's reign, one saw already

In the beginning, the general concepts, church, faith, knowledge, also the individual states were realized only in the individual things (Individualism); hardly hundred years later, one saw the real being in the individual things, while one regarded the general concepts only as abstractions of the reality. This dispute about "nominalism" has a much deeper meaning than only a philosophical dispute or school question. It means the victorious elevation of the reality, from which all concepts are derived, over the general concepts, also over the dogmas. It is an unknown, momentous victory of Germanic thinking over church doctrine. The world itself gets its value again, and the general concepts are recognized only as derived from it.

What took place in the heights of philosophy in such protracted intellectual battles, in which more than one thinker of Germanic type was the last to be persecuted by the Church, like William of Occam, Roger Bacon, Abälard and many others, developed in the masses into open criticism.

In southern France, the old Gothic region, it was primarily the "pure ones", with the Greek word "Latharians" (from this the word last), who openly broke not only with the Church, but with the Christian religion in general. They are not to be treated here in detail. Perhaps the best account of them was given by Otto Rahn ("Lreuzzug gegen den Gral", Urban-Verlag, Freiburg i. Br.). They went back again to the Bogumils, a sect of the Balkan Slavs, who in direct connection with ancient solar knowledge advocated the view that with each world year (unique circulation of the sun through the zodiac) God sends a new embodiment of himself on earth, Christ is only the Aon of the present world year, after which another coming God of the Old Testament, however, is the devil and everything created by him of the devil. Old Persian" doctrines of good and evil god, god of light and god of darkness were combined with the Old Slavic conception of "black" and "white" god, the ancient doctrine of soul-walking was reawakened, and their priests, the "Dobri" (good ones) abstained from meat-eating, but also from marriage; Buddhist, Manichaeian and Gnostic views were combined among them, whose influence on the Latharians of southern France was not at all

The French swearword *bouZre* (bulgar) still bears witness today to how strong the spiritual influence of these bogumils was on the "latter" in France. Parallel to this, popular movements ran which, in continuation of the cluniac thoughts, turned against the secularization and lordliness of the Church, and in Italy took the form of radical, mass-based fighting movements against the Church. These currents radiated over to Germany. The struggle of the Salian emperors against the popes had created a kind of national aversion to the clergy, which increased even more under the Hohenstaufens. The word "priest," until then merely a designation of the clergy, acquired a hostile and rejecting connotation. The ban imposed by the pope in so many cases lost its effect; monastic discipline, too, had fallen into disrepair in the struggle between Salian emperors and popes. "Furthermore, the holy places themselves had a very illusion-destroying effect to an even greater degree than today. In particular, however, such critical spirit was now directed against the exclusive *raison d'être* of the Roman Church: Islam did not seem so terrible, and likewise one now heard more of the Greek Church. The first beginnings of shaking the equation of Christianity and the Roman priestly church can be felt: the old heretical undercurrents raised their heads again." (Steinhausm a. a. C>. p. -24.)

Roman law, as it was cultivated at Italian universities, especially in Bologna by Irnerius and other jurists, emphasized the independence of the state from the Church. Frederick Barbarossa used it many times as a weapon against the papal claims.

For the history of the German peasantry, that part of Frederick Barbarossa's life work which relates purely to his struggle against the Lombard cities, and later against the Pope, is largely omitted. It is only necessary to cleanse the memory of this great German laiser from the unjustified accusation that he neglected Germany in relation to Italy. This is simply not true. He not only kept Bohemia firmly with the Empire, but also the Polish king Boleslaw IV. L?dzierzawy 1)57 in the field of Lrzyszkowo before Posen to recognize his feudal dependence on the German Empire, thus consistently continuing and securing the eastern policy of his predecessors. Likewise he

Burgundy firmly chained to the empire. The struggle with the papacy, which bound him so long in Italy and at last almost completely deprived him of German duties, was forced upon him for the protection of the empire and its independence when he held an imperial diet at Besançon in October, and there, on a question of dispute which was in itself trivial, the cardinal legate Roland of Sienna declared that "the Holy See had done the Kaiser much good, had recently awarded him the Kaiser crown, and was also prepared to give him even greater benefits, because the honor of the Church would thereby be exalted." The imperial chancellor Reinald von Dassel translates quite correctly and as a conscientious jurist the word "beneficia" with "fief". An outcry of indignation goes through this German Imperial Assembly. One remembers the presumptuous picture which had hung in the Lateran and under which, representing the coronation of Lothar of Supplinburg, had been written: "Before the gates of Rome the King comes, invokes the rights of the city, becomes vassal of the pope and receives from him the fief." Openly appearing here are the papal claims to suzerainty over the German Empire. In dignified and serious form Barbarossa defends himself against this claim: "God has placed the Church at the head of the world through the Empire; now the Church, not through God as we believe, is destroying the Empire. It began with an image; the image became a sweetbread; now the letter seeks to become law, we will not tolerate it, we will not endure it; we will put down the fief before we let it be so degraded at the same time as ourselves. The images must be destroyed, the letter must be withdrawn, lest permanent landmarks of discord remain between Regnum and Sacerdotium." And now begins Barbarossa's campaign in Italy, which lasts for years and is intermittent, and which in the end is nothing other than a defense of the German imperial power against the pope, who, not satisfied with his spiritual position, wants to cast himself as the secular overlord of the empire. He avenges the insulted honor of the empire from the year 1158, when that Cardinal Roland of Sienna, who in Besançon so presumptuously developed the papal claims against the Kaiser, who had openly said: "From whom then does the Kaiser have his empire, if not from the pope?", as Alexander III is elected pope against the will of the Kaiser. The pope sends, in addition to the Normans in the south.

Italy again and again the powerful Lombard cities against the emperor, plays the here becoming bourgeoisie against the knighthood, the rabble against the noble families, which are "ghibellinisch", i.e. imperial, minded. The fight is in the cities and around the cities. Under the sign of the cross against the emperor, the un-Germanic masses of Italy are arrayed against the Germans and against many a noble family of the cities of Lombard blood. The emperor fights down here against a true hydra of hatred. Moreover, he defends the natural extension of the then Duchy of Swabia into the Alpine region.

The emperor is also wrongly reproached for his behavior against Henry the Lion, the strongest supporter of the eastern colonization. Just as Henry the Lion, who, by the way, had essentially completed his main deed, the conquest of Mecklenburg, before Barbarossa's accession to the throne, when he had realized the hopelessness of his own candidacy, had supported Frederick Barbarossa's election, so the two had long worked together amicably. During the emperor's first campaign to Italy, Henry the Lion provides him with a strong army, ;;sd he gets Bavaria back from the emperor, the relationship between the two is quite cordial. It is made more difficult by the fact that the emperor, limited in his resources and dogged in the struggle against the papal claims to power, which he has unloaded on himself with the unfortunate Roman crown of his ancestors, the mission as protector of occidental Christendom, has to make ever more concessions to the individual princes. But the princes of eastern Germany, especially of Saxony, are convinced opponents of Henry the Lion, who has become all too powerful for them through the incorporation of the Slavic territories.

we do not want to do injustice to either one or the other, neither to the Swabian, who carried Germany's imperial flag true to the tradition of his tribe as a champion against papal arrogance, nor to the Saxon, who opened up a new settlement space for the German peasant. Both are too great and too German for that; we would rather present things as they really were. Already after the unfortunate campaign of the Emperor, where the German army almost completely succumbs to an epidemic, the Archbishops of Magdeburg and Bremen, Albrecht the Bear of Brandenburg, Louis the Iron of Thuringia fall together over Henry the Lion, who has become too powerful through his eastern conquests 19*

here. Once again the Laiser settled this dispute in favor of the Lion, but the fire smolders on. When the Laiser j)74 to))7Z has to fight again in Italy, where the Lombards had taken possession of the newly built fortress Alessandria, which they built as "Trutzkaiser", Henry the Lion needs his forces at home against the hostile neighbors. At Lhiavenna he has to deny the Laiser further help in Italy. The Laiser is defeated with his much too weak army ;;7d at Legnano. 1)77 there is a compromise between Laiser and Pope. The empire and the pope conclude a stalemate. The Laiser did not forgive Henry the Lion for the refusal of Lhiavenna. The latter had foreseen the hopelessness of the struggle in Italy and had saved his own strength. Perhaps he had the idea of withdrawing completely from Italian affairs and forcing the Laiser to do the same. His main interest lay in the German East. Laiser's bitterness over the refusal to follow his army was too great, and the whole envious mob of the smaller princely neighbors was agitating against Henry the Lion. The latter, in turn, did not come to an Imperial Diet under these circumstances, despite several summonses. The imperial eight, joined by his enemies, shattered his North German possessions, he had to submit at Erfurt, all the small greedy princes got parts of his possessions, to the detriment of German power the Duchy of Saxony is divided.

Feeling grimly deceived, after twice coming over to Germany, Henry the Lion of Brunswick then already died bitterly under the Laiser rule of Henry VI, the son of Barbarossa.

Frederick Barbarossa himself, however, ended up in the river Saleph on the procession of the cross, which he, caught up in the views of his time and in the desire to oppose the clandestine ecclesiastical propaganda against him with a true doctrinal deed.

The two men who had worked so closely together in the beginning, who had represented the power of the German people back to back, one to (the) East, the other to the South, went away like that, after one had still hindered, even disturbed the other's work in the end.

Certainly, with Henry the Lion's help, the misfortune of Legnano, the defeat of the Laiser against the Lombards, would have been

However, it is questionable whether this one victory would have been enough to finally defeat the opponents in Italy; probably even then Italy would have remained a bottomless pit into which streams of German blood would have been pumped again and again.

Certainly, Henry the Lion's conquests and expansion of power in the East would have been easier if the imperial power had not been tied up in Italy but had been at his disposal. However, even then the land and space gained by the German people would hardly have been greater. Mecklenburg had been conquered by the lion anyway, but the Pomeranian dukes had long since turned to the empire of their own accord, and behind them came the Polish empire, which by this time was already so consolidated that it could not be pushed away, and which, as a vassal of the empire, also enjoyed the protection of the empire - even a more uninhibited and freer policy of Henry the Lion would quickly have met with resistance here in the east, which it could no longer overcome. As easy as it was to finally push away the lower Elbian Wendish states, such as the Obotrites in Mecklenburg, which had developed from small, originally purely warlike followings of Wendish warlords, this attempt of a "forced" Germanization against closed Slavic peasant masses in the Polish territories was impossible. Here, in fact, the road was closed. Only to the north could Henry the Lion have opened up possibilities of expansion, perhaps completing the old Wittekind dream of cooperation between the continental and Scandinavian Germanic peoples, which the Christianization of the continental Germanic peoples had destroyed under Rarl, while the Scandinavians remained with their old way of life.

who was right of the two? The Raiser defended the independence of the German state against Rome - the Duke its consolidation in the Germanic area. Both were right from their point of view. That Barbarossa did not have the power, perhaps also not the insight, that in those times he could hardly break so blatantly with the past and lay down the unfortunate crown of the Caesars, that he limited himself from the Roman idea of empire to a purely German idea of empire, would be unhistorical for that time.

Heinrich acted in a way that he could hardly act otherwise in practice, but in the final tragedy, the opposition of the two landscapes, which had never completely fallen asleep, jumps up again in him, too, if he wants to push through the eastern thrust alone without understanding the emperor. Historically, only all those small princes who selfishly exploited the Kaiser's distress in Italy to create special advantages for themselves, who selfishly deepened the opposition between Frederick Barbarossa and Henry the Lion to the tragic end, are wrong; we cannot judge here. Certainly, today Henry the Lion is closer to our feelings, but also Red Beard did what imperial duty imposed on him at the given hour. Not one of the two is guilty - they were both great German leaders who were stranded because our people, harnessed in the poison-soaked Nessushemde of the universalistic imperial idea for foreign purposes, was alienated from its own tasks again and again. For this reason, both have been perceived as tragic by the German people, the old "Barbarossa", the Kaiser Friedrich, who waits "in the subterranean castle" so that the "black ravens" will no longer fly around the mountain - and Henry the Lion, who wanted to preserve only the old highly sacred Goslar, around which the deep tradition of ancient Germanic sanctuary blows, from all possessions, whose lion stands guard so threateningly and plaintively at Braunschweig.

They both failed and could not free themselves from the Welsh net into which Karl had once led the German people.

"Lord, do not give us the Iron that the Romans once gave us; it has dug bitter furrows in Germany's face. Covered with their own and other people's blood, let them rest under the poppies ..." (Wilhelm Jensen)

Henry VI (1173-1197), perhaps the most ingenious Kaiser of the Hohenstaufen house, is almost entirely bound by Italian affairs; an attempt to enforce the hereditary nature of the throne in the German Empire fails him, although he finds a settlement with the wife, probably poisoned - others want to know, fallen into a fever through a cold drink - dies the highly eminent

ting man at Messina much too early. Unfortunately, at the same time Innocent III, "high-minded and devious," one of the most dangerous mortal enemies of the German Empire, ascended the papal throne. Against Philip of Swabia, Emperor Henry VI's brother, he knew how to play off the second son of Henry the Lion, Otto. A new civil war, fomented by papal intrigues, breaks out in Germany, until Philip of Swabia is assassinated by Count Palatine Otto of Wittelsbach, the "sweet young man" whom Walter von der Vogelweide had sung about and from whom he had hoped to strengthen German power. The game repeats itself, as so often before - no sooner is Otto IV (zros to -2-5) from the throne than he becomes from the tool of the Church its consequent opponent, that Innocenz says of him with the words of the biblical God about Adam: "It repenteth me that I have made man." So insignificant, however, have the actual German masses already become that the decision between the young Frederick II, son of Henry VI, now raised on the shield by the papal party, and Otto IV falls in the struggle of England and France. At Bouvines in French Flanders, the army of the French, with whom the Swabian Hohenstaufen were allied, was victorious over the army of the English and the Weifen allied with them, while in Germany a most bloody civil war raged on. With Frederick II, the papacy has tied the right rod, how he ruled in Sicily, how he founded there a civil service state of a strongly Arabic character, how he became the popes' curse and sorrow - all this is not to be treated here. A formidable personality, but not actually German, a brilliant orator, the creator of the first purely state administration in Europe, a mocker, whom the pope says spoke of the three great impostors Moses, Mohammed and Christ, of whom the first two died decently in any case, but the third had to suffer the criminal death (against which the Laiser eloquently protested), a persecutor of the latter for sober power-political reasons, Frederick II cared little for the actual Germany. Under him, the princes asserted more and more rights, were expressly called "sovereigns" at a court conference in Worms, and also continued their feuds among themselves. The bishops put the administration of their episcopal cities in his hands.

The king reasserted the rule of his own hand to the exclusion of the city's self-government. On one point, however, he made up for a mistake of Frederick Barbarossa; while the latter had torn apart the great duchy of Henry the Lion, he restored to his nephew Otto of Lüneburg a new duchy with Stade, Lüneburg, Brunswick, suitable for the protection of the German northeastern and eastern borders. He quickly defeated an attempt by the pope to set up Landgrave Heinrich Raspe of Thuringia as a counter-king against him. For the rest, however, he left Germany to the sovereigns.

After his death in Sicily, his son Lonrad IV was not able to keep the position of power and died early -254. The Hohenstaufen house collapsed, the German position of power in Italy sank when, at the Pope's instigation, the French part-prince Larl of Ansou conquered Naples and executed the young Lonradin, the last Hohenstaufen, together with his friend Frederick of Baden in Naples. The mighty imperial edifice of the Hohenstaufen had succumbed to the French, hateful pitfalls.

What was the situation of the German farmer at that time?

The period of Frederick Barbarossa, as well as that of his predecessor Lonrad III, continues the exit of the German peasantry, despite the unrest in Lonrad's time. Certainly, the chronicler reported about Lonrad III: "The times of this Lonrad were very sad; bad weather, long-lasting famine, numerous feuds occurred during his reign. He was a brave warrior, and as befits a lord, of manly, high spirit, but misfortune under him almost brought the kingdom to dissolution." In fact, however, these feuds touched only individual regions of the empire. In addition, a strange new wave of blood occurred; the population suddenly increased extraordinarily. We do not find, as in England, where the Doomes- day-Book gives some indication of the number of the population, exact data on the increase of the population, but a contemporary description says: "Germania is called the country (with a wicked pun from the Latin hermen -- seeds), because it produces so many people, for no country on earth, it is claimed, has so many people in proportion to its extent." (Wormser Annalen.) Bishop Otto of Bamberg recommends the monastic life, "because the people are multiplying so innumerably.

would have". In many places, the land suitable for settlement is already insufficient. The moment must be approaching when the peasant, beset by land shortage, would clash with the landlords in order to throw off the existing burdens, especially to gain access to the forest, which is so wonderfully protected. In the meantime, the peasants still asserted themselves by means of the law. Especially with Frederick Barbarossa he found protection against land princes and landlords. "The happiest time of the peasants was the reign of Frederick I" (Gördes, "Geschichte der Hohenstaufen und ihrer Zeit", p. 474.) In that time not only the hereditary nature of the peasant property strengthened, but also the class of the peasants broadened, who rose from previous tenants to hereditary tenants in the short term, and even to owners, on whose farm only a certain tax lies. The life of the people in general becomes richer and broader, including the peasantry. The poem by Meier Helmbrecht shows how prosperous at least the large peasantry has become. The ability to bear arms is still preserved in considerable parts of the empire, for example in Upper Bavaria, Carinthia, Styria, and also in considerable parts of Swabia. Dietrich Schäfer has proved for that time that in Saxony the mass of the free peasants, but also of the so-called "pfleghaften" or "Bargelde", i.e. those peasants, who besides their own property also have lordly property in cultivation, are able to defend themselves. The same is true, however, for almost the entire Dutch peasantry, which is quite predominantly old-free. Attempts of the princes and bishops to restrict them in their free rights, as they actually only become more frequent towards the end of Frederick Barbarossa's reign, fail completely against these free peasantry. Thus Saxon knights are thoroughly beaten up by the Ostring Frisians at Schakelhave; even Henry the Lion succumbs s-5d the same Ostring Frisians in the battle of Barke! and must leave them in peace ever since. When under Frederick II the imperial power has already become weak, the great Dutch and Frisian peasant communities are still strong enough to resist the grasp of ambitious lords. Thus the peasants of Drenthe in present-day Holland) 22 7 beat Bishop Otto of Utrecht, who falls in the struggle against them. In addition, there are occasional heavy fights between the individual large Frisian peasant communities.

But the land is getting tight now. we hear more often about clearing being banned in the wild forest because the forest is

land is already running short. In some places, especially on the Lower Rhine, the lords use the weakness of the imperial power to oppress their peasants.

Especially under Frederick II, the situation becomes alarming. It is necessary to distinguish between the "landlord" and the "sovereign", even if the two characteristics coincide in one person. The duties to the actual landlord are essentially not high in that time, even have a tendency to decrease. Gerdes (a. a. <p. p. 4H8, 4dg) describes this development, which is partly due to the increase in the labor force, so that the individual no longer had so much to do, partly due to the reduction of the land and leagues managed by the landlord himself, partly due to the purchase of landlordial rights by the peasantry, which had become wealthy, very vividly for the interest-bearing unfree peasants - for the free peasants and dairymen we may assume the same to an increased extent: "Furthermore, all kinds of customary rights developed, which reduced the value of the levies or fronts and improved the situation of the peasants. Here are just a few examples. In the case of the so-called deadfall, the lord of the manor had the right to take the best head of cattle from the estate of the deceased, but it soon became the custom that the lord did not select the desired animal from the entire stock, but left the selection to chance. In Werden Abbey, the abbot's niece went backwards into the barn and marked the head of the cattle with a stick. If the taxes were collected by an official of the lord of the manor, he was supposed to take into account the current situation of the bondsman as much as possible, and in case of illness in his family or infertile years, he was not supposed to collect or defer the interest. If the bondsman had to deliver his tax to the manor himself, he was given a gift, usually a good meal or a drink of wine, and his horse was given fodder. If the tax was paid in natural products, the lord of the manor did not always have to make sure that the delivered object was irreproachable. Among the common levies were eggs, chickens and the so-called interest cock. The latter was supposed to be well-fed, which could be easily recognized by the red color of its lamb. According to a provision of the court law in Gillenfeld, it should be so large that it could fit on a chair of three and a half feet

If the levy was paid in money, it became less and less valuable in the course of time, since especially since the 19th century the devaluation of money increased rapidly as a result of the steadily growing trade. As with the levies, it was also the case with the services; their real value for the lord of the manor became smaller and smaller in the course of time. Here, too, all kinds of habits developed in favor of the serf. If he worked for his landlord, he received food from him. According to ancient tradition, the food was so plentiful that the feast days were regarded as festivals, and the family of the bondsman could live on the food supplied. The meals were extraordinarily rich; besides bread and meat, drinks were also given, in southern Germany even wine. As a rule, each worker received a large loaf of bread every day, which he alone could not consume. In some places the lord of the manor gave his serfs a great feast once a year, at which, in addition to a rich meal, those invited enjoyed music and dancing."

Thus, the pressure did not come primarily from the small landlords, but from the small and large "Landesherren," as the former counts of the Carolingian Empire were called since Frederick II had expressly bestowed this title upon them. These brought the old "Land- or Grafgericht", which they had exercised until then only as agents of the Rönig, into their own hands and consequently cut off the peasant's appeal to the Rönig's court. They brought into their own hands the so-called regalia, which had once belonged to the king alone, road and market tolls, the general supply, and above all those numerous messenger loads, catering loads and tension services, to which otherwise only the king had been entitled. Until then, a human age could pass before the king once demanded that a municipality, because he was in the vicinity, perform carriage duties. The new sovereigns demanded them more frequently and tried by all means to turn them into annually recurring burdens. Whereas in the past the Lönig or the royal count had only very rarely asked the peasants to perform messenger services or had hired their horses from them, the sovereigns began to make this a permanent duty.

A very peculiar situation develops, while the old duties from the time of the Carolingian and Saxon emperors have already become purely landlordly claims connected with the soil and decrease in severity for the peasant at that time, these new duties burden him quite extraordinarily. In particular, there are many complaints about the numerous castle constructions, to which all peasants, even the old free peasants, in the territory of the sovereigns are conscripted under the pretext of national defense. Towards the end of the Hohenstaufen period, when the feuds increased and the empire dissolved more and more into feuding coalitions of princes, these burdens became almost unbearable. The peasant is the first victim of the feud, his village is set on fire when one wants to harm his landlord or sovereign, his cattle is driven away, often he himself, in order to deprive the sovereign of his labor, is horribly mutilated. With the outbreak of the interregnum, these conditions, especially in the area of the small sovereignties, in Swabia, Alsace, Lorraine and Franconia, this complete insecurity of creative labor, became worse and worse.

In addition, there is the plague of the Jews. Especially from the small princes the Jews acquire one privilege after the other, which they get still extended against money payments under Frederick II, to whom they pay a fixed tax since 1230, and as whose "Lammerknechte" they are considered. The murder of an Iude is punished with twelve pounds of gold, almost ten times the amount for the murder of a commoner. Even participation in a plot to murder a Iude costs the same fine. Whoever takes something from a Jew by force - even those stolen goods which the Jew could practically steal on the basis of Henry IV's privilege to receive stolen goods! - must pay him double compensation. In legal disputes between a German and a Jew, it is not the German judges who decide, but only the rabbis on the basis of special privileges. Even the greatest optimist cannot assume that a German could have found justice in this case. On the testimony of Germans an Iude cannot be condemned at all. Against a Jew neither the divine judgment by carrying a red-hot iron, which was still in general use at that time, nor torture or imprisonment at all is permissible. Jews can sell their goods freely throughout the entire empire, while the individual territories are otherwise sealed off from one another by customs duties.

The Jews, who import and export goods, can set up currency exchange booths everywhere, where they conduct the money business that the Church forbids Christians to do. It is not surprising that under these circumstances there was a furious indignation of the urban craftsmen, the peasants and the small knighthood about the favoritism of the rampant Jews. During all the crusades, persecutions of the Jews broke out at the same time, occasionally destroying this or that Jewish community without having any success, because the princes appreciated and protected the Jewish pacemakers of capitalism, in whom they saw the real pioneers for their economic policy, in whom they saw the leeches who took the people's money and from whom the prince could then enrich himself through high taxes and Jewish protection money. General persecutions of Jews in the whole German area did not occur after 1147, when Frederick Barbarossa had set the cited fine of twelve pounds of gold on the killing of a Jew, individual uprisings of the rampant people on the other hand (1230 in Fulda, 1238 in Lüneburg) still occurred. In general, however, the Jews became rich under the protection of the princes - as the only privileged money lender and privileged fence under such protection as they enjoyed legally, and so favored by the princes, whose sucking sponges on the body of the people they were, they had to become rich after all.

The more the sovereign taxes increased, especially the taxes of the small and smallest secular and ecclesiastical princes, of the monasteries, small estates and other princes, which had now also become sovereigns, the sooner the peasant had to suffer economic hardship, especially when feuds and lawlessness prevailed in the country.

As long as the Laisergewalt was tight, as long as the German Lönig still exercised and secured law, the greatest robberies of the princes was a bar. The peasant has never forgotten this. For him, the strength of the imperial power has always been the security of the right set by the empire prerequisite of his work and existence. Even much later, in the great peasant war - 1525, one of the main demands of the peasants was the call for the strengthening of the imperial power and the elimination of the national powers. When the Hohenstaufen imperial power, inferior and distant in German affairs as it had become towards its end, collapsed, when the highest source of law thus ceased to exist, it was only among the very peasants who were able to maintain their power.

In the case of the large free peasantry, which was able to do this itself, law and order. In the territory of the small sovereigns, especially the spiritual sovereigns, who were rampant with unrestrained greed, the peasant became a victim of princely power. The knighthood, which now found no more tasks, became more and more dependent on the imperial princes; Frederick Barbarossa had already had many propertyless soldier-knights in his army, but now they had the upper hand, and during the interregnum they made the country unsafe as servants of the princes in their feuds, In the time of the interregnum, they became the servants of the princes in their feuds and made the country insecure, as far as they did not rob at all on their own and sank to that lowest layer of the "snapping cocks", "shield servants" or "shrub knights", who did not even need the pretext of a feud for their raids, but took and robbed what fell into their hands.

The monastic orders, which in the last decades of the Staufer, already under Frederick Barbarossa, then even more strongly under Frederick II, had carried the papal fight against the Laiser, the mendicant monks, above all the Dominicans, carried the superstition of the fear of witches and the last persecution into the country. The funeral pyres began to smoke in Germany, even though the German people happily defended themselves, where they could, against these bearers of the most terrible abominations, the "last judges", German knights simply killed the notorious great last persecutor Lonrad of Marburg.

But just as in this terrible time without an emperor law and order dissolved, "violence was on the streets", the "people's criticism" of the greedy church swelled ever more, so too much of the German people went wild and degenerated in this time. Already the Crusades with their doctrine of beating the Mohammedans to death because they were of a different faith had revived the disgusting impulses of hatred of faith, of exaltation of faith and of persecution of faith, as they had once been sown in the German country by the Merovingians and the Larovingians. When now even the persecution of the last was used as a means of fighting Germans against Germans, as once in the days of Larl, when the crusade fanaticism was used by ambitious lirsch princes as a means of personal enrichment, when the noble crusaders were promised the belongings of the last, then the most evil

Seclenkräfte, the beast in man, really got rid of. Here belongs the story of the Stedingers and their downfall. -When Henry V had just ascended the German throne, Archbishop Frederick of Bremen handed over to Dutch colonists, free peasants, the previously deserted moorland north of Bremen. It was precisely agreed how the legal relationship should be. The farmers received the land for free hereditary possession. It was given to the farmers with thirty rods in width and 720 rods in length in the form of the so-called Marschhufe. Peasants. They were to pay an annual interest of one penny (not a little money at that time), the eleventh sheaf from the field and the tenth part of poultry, sheep, pigs, flax and honey. The priests employed by them were to receive the tenth part of the bishop's tithe, and the peasants themselves were to exercise secular jurisdiction. This was the so-called Dutchman's right. According to it also in later times, as documents of the Lrzbischofs Adalbert of))4r, then further documents of -)4g, and prove, farmers in the swamp area of the Weser, mainly between Weser and Hunte in the Stedinger country are angesicdelt. Three such landscapes were distinguished here: Osterstade, east of the Weser, Hollerland, near Bremen, and westerstade, on the left bank of the Weser at the Ochtum. In many years, these Low German farmers, joined by numerous Frisians and Lower Saxons, had established large prosperous settlements. Swamp and marsh had given way to rolling fields, fat meadows, and wide secure farms, which were laid out close together under the protection of the Weser dikes, so that people could come to each other's aid. The Stedingers soon began to use their own land seal and did not allow themselves to be talked into their own affairs beyond their obligations to the bishop, which they duly fulfilled. The archbishop's see at Bremen, however, seeing the prosperity of these villages, would have liked to take more from them. First of all, he sent his vassals, the Oldenburg counts, who established two strongholds in the Stedingen region and tried to extort new services from the peasants. In addition, the crews of these quite unlawful castles harassed the women and girls of the Stedingen peasants, abducted them and tried to extort ransom. Since no remedy could be obtained from the archbishop despite many legal representations, the Stedingers did

Peasants got together, stormed the two castles, killed the garrison and secured their land with fortifications. The Lrzbischof Hartwig II. went against them to the field, but compared himself with them and got after settlement of this conflict his duties again.

His successor Gerhard from the House of Oldenburg became the sworn enemy of the Stedingers. Breaking all treaties, he wanted to treat them as subjects. He got off to a bad start. They destroyed a number of castles for him, especially the large Zwingburgen Schlüter and Stotel, now paid nothing at all. Under his successor Gerhard II, a born lord of Lippe, the situation became bitterly serious. He was a warlike lord, who resolutely took up the old idea of bending the rich Stedinger land completely under the chair of Bremen. He sent his brother Hermann ahead. But he was defeated in open battle by the Stedingers and fell. The army of knights led by him was scattered.

He was also the brother of the bishop of Utrecht, who had been slain by the peasants of Drenth in a similar attempt in 1227, and had lost two more brothers in these attempts to enslave the independent peasantry. A hard-hearted, spiteful man, convinced of his priestly position, he was willing to use spiritual weapons against the Stedingers, too. What was the purpose of crusades if not to increase the power of the church? So in the spring of 1230 he gathered together all the high clergymen of his monastery, who knew well what the archbishop wanted to hear. One could tell that the Stedingers sought advice from wise women and fortune tellers - not improbably, that in fact the old Germanic position of women had reasserted itself among the free peasantry; The second claimed that they practiced pagan rites in a dark cave, the third that they worshipped wax images, the fourth that they drove away cattle, and the fifth that they did not let in mendicant monks wandering in the country, but loosened their skins by grazing on them. The result was a large register of sins, dictated by love for the bishop and hatred for the free peasants. Lrzbischof Gerhard II, however, had what he needed. Lr could from this council the Stedingers, whom nobody heard about these accusations at all.

had, as the last to declare, imposed the ecclesiastical ban on the country and had all the bells stopped and all the churches closed. The last pretext for this is said to have been the manslaughter of a priest. A wealthy Stedinger farmer's wife had gone to confession and given the priest a full silver penny as confession money. But it was not enough for him, and he put his own confession penny in her mouth instead of the wafer during communion. The husband's complaints to the ecclesiastical authorities went unanswered; since the same priest was also an evil womanizer in other respects, the husband of the woman who had been so scornfully insulted beat him to death. For the rest, the Stedingers had nothing to show for themselves; they had been praised by Frederick II of Laiser, to whom they had provided Hils troops for the crusade. But Frederick II was far, and the archbishop was near. Gerhard II prescribed himself to the closest associate of the infamous Lonrad of Marburg, the last judge Magister Iohannes Teutonicus from Wildeshausen in Oldenburg, Dominican and proven in tracking down unbelief and riches of the last. The latter prepared an indignant letter to the Pope, moreover, the Lrzbischof himself also traveled to Rome. At the same time the Laiser Frederick II was changed. On rg. October)23r the Lrzbischof had reached his goal - the Pope Gregory IX issued from Anagni a crusade bullc against the Stedingers, the Laiser of the realm eight and Aberacht against them.

The Dominican friars went all over Lower Germany and agitated. The property of the latter was promised to the crusaders, indulgence of all sins was expressly promised to them. In fact, the crusader army succeeded in raiding Osterstedingen. The harbors were robbed and set on fire, what could not flee across the Weser was beaten to death, what fell defenseless into the hands of the crucifix army, old people and small children, even infants, were burned as "Letzerbrut".

Against Westerstedingen, however, the crusaders got bloody heads. Near Hemmelskamp, the cross army was seized by the peasants of Westerstedingen in the open field and completely beaten up. Two hundred knights alone, not counting Lnappen and Lnechte, remained on the field. The Lrzbischof was seething with rage. A second crusade was launched; in all the churches of Lower Saxony, Westphalia, Brabant, Flanders, and northern France, the Dominicans agitated and preached about the word of Christ: "But those who

do not want me to rule over them, bring them before me and slay them before me. The lie, that well-trying ecclesiastical weapon, did the rest. The Stedingers were supposed to meet at night in deep cellars, men and women together, where the tiresome devil in the form of a raven-black tomcat was close to them, whom they worshipped and whose buttocks they kissed. They fathered their children with the help of the devil, they crucified priests and monks, they did not believe in God, but only in the wretched Satan - but especially they paid nothing and gave no money to the archbishop and his priests. Forgiveness of all sins was assured to those who took up the sword against these wicked heretics who walked in darkness. The bloody agitation became too much for the peasants - so strong was their sense of justice developed. The Frisian peasants of Fifelgo and Drenthe simply chased the cross preachers out of the country. There the army of the cross first fell upon them and the unfortunate villages had to commit themselves to church penance before the fanatical monks, to lie down on the ground and let them beat them naked with rods. The execution of this penance on the prettier women and girls was, as usual, reserved for the higher ecclesiastical dignitaries. The army of crucifixes swelled more and more, the knights, who moved out in immense crowds by order of their sovereigns, especially the Count of Oldenburg, the Bishop of Utrecht, the Duke of Brabant and a large number of Flemish and Walloon lords, the Count of Guelders and Iülich as well as the Count of Holland, were joined by mobs of fanatical, rowdy crucifixes, servants! who, in the service of Jehovah, did not shy away from any misdeed.

In two battles the Stedingers were defeated by the overwhelming superiority, once the main army at Steengraven, where the leaders of the peasants, Boleke von Bardenfleth, Tammo von Huntorf and Detmar tom Dik, fell after taking a considerable part of the crusaders with them to their death. The heavy armor of the horsemen and the numerical superiority of the crusader army could not be outweighed by any amount of bravery.

The other part of the mighty crusader army attacks the rest of the Stedingers at Altenesch. Here, numerous women are already fencing in the ranks of the desperate people. A bloody struggle of the unarmored against the armored for hours finally takes by a flank attack of the Brabant and French knights.

an end. The peasant army is crushed and what still flees, almost everything is crushed. Triumphant, the archbishop of Bremen can now enter the territory of the Stedingers. On the free farms, dependent masters are appointed, and on the Saturday before Ascension Day, Christ's victory over the heretics is celebrated annually in the cathedral church with special hymns of thanksgiving and festive sermons. The fallen Stedingers were thrown into a mass grave in unconsecrated ground. Processions of thanksgiving were held by the church for years after for this slaughter of German peasantry, and the chronicle reflects the triumph of the clergy over Germanic freedom and peasant law when it thanks God that the "Stedinge became sailless, de grote gewalt unde unrecht hadden gedan mer dan dre unde drittich jar, do sloch se unsere here Got mit siner gewalt".

It was not possible everywhere to force such free peasant communities, as they had been preserved in northern Germany, under the rule of the lords. When Count William of Holland -247 was elected as counter-king against Frederick II, the Hohenstaufen, without, however, finding followers beyond the Lower Rhine area, he also took over the old opposition of his house against the West Frisians. But only seven years after his election he tried to force them down on a military expedition. For this purpose he used the winter to cross the ice of the numerous watercourses and canals. It turned out badly enough. The Chronicle of Friesland reports: "And behold, when now the king had ridden ahead near Hoog- woudc with a few of his noblemen to reconnoiter the way, the horse of the Lönig got into the ice and broke through, the others making the greatest effort to help their king and lord in this situation. The West Giants saw it, who lay armed and hidden not far away; they thought it was some leader or nobleman, and slew them on it, including the king, whom they did not recognize in their haste. Then, rushing forward, they also drove the great army into flight and killed many of them. When they returned to the slain to plunder the dead, they recognized the king by his coat of arms and found him among the dead."

But this was a single case where a free peasantry so successfully repelled even the attack of a counter-king. In 308

of their mass, the German peasantry depended on the highest source of law, the Lönigtum, to protect them from the encroachments of princes and lords. "The peasant needed legal protection and security for his property and his work, and since neither was any longer granted with a strong hand by the laiser, the latter saw himself compelled to turn to the most powerful in his neighborhood, to feudal lords or lictors, and for the granting of protection to surrender the full measure of his freedom, to acknowledge their 'lordship' and to assume certain burdens." (Vogt, "Vorgeschichte des Bauernkrieges," Hall -887.)

Unjustly, the participation of the peasants in the areu migrations has often been considered as a relief for the peasantry. It was of no use to the Stedingers, and all their merit for the hulls for the "Holy Land" did not protect them from the rapacity of the archbishop of Bremen. Also the peasant crusades of German peasants, especially in 1096, may have had the effect that those who took part in them gained personal freedom - but they also perished almost all of those who went out at that time under the leadership of Folker from Orleans, the preacher Gottschalk and Count Emich von Leitungen. They could not achieve greater freedom and security for those who stayed at home (cf. Th. Wolfs: "Die Bauernkreuzzüge des Jahres 1096", Tübingen 1891). The struggle for the holy German land could only be won - or lost - on German soil.

The interregnum, the disappearance of a central imperial power, would then bring complete lawlessness to large parts of the empire. Again, there was a strong need for warrior followers. The princes and great lords needed knights to fight their battles. Increasingly, they gave land to this knighthood, which now sat as a much more numerous (upper) class above the peasantry. The many castles, especially in southern Germany, became distinctly forced castles, and their ownership quickly became hereditary. These princely knights now exercised from close range the territorial princely rights that had been conferred upon them - no wonder that these became much heavier and more burdensome for the peasant.

However, the emerging monetary economy had the same effect. Earlier, monasteries and princes had already given their property to the peasants in exchange for money in lieu of front loads, manual labor, and harnessing services, which had become almost worthless for the lords' dwindling self-cultivated property.

While the land had a tendency to be hereditary, the desire to increase this monetary income now appeared to be the most important thing for them. Whether by means of sovereign taxation attempts, or by arbitrary sudden termination of leases and increase of rents, they strove to increase this income. Line not small number of peasants, who had already become almost completely free again and only "in rem levied from their farm, got so again into increased dependence. "Unjust force", forgery of documents, in which especially the monasteries showed great skill - all this served to increase the burdens of the peasant.

Nowhere do we find a better picture of this development, at least in southern Germany, than in the great penitential preacher and Franciscan friar Berthold of Regensburg, one of the first popular orators of our people. From his sermons one can compile a moving picture of the economic impoverishment of the German peasantry. Brother Berthold says: "For many a one sits before my eyes who should now have a hundred pounds from his work - he does not have so much that he can resist the frost. And many a one has walked along in this cold frost barefoot in much thin garments.... Now you poor people see how many things they put on your work, and you have so little of it, and you have lived many an evil day with great labor late and early, and you have to work for all that the world needs...". He reproaches the great lords: "Now you break it off from the farmers with so many falsehoods that they do not have so much left that they can protect themselves against hunger and frost, because what they eat there, a pig should hardly be able to feed on it." Brother Berthold answers in his sixth sermon on the "crying sins" that "very few of the high lords come to their old age justly and die a right death, since they oppress many a man with unrighteous violence." In the thirtieth sermon he accuses: "You birds, you rich people, beautiful, lords beautiful! And you oppress the poor little fish with unrighteous violence through your pride and your arrogance. Thus the one wants to have more subjects than the other through arrogance, and always 'urlüget' (forges documents) so that many thousands of people are made dependent.... You hawks and you hawks and you birds of prey, you want to oppress the poor people and you want to make them dependent on you.

bend them with your unrighteous power. But they are not so commanded of God that ye bend them like an eagle. He cries out plaintively: "Lord Eagle, you should not tread on your neighbor in such a way that you tear and devour him to the bone, to the good, to the body, to the honors and to his friends." The complaint about the injustice of the judges is immediately followed by Brother Berthold, and it sounds like the bitter words from the great Peasants' War "the dear right has been ill, short to the poor, long to the rich" when he accuses: "You hang the innocent and let the guilty go.

In particular, it is the increase of the peasants' taxes that weighs so infinitely on the people, "so he must give of his oxen, he of his goats, he of his wine". The overburdening of the peasants with castle building, which is demanded by the territorial princes, the overburdening with taxes accuses brother Berthold. The taxes imposed by the princes on the building of castles, castles that serve the internal struggle in Germany, are too high: "So the tax must be given to him, so that you do not overwind it in one year". The labor of the peasants is ruthlessly exploited for these constructions: "You lords, it is your business, you knights, that you like to build houses with poor people's damage. He must help you for a week, the other for a day, each according to what seems good to you; he with his cattle and with himself and he with his servant and sometimes strangles his cattle at your castles, so that the field is cultivated the worse. So he must lend his servant, or he himself must be there, and he defaults, that he must bear the loss thereof for a year."

This burden of building castles must have been felt particularly strongly among the peasants, because in the "Märe von den Gauhühnern", another tale of that time, we hear that the peasants in Austria had stormed Kircheling Castle (today Kierling) near Llosterneuburg in order to rid themselves of the oppression of this castle. "How desolate Kircheling standh, der Burgen ist's zu Österreich meh', die das Gäu (der Gau, die Bauernschaft) zerbrochen hat." In addition to these burdens, the princes and lords immediately, according to the Carolingian tradition, began to take hold of the village pastures again. In vain, Brother Berthold threatens the violent lords with the punishment of the Last Judgment: "Be it cattle pasture or cattle water, be it wood mark, be it gold, ore or whatever

or otherwise belongs to other people, whoever takes it by force or wrongfully, all these things will cry out over him on the last day. For the princes and lords, however, their own judgment, which they held themselves, was undoubtedly more valuable than the judgment of the Last Day. Brother Berthold did not succeed with this threat.

The open violence goes around in the country. Brother Berthold accuses: "You knights, you should protect widows and orphans with loyalty, not rob and burn, nor sing and mutilate, nor use unjust violence". Even worse than the knights are the shield-servants, the propertyless soldiers: "<p woe, you shield-servants, it is a bad sign that you are so merciless.... He (the shield-servant) scatters their work and their fodder and their hay under the horses of the good people much more than they can eat at all, if he would have enough at a chicken, he strangles ten, if he would have enough at a goose, he strangles four or ten..." In many cases, these robbers are already in the firm service of great lords in the desolate times: "You lords, who keep highwaymen and thieves, land robbers and perpetrators of violence and who are harmful to the people and steal fodder and grass, who house and farm against the law, and shield and feed them - they must all answer to God." For it is precisely the protection of these gangs in the castles that is one of the worst plagues of the country. "When they have a protector, they are more and more every day.

But it is not the princes and knights alone who press on the peasants. The money economy and usury have become a terrible plague on the countryside as the empire lies weak. The usury is practiced by the Jews, but there are enough urban usurers to whom the peasant falls in need of money when he is burdened with enormous taxes. He has to sell them his grain and his wine already on the stalk and on the vine, and in this way he gets only a small price. These farms are the worst bloodsuckers. Conversely, other merchants sell to the farmer on Rredit, but take from him higher prices for it: "But, be it the time after which the goods are delivered, short or long - this is just as good usury as if the worst Jew lends." The farmer gets more and more into debt. "we seldom have good year before debts," lets brother Berthold complain the farmer. And what usury rates exist!

The Jewish moneylender lends the "shilling by zz and the pound for the week by four pounds higher" - so there are interest rates that go up to 400 percent for the week.

Under these circumstances, the farmer could not prosper. He found no one to take care of him. The preaching of a single Franciscan, like Brother Berthold, was a vain effort of an honorable man to fight against the excess of "gitigkeit", greed, and remained practically without effect. The secular lords did not think of listening to them and obeying them, and the ecclesiastical lords were far too much economically connected with these methods of exploitation themselves to have wanted to thoroughly change the conditions.

Germany was already seething and boiling. The narrowness of the space, the unheard-of pressure, the many injustices, the plight of the empire itself - all this foreshadowed an uprising. The German country was ripe for an uprising of the people.

It resembled a cauldron that could explode at any time.

In the neighboring states, too, the situation had come to a head. In Denmark the Danish people fought the battle for Germanic peasant freedom, step by step pushed back, to the end. ;iso Archbishop Absalon of Roeskilde had demanded from the peasants of Skåne that they dragged blocks and trees from the forest, where their cattle could not reach, for the church construction with their own hands. The peasants of Skåne had a survey about this, in which they had stopped all services for the archbishop as improper, and at the same time, apparently from good experience, they had demanded the abolition of celibacy. The archbishop responded with the interdict, closing all the churches in the country. The peasants did not let themselves be challenged by this, but were

crushed at the Dysia Bridge by the feudal lord of the Lönig. A second uprising was also crushed. It is significant that the peasants of Funen and Jutland refused to help in this suppression of the people's freedom. But the feudal lord of the Lönig and the archbishop managed to prevail on his own. Archbishop Absalon became the gravedigger of the peasant freedom in Denmark. "Until the period of the waldemare, the Danish peasant was free like the nobleman and appeared armed in the people's assemblies. But this displeased the nobility and the clergy, who were supported by papal legates. Weapons, they said,

created brawls and disorder. The people were now more and more set aside. The hereditary feudal nobility became more and more developed, and the difference between chiefs and the common people since Waldemar I was so clear that it is hardly to be doubted that Absalon and his lineage were the main causes of this change, which had such pernicious consequences later on. The free Danish peasant sank down, if not to the serf, then at least to the manor servant." (Münters Lirchengeschichte p. 34Z.) Here, too, it was only the North Frisians who maintained their independence and beat the Danish king Abel ;rsr out of the country when he wanted to impose an unjust tax on them. They defeated his army at Loldenbüttel and a wheelwright wessel Hummer aus pelworm split the Lönig's head with an axe on the Milder Damme near Stapelholm in the Lampf. Already under its successor, Lönig Chriftof I, it came)rsb to a Bauernerhebung of the Jüt- ländischen peasantry, "the blind rage of the peasants armed with Leulen turned against all their pushers, many castles of the nobility and the clergy were broken. Only in the third year the Lönig suppressed the resistance by a bloody encounter". (Dahlmann, "History of Denmark", Vol. I p.414-)

In Sweden, the clergy had become completely the lord of the realm, had made the Lönig completely dependent on them, that they could now already proclaim the Roman-Cesarist principle of the "authority appointed by God", which the people had to obey under all circumstances, and which derived its right from the priestly anointing, as the Swedish bishops could openly pronounce it -279 on the day at Telje, contrary to all principles of Germanic freedom of the people: "The damned loutishness of those who dare to use force against the authorities would have increased to such an extent that there would be no timidity either for the kingdom or for the majesty. Some lions would have been slain in battle, some would have been captured, some would have been chased out of the realm, and would have had to be fugitives in foreign lands; from which general ruin and downfall would have resulted. Since, according to this, the general security consisted in the security of the authorities, whose misfortune not only endangered the empire, but also the church state, these spiritual fathers, in order to prevent such things, decided at this holy assembly that, 314

Whoever is so disloyal and dishonorable that he would support himself to capture a royal of Sweden crowned by the ecclesiastical hand, or to chase him away or to murder him, or even to give him advice and help, he shall be banished, and afterwards none of such a follower shall be crowned a royal by the church in eternity. (Dalin: History of Sweden, vol. II p. r;o.)

Yes, the clergy in Sweden even enforced the tax exemption of all their property.

From France an evil wind was blowing. Here it was no longer a yeomanry, but the poor, down-trodden masses, who rose on the occasion of a crusade under the leadership of a strange man, called the "Master from Hungary", originally gathered as crusaders, combined with the criticism of the power of the clergy at the same time also the protest against the feudal system. In Orleans, they succeeded in destroying this already completely outlawed bunch. The movement, which undoubtedly had heretical features, perhaps not unrelated to a freer way of thinking, as it had arisen from the Albigensian movement, was now crushed by horrible means. In the year following the uprising, the cathedral chapter of Paris had the peasants of the village of Lhatenay, who had fallen behind in their work, locked up in a narrow prison next to the cloister of the Church of Notre Dame and starved to death. The queen Bianca wanted to intervene, demanding that the peasants be released on bail, and that she herself see to it that the church got its money. The cathedral chapter replied that no one had the right to take care of his property, and no one could deny him to let his peasants starve. In addition, it also imprisoned the wives and children of the unfortunate victims. When the queen came to the prison with armed men, the clergymen threatened with banishment the one who would lay a hand on the prison. But the queen herself struck the first blow and released the unfortunate victims to the howls of rage from the clergy who cursed behind her. In the German area, however, there was no such strong state power that could finally protect the creating people.

It was a single circumstance of world history that prevented the due revolution in Germany even then -

The German peasant was able to escape. The (Ostlandkolonisation, in its extent not far enough to strike, gave him the possibility to settle in free country. It is no coincidence, but under these circumstances logical and understandable, that there, where the Roman law, the Carolingian tradition were strongest, in the west of the German area, the greatest settlement pressure existed. From Flanders, through Lower Saxony with its numerous free peasants, began the filling of the lands that Henry the Lion had conquered and even more of those lands that the Wendish dukes of Pomerania, the piastic dukes of Silesia and the Polish kings opened to the German peasant, as well as the territory that the Teutonic Order had conquered in (East and West Prussia. The masses were able to flow out of the German country, a way to freedom remained - and so the threatening revolution was postponed for almost so many years.

Eastern colonization and the German peasant

in a broad arc from the eastern Alps to the Sami coast, the German peasant occupied, in one of the most peaceful eras known to world history, partly in the closed settlement area, partly in islands and scattered settlements from the end of the 10th century until the end of the 14th century. Century until the end of the 14th Century, for the most part called by the native princes, an enormous living space.

German peasants, so-called Flanders, were called to Hungary already under King Geisall. to the area of Transylvania, which is enclosed by the Carpathian Mountains and the Transylvanian Alps in a triangle and, pushed forward like a bastion, covers the Hungarian Danube lowlands. The Magyars from the land of Atelkuzu on the lower Danube and the southern Russian steppes had once migrated to Hungary over these seven-border passes, leaving one of their tribes, the Szekler, to guard the border in this mountainous country. Displaced by the Mongol storm of 1241, the Romanians of the same tribe had followed them on the same way. But earlier than these expellees, who came as friends, Romanians and Pechenegen, wild Turkish horsemen, had tried to penetrate from here into the Hungarian lowlands. To protect against such incursions, the Hungarian king had employed German peasants as settlers, after an attempt to employ the Teutonic Knights as a protective force in the Burzen region had failed due to the constant antagonism between the order and the Hungarian king. The Hungarian crown deliberately preferred peasants, since it was in constant struggle against the great power of its noble families, and had also made the experience that the German knights quickly strengthened the ranks of the Hungarian nobility by external and internal Magyarization, thus giving no support to the crown. Similarly as later in Poland, also in Hungary the "golden freedom" of the local nobility had such an advertising effect on the German knights that they merged with the Hungarian nobility.

The actual Magyar peasants - not seldom Magyarized Slavs - were, on the other hand, unfree and in oppressed conditions. His position in life could not attract the Germans.

practice. - Thus, it was a politically clever move of the Hungarian kings, most of whom were married to German women, to bring German yeomen into the country and to create in them a class which, out of its own interest in not being pushed down into bondage by the Hungarian nobility like the Magyar peasants, held together with the Lrone. Peasants, not knights and professional warriors, were thus summoned from the Moselle-Franconian region to Transylvania in closed Gau associations, and were established under German law and with a special German constitution on Lönig soil, i.e. uninhabited wasteland. The land was transferred by the Lönig to the Gaugemeinden, not to the individual, for ownership in return for Lriegsüdienste on foot and horseback as well as payment of a fixed tax, which was also not paid by individual peasants, but by the Gaugemeinde to the royal treasury and was based on a contract, i.e. could not be unilaterally increased by the Lrone. At the head of the Gau community stood a hereditary count or elected count, who led, judged and administered the "Saxons", as these German settlers were called, in the field. Under the Gau stood the local communities with the Dorsrichter or "Hanne" (corresponding to the Hunno, the old Germanic Hundred Leader) at the top. The villages themselves were again divided into neighborhoods. The village court had the lower jurisdiction, the district court the blood jurisdiction; the "Hanne" was bound in the village to the decisions of the village assembly like the count in the district to the decisions of the district assembly. These Transylvanian Saxons no longer had actual clans in the old Germanic sense; they had long since been dissolved and forgotten in their own homeland; on the other hand, their villages were divided into neighborhoods, at the head of which stood (and still stands today) the "Nachbarhanne", who, in addition to the task of an arbitrator, formed the lowest part of local self-government. "The Saxon Gaugemeinde thus built up around ;roo the following: Au underline the family, to which the farm gave the basis, under rule of the master of the house. Several families formed the neighborhood, the neighborhoods were subdistricts of the village, which was always Lirch- dorf, and several villages formed the Gau. The Gau, however, had a charter, a privilege from the Lönig, in which the mutual rights and duties were precisely laid down; no party

could unilaterally change the privilege." (See the excellent detailed account in Walter zur Ungnad, "Deutsche Freibauern, Kölmer und Kolonisten", Hanseatische Verlagsanstalt "Deutsche Kolonisten in Siebenbürgen"). It is quite touching to see how these peasants, whose ancestors had already belonged to the Merovingian-Franconian empire in many cases, and thus had been exposed to Romanization for the longest time of all the Germanic tribes on the mainland, restored the old Germanic way of life out of an unmistakable legal knowledge of the race, out of a completely unbroken legal tradition. Only free peasants came to land. The farm they laid out was measured out with a string to a stream or along a road, or laid out around a square. For the pfarrhof and the farm of the Grefe (the count, namely a peasant count) a double extent of arable land was determined. To the farm belonged a share of the Dorsmark, which was divided into three fields, in which each farmer had a Gewinn. The old three-field farming system prevailed. Next to the farmstead and the farm land in the village mark stood the Almende. Each village as well as the Gau itself had a pastureland of forest and pasture, of woodland and high mountain land, on which again at the Gau Almende each village, at the Dorfalmende each farm had a certain right of use. Among these Transylvanian Saxons, there were early noblemen, as in the old Germanic times, "noblemen of Germanic law, not knights (milites), who at the time of the immigration of the Saxons into Transylvania were mostly still servile professional warriors. Within the Gaugemeinde the Edeling had to participate in all burdens, help to raise taxes and perform military service. But they were given higher honors than the common freemen, they also possessed larger landed property, and like the Freiherr" and Schöffenbaren of the Sachsenspiegel, they were primarily called upon to serve in the offices of count, alderman, and Schulzen. Many of them became Lrbgrafen and were until the 13th Century and longer. Only when the Roman jurist supplanted the fceigewählte judges, finally in the 12th Century, they, displaced from the Saxon folk community, passed over into the Hungarian nobility and merged into it, as far as they did not become urban patricians in the Saxon towns that had arisen in the meantime." (Walter zur Ungnad a. a. <v.)

)in the village Vdalsrecht also applied with regard to inheritance; the farm was unencumberable and indivisible, originally could not be sold at all, later only to free German farmers. Ls inherited the youngest son. The parishes were parish churches of Germanic law, the pastors were elected by the peasants, had their own large pfarrhuse, which placed them completely independently, and the Saxons had their own Saxon bishop.

This freedom was explicitly confirmed to the Saxons by the privilege of King Andrew II from -224.

We give here in the text this document of the Saxon freedom Transylvania, which is the legal basis for the position of this German tribe, which still flourishes today on a peasant and urban basis and was formed at that time by lawful and peaceful land seizure: "In the name of the Holy Trinity and indivisible unity. Andrew by the Grace of God King of Hungary, Dalmatia, Croatia, Rama, Servia, Galicia and Ladomeria for all future. Just as it is the duty of the royal highness to suppress the defiance of the arrogant by force, so it is also the duty of the royal leniency to mercifully relieve the oppressions of the humble, to consider the achievements of the faithful and to reward each according to his own merit. Since all our German settlers from the other side of the forest (i. e. from Transylvania) have come before our Majesty with footsteps and humbly complaining, and in their complaint they have pleaded with us that they would completely lose their freedom, to which they were called by the pious King Geisa, our grandfather, if our royal Majesty did not take care of them in his usual sense of duty, because of which they were not able to pay legal debts to the royal highness due to their excessive poverty; We, therefore, graciously listening to the just complaints of them in our usual sense of duty, want it to come to the knowledge of the Ietz living and future that we, following the pious example of our ancestors, moved by paternal compassion in our innermost being, (I) have given them back their former freedom, (II) so, however, that (I) the entire nation, starting from Baros to Boralt, including the Szeklerland in the region of Sebus and the region thereof, is one nation, and (2.) under one - supreme - judge with abolition of all districts except the Sibiu district, (z.) But whoever may be the count of Sibiu, he shall not take the liberty to appoint anyone in the aforementioned districts as judge, unless he resides among them, (4.) And the people shall elect him who seems to be the most capable, (5.) also no one shall dare to procure (the office) in the Sibiu district for money. (III, 1.) For the benefit of our chamber, however, they shall be obliged to give 500 marks of silver annually. (2.) We want that no large landowner (no prediale, nobleman) or any other, whoever lives within their borders, shall exclude himself from this tax, except who enjoys a special charter about it, (z.) Also grant that

We tell them that they are not to pay the money they are obliged to pay us by any other weight than the silver mark which our father Bela, of good memory, has set for them, namely four and a half quarters of Sibiu weight in Cologne pennies, so that there is no difference between them. (4.) However, they shall not refuse to pay the messengers, whom the King's Majesty has delegated to collect the aforementioned money, three lothe for their expenses for the individual days that they stay there. (IV, 1.) But five hundred warriors shall be sent within the realm to serve in the king's campaign before them, (2.) outside the realm one hundred, if the king goes to the field in his own person; (z.) but if he sends a great one outside the realm, whether in support of his friend, or in his own affairs, they shall be kept to send only fifty warriors, (4.) and shall neither be permitted to demand of the king above the said number, nor be obliged to send them. (V, 1) But they shall freely elect their pastors, (2.) present the chosen ones, (z.) give them the tithes, and in all ecclesiastical jurisdiction shall be answerable to them according to ancient custom. (VI, 1) However, we want and seriously command that no one shall be your supreme judge except us or the Count of Sibiu, (2.) whom we shall appoint for them in his place and at his time, (z.) However, whatever judge they may stand before, he shall only be allowed to judge according to the common law; (4.) also, no one shall presume to summon them in our presence, unless the legal dispute cannot be concluded before their judge. (VII) In addition to the above, we have granted them the forest of the Wlachen and Bissener with the waters for common use with the aforementioned Wlachen and Bissener, so that they, enjoying the aforementioned freedom, shall not be obligated to render services to anyone. (VIII) Moreover, we have granted them a single seal, which will be unquestionably recognized by us and by our great ones. (IX) If, however, anyone wishes to prosecute one of them in a pecuniary matter, he shall not be able to use witnesses before the judge, except those who live within their borders, as we exempt them entirely from any foreign jurisdiction. (X) We also grant to all of them the right to freely fetch salt according to the old liberty for eight days around the feast of St. George, for eight days around the feast of St. Stephen, and for eight days around the feast of St. Martin. (XI) In addition, we grant them, apart from what has been said, that no tax collector shall molest them, either on the way there or on the way back. (XII) The forest with everything belonging to it and the use of the waters with their boats, which is only dependent on the king's donation, we leave to all, both rich and poor, for free use. (XIII) We also wish and command, by virtue of our royal authority, that none of our great men shall dare to claim any village or piece of their land (a predium); but if anyone should claim it, they shall object according to the liberty granted them by us. (XIV, i) In addition, we resolve for the aforesaid faithful that if it should happen that we should come to them for a campaign, they shall be obliged to pay us only three entertainments. (2) But if the voivode in the service of the

If a merchant of the king is sent to them or through your territory, they shall not refuse to pay two entertainments, one on entering and the other on leaving. (XV, i) We also add to the above-mentioned liberties the aforementioned, that their merchants, wherever they wish, may travel and return freely and without customs duties in our realm, and may always effectively exercise this right of theirs with respect to the royal tributes. (2.) We also order the markets among them to be kept without customs duties.

In order that what has been said before may remain firm and unchangeable for the future, we have had the present charter confirmed with our double seal of protection. Given in the year of the Incarnation of the Lord 1224, but of our government in the 21st year".

The churches were built into castles, the peasantry was strong and, until the end of the last century, had many children. This German community formed a strong and healthy part of the German nation as a whole, although it was spatially separated from the rest of the country, because of the preservation of the old cultural heritage. Only much later, actually only with interventions in the Enlightenment period, which were as well-intentioned as they were unfortunate, did a slow decline of this Saxon peasantry begin in Transylvania.

In Bohemia, the first German settlement, which was originally more a settlement of monasteries and the transfer of powerful German knightly families into Bohemian service, was soon enough followed by a broad settlement of free German peasants. The narrowed German soil, the wealth of Bohemia - both attracted to emigration. The Bohemian dukes, later kings from the house of the *przemyslids* encouraged this emigration. "The Germans came to Bohemia and Moravia not driven by love for God and neighbor, but mainly to improve their own welfare. They were not so much fatherless refugees, but free, propertied people, capable farmers with a strong hand and a bright head, full of confidence that they could shape their own destiny in a friendly way. The immigrating German townsmen were also not restless plebeians or the defeated remnants of political parties, but wealthy citizens of proud spirit and business vision, to whom their right to self-determination was above all else. Nor did the princes of our countries, out of any blind preference for the new guests or even out of reverence for their superiority, draw them into the country and keep them here. They, too, were motivated first and foremost by clear and great material advantages.

They were able to take advantage of the advantage they had gained from the establishment of towns and markets and the founding of villages on their land by the Germans. In doing so, they only practiced what they had seen happen with success in the neighborhood for quite some time, and now did it all the more easily, the more their empty lands caused them ever new embarrassments." (Adolf Bachmann, "History of Bohemia", p. 473.) Very early the Egerland, which actually does not belong to Bohemia at all, is settled, about 1200 begins the German settlement of the area Laaden; the monasteries of Waldsassen and St. Llara to Eger clear at the foot of the Laiserwald. Bavarian, Franconian, Swabian and Hessian, but also Dutch peasants flow into Bohemia, occupy the so-called Low Countries around Zittau, Trautenau, Braunau; monastery and village foundations arise on the monastery grounds of Vssegg, Lladrau, Tepl, Seelau, on the estates of the Lönig himself; in the cleared forest German language islands are founded at Neubistritz, Budweis, Netolitz, Landskron - a wide German settlement belt around the Bohemian Plain, German town foundations (such as Prague Old Town, Löniggrätz srrsj, Aussig, Brüx, Laaden, Llattau, Budweis, Lzaslau, pisek, Beraun, Lhrudim) are established on Lönig land under free German law.

Especially numerous, however, are the German village foundations. Here, too, an entrepreneur undertakes by contract from the Bohemian sovereign or with the consent of the sovereign from a landlord a piece of land, which is delimited as a Dorfmark and divided into Hufen, in Bohemia so-called lanes. These lanes are given to free German peasants as freely hereditary property, on which only the annual, sest-determined Husenzins lies. The Germans remain free of the land crowns according to the treaty, only the obligation to the army journey, or to the redemption of this army journey by a special tax, and occasionally the general land tax is incumbent on them. The personal freedom of this peasantry is clearly evident in the defense, while in all of Bohemia the blood jurisdiction is in the hands of the sovereign (one of the reasons why Bohemia never splintered in the course of its history!), the German peasants exercise the lower court jurisdiction themselves through their village judge, often the former locator, i.e. the entrepreneur who brought them into the country and took over the position of schoolmaster in the village. In Bohemia, however, the office of Schulzen is usually not hereditary, but is originally held by the

The German villages were occupied by free choice by the villagers, especially where the German villages are situated by the Lrone River, and only much later occasionally by the landlords. There is no question of any opposition between the Germans and the Czechs. On the contrary, the Czechs also benefit from the better German law in their legal position, as far as they are peasants, compared to nobility and clergy. Bachmann in his excellent study summarizes just this result as follows (Bachmann *op. cit.* p. 494): "The power and importance of the German colonization showed itself above all in the fact that it did not stand still even before barriers which seemed to close an area fundamentally opposed to it. As soon as the large landowner, for whom his inclination or the location and nature of his real estate did not permit neurodization or abandonment of German colonies, felt soon enough the wider material gulf that opened up between him and the prelates and nobles endowed with rich secure incomes from new foundations, and, above all, the crown itself, the Czech peasant soon felt a strong desire for a change in his situation along the lines of his German neighbor, for freer ownership with the right of inheritance, elimination of the pressure of royal and manorial officials, and so on. Finally, both of them found a way to reconcile their desires: even on the Slavic manors the columns were often suspended according to German law. They now obtained free possession in exchange for hereditary interest, exemption from all or a number of oppressive burdens resulting from the national fronts or the municipal bureaucracy, a share in the jurisdiction and the extension of personal freedom. In this way, the Czech peasantry also gained a fresh desire to work and participate in the benefits of the economic turnaround. Since then, the crown, the clergy, and the nobility, all freed from their old financial care, have been able to pursue their public duties with increased vigor. Bohemia grew again in population and material power to its old superiority over the neighboring areas, just as it surpassed them in size.

German peasantry flowed into Silesia in large numbers, especially since 1177, when Frederick Barbarossa had achieved the reinstatement of the Silesian dukes. The country was almost unsettled; had already around 1140 Flemish and Low German villages-

for of the Augustinian monastery Gorkau at the Zobten,
 so now a German settlement began cleared above all the impenetrable
 lichen forests, which, carried by farmers, knights and monasteries,
 soon gave the country a German face Only in Upper Silesia
 Slavic-speaking population remained in larger quantities, in the
 rest of Silesia it merged without struggle and opposition with
 better farming Germans Silesian dukes promoted
 this immigration with all means, because they wanted to increase their
 power-political
 position by German knighthood, their wealth by city-
 foundations to German right, which encamped castles,
 often still wooden castles, their reputation and by German
 farmers their population
 not by displacing the numerically weak native population, but
 by forest clearing and better work the German farmer
 He was extremely welcome. The relationship of the two
 population groups was both in Silesia and in Poland
 a downright cordial one; the Polish bishop Boguchwal of Posen
 writes in the middle of the 13th century that "no people of the earth
 is so friendly to another, as the German is to the Slav"
 This is a moment that not been sufficiently and seen especially in the German
 colonization of the East from
 later chauvinistic tendencies of both parts

by lawfulness and efficiency, as
 industrious citizens and honorable men, the German settlers earned the
 respect of the foreign sovereigns, who
 often enough took over the German language together with the German
 settlers can be no talk at all of hostility to nations for the Eastern
 colonization

same applies also to the actually Polish areas; zrio
 Wladyslaw Odonicz gives to the Cistercian monastery to pforta aus-
 extended lands in the district of the castle priment near today's
 can be found. In Silesia the Cistercian monasteries Heinrich, Leubus
 Räden, Lzernowan, Grüssau, in Wielkopolska the monLqd an der warthe
 occupied by the

Lekno (later moved to Wongrowitz), in addition Tremessen, Meseritz, finally about 70 German löster move after the German peasants. But it is also settled on Rönigsland. The king or a landlord with royal consent lets German peasants come through a locator, who establish a village according to German law. For the first few years the peasants are often exempt from all taxes, then they pay a fixed interest, often through the locator, who has become a schoolmaster, they are governed according to German law, are freed from the probes and hunting, guarding and road duties weighing on the mass of the Polish peasantry, which is slowly sinking into bondage, become economically rich and prosperous and multiply. In the 3rd century alone in Great Poland ;oö, in the 4th century -49 German village foundations can be traced. Everywhere we find the former locator as Vogt (Polish woyt, the word has passed into the Polish language like many German agricultural expressions) or Lrbschulzen sitting, often on several levy-free Hufen, next to a strong and prosperous German peasantry.

Parallel with this German peasant settlement goes the German city foundation. "In the later province of Posen 29 German towns can be proved for the 3rd century, for the 4th century 48. In the case of the few already existing Polish towns, new German towns were established, which received German law, while the old towns had to remain with their previous constitution. Thus the German cities of Breslau (24;-dp, Gnesen (before -243), Posen (;rs3), Liegnitz (-2SS), Sandomir (zrss), Lrakau (zrsg), Ralisch (-282), wieliczka (-290), L?czyca (1292), Lublin (?3)7) were created." (Brandenburger-Laubert, "Polish History.") Also here the good German right works for the benefit of the native Polish peasantry, "what wonder, if, especially with the more perfect agriculture, the better equipment, the German settlements flourished, so that one dared later also the attempt to endow Polish villages with German right, in order to raise the native peasantry from the dullness of its existence, the hopelessness of its situation to the self-acting economic subject and to increase so also the yield ability and thus the sources of income of the landlordship". (Hanisch, "Geschichte Polens," Rurt Schweder Verlag, Leipzig, p. S2.)

Without any difficulty and struggles, the German

Peasant settlement of Lusatia and the area of Mark Brandenburg south of Berlin, plus the land of Meissen. The invading German peasants cleared the forest here and settled landscapes that had been uninhabited until then because they were only accessible to their heavy, deep plow. They came to the country as free people. They were not always able to maintain this freedom, because in these areas, which had already not undergone the great Wendish uprising of 85, the Burgwarder constitution, created by Otto the Great, had developed, in which German knights in royal service, occasionally also Wendish knights, kept the resident thin Wendish population, which had probably already been subject to their princes in the past, in land tenure. As far as the German peasants settled in between, they were often pressed down in the course of the later time into the worse right of the native population, because here the office of the castle warden and the landlordship already played together to a large extent, that precarious connection between office and castle, public-legal authority and landed property, which should become so pernicious to the freedom of the peasants later, had already occurred. Only where a larger peasant settlement was created, like the settlement on the Fläming, which was formed from Flemish, Westphalian and Dutch peasants, it happened from the beginning in sufficient independence and with completely secured right.

In contrast to this peaceful settlement, extraordinarily bloody and severe hulls occurred only in the area of the northern turn.

The great uprising of the year 85 had completely destroyed the German power in these areas, and at the same time brought a revival of the old faith among the Liutizi, who were living in the present Altmark, Priegnitz and up to Western Pomerania. This tribe contained, as the chronicler Ordericus Vitalis tells us and also the later sources confirm, a Germanic part of the people, the so-called "Germanic Liutices", who "prayed to Wodan, Thor and Frea". Accordingly, we will have to assume a strong impact of old Germanic blood also with the Slavic Liutizes.

"Such a Slavic people, to whose federation belonged a Germanic tribe, were the Liutizen, between Havel and the Baltic coast of Western Pomerania. Already the name Liutizen sounds after old German liväl people (the form Liudizen occurs likewise). Since now the northern Albinger, the

Saxons north of the Lower Elbe, just the Germans who were most directly exposed to contact with the Slavs, were also called -NordludL*, so one could consider a name transfer possible here. But even more. In his work, ‚Wendische Geschichten‘, L.GLese-brecht, the grandfather of the great historian, points to duels, especially the chronicler Ordericus VLtalis, which contain the news of a LLutizen- tribe, which worshipped Wodan, Thor and 8rea as deities. Since the latter name is mentioned in exactly the same way (instead of 8reia) by the historian of the Lombards, Paulus Diaconus, as a Lombard goddess, it is obvious to consider these Germanic Liutizi as a seated East Elbian tribe of the Lombards, the more so, as a part of the West-Elbian Langobards also preferred to stay at home in the Iagdgründe at the Lüneburger Heide, instead of joining the great migration through Brandenburg (^riteid), Bohemia (Lanteid) to the Danube (8uršunäeid) and then over Pannonia (West-Hungary) to Italy: Proof the old- venerable name ‚Bardengau* and the in the early Middle Ages famous city ‚Bardowiek*. As well as there were North Elbian Saxons, there were probably also East Elbian Lombards! But it is also possible that these -interesting* Liutizes, who are also called -saxonian' Liutizes in an old Brandenburg chronicle - although this designation should probably only mean Germanic- were actually Saxons, namely the descendants of those (20000) Saxons, who had moved with the neighboring Lombards under Albwin (^.IdoLn) to Italy. But there they got homesick, probably because they should live under foreign rights. So they left Italy and their former confederates, turned again to the north, and under adventurous experiences they finally reached the old Lrbsitze again - to find them already occupied by -others*! Now they had to fight for their old homeland again, so that through all these hardships they melted together to a small nation. One wanted to find the hereditary seats of these wandering Saxons north of the Bode, but there is nothing to prevent to look for them on the other side of the Elbe and to understand them under the -other* - Slavs, then the origin and existence of the -Saxon LLu- tizen* would be unconstrainedly explained." (Dr. H. Merbach: "Die Slawenkriege des deutschen Volkes", Leipzig 1914.)

There is no doubt that especially among them, who had experienced the fate of the Saxons on the other side of the Elbe in the Carolingian period, hatred and antagonism towards the church power was particularly strong.

North of them joined the Obotrites, to whom once Larl had handed over Vftholstein in his battles against the Saxons, who also stood at sea in sharp battle against the Danes and were warlike quite dangerous, further east in Pomerania joined, already united under a duke, the Pomeranian Wends, who stood since the Christianization of Poland in sharpest battle against the Polish empire.

In the long run, the independence of these indigenous peoples could not be maintained. The tenacity with which they clung to the old faith, surrounded by the three powerful Christian states, the German Empire, Denmark and Poland, made their situation almost hopeless. In addition, the majority of their dynasties were not at all hostile to Christianity and would have liked to gain the advantages of the western world by joining it. The resistance here came from the small aristocracy and the priests of the central temples of Rethra near today's Seldberg and Arkona on Rügen. The attitude of the German side was also inconsistent, while the Airchen princes held their old position: "Conversion or death", the Saxon dukes, who were most affected by these Slaves, were rather interested in politically annexing the Wendenlanders, in making them tributary and in exploiting their Arast for the empire, at least for the Saxon tribe. In doing so, they fulfilled a historical task and prevented, for example, the entire Baltic coast from becoming Danish, which seemed to be the trend, or the Polish Empire from advancing as far as the Lower Elbe in the north. They were the fastest in the race of the three great powers in this area - and they were finally able to win, because behind their armies the German peasant moved in, who really annexed these areas.

The first Salian emperors were quite unsuccessful in these battles, Henry III died when he received the terrible news of a defeat of the German army against the turn on the prize between the Havel and Elbe, which had inflicted on him the Liutizers. This defeat would at the same time bring about the fall of the already then Christian Obotrite prince Gottschalk, who was slain in pursuit of this pagan-national movement on June 7, 1075 at Lenzen. At the same time all bishops and clergymen in the Wendenland were expelled, the bishop of Mecklenburg was sacrificed to Radegast in the sanctuary at Rethra. An attempt of the Dithmarscher and Holsten to assert themselves together with the Christian son of Gottschalk Buthue in the country Wagrien in Ostholstein failed in the fight against the new Obotrite prince Aruko, who was raised to the top by the old-believing party. The latter was defeated by the second brother of Buthues, Heinrich, who with the help of the Saxons won after a difficult battle

at Schmielau near Ratzeburg, he became the prince of the Obotrites and tried to introduce Christianity.

The heavy pressure of the ecclesiastical tithes, and probably also Henry's clumsiness, did not allow him and his policy to take root. In addition, the population pressure in the German country had not yet begun. Henry soon had to turn again with Saxon help against Rügen, where, led by the priesthood of Swantewit, lay the real point of resistance of the Wendentum, in order to deprive the opposition of his own old-believing party of the support it received from there. Rügen was conquered for the first time, but had to pay only hostage and war indemnity.

After all, the situation of the Liutices, who were now also encompassed in the north, had now become hopeless. They were defeated by Otto of Ballenstedt in a new attempt to lift them.

Poland was already pushing forward; although it did not yet have its own Christian missionaries, it made use of Bishop Otto of Bamberg, who, with the support of the Pomeranian duke, had strong missionary successes at least in Western Pomerania. Here, too, it is the local principality that supports the church.

And yet the resistance still continued; the Liutizes rose once more, headed by sons of the already Christian prince widekind of Havelberg, and only in a heavy campaign of the same year was the son of Otto of Ballenstedt, Albrecht, called the Bear, able to penetrate to the peene and burn the temple of Rethra. With great skill, this prince, by treaty and acquisition, sometimes warlike and sometimes peaceful, was able to win priegnitz, Brandenburg, which was given to him by a Wendish chieftain pribislaw, the Zauche, and finally parts of the Uckermark.

This last attempt of the Liutizians to revoke their rule had once again dragged the Obotrites with it, among whom there was a new destruction of the Christian church and an apostasy under prince pribislaw in East Holstein and old Niklot in today's Mecklenburg.

In the meantime, however, the time of the crusades had come and the year 47 brought the great second crusade preached by Bernard of Clairvaux, in which for the first time a crusade army was also formed against the Wends. Already the eastern

Now the great cross army under Archbishop Adalbero of Bremen, Cathedral Provost Hartwig of Stade and Bishop Thietmar of Verben moved into the field against the Wendenland. Count Adolf of Holstein, who was not at all hostile to the Obotrite prince Niklot, was not at all overly fond of this campaign, which openly demanded the extermination of the pagan Wends, who after all paid him tribute. But since he did not want to get into the bad odor of secretly favoring paganism, he dissolved the alliance, and the consequence was an immediate invasion of eastern Holstein by Niklot. But Denmark now also intervened, determined not to leave the Baltic coast to the Germans alone. The Danes had little success, were defeated by the Rügen Wends, and lost almost their entire beached fleet. As quickly as possible, the Saxon duke and his counts tried to make peace with Niklot, whom they had locked up in his castle at Dobin. They could not care less about destroying "for God's honor" a land and a tribe that was already paying them tribute. After the destruction of Malchow, the ruins of the Liutizes fled into the woods, and Duke Ratibor of Pomerania-Szczecin informed the army of the cross that his country was already Christian, and therefore it was not necessary to convert him once again. Thus the great army of the cross had hardly come to blows.

Ten years later in Brandenburg took place the last battle between the Germans and a Wendish princely retinue of the prince Iaczo of Löpenik, who is already called a Polish vassal and by a coup d'état took possession of the Brandenburg castle. The castle was recaptured ~~zss/~~ by Archbishop wickmann of Magdeburg and Albrecht the Bear. The deserted Brandenburg land now attracted German peasants in increasing numbers. The convert of Pomerania, Bishop Otto of Bamberg, had already recommended the monastic life - a sign of how strong the population increase in Germany was - because "the people had increased so innumably". When now in Brandenburg the rule in the country had passed to Albrecht the Bear and thus into German hands, with it also the supreme ownership of the soil, which the Slavic princes had always claimed for themselves in relation to their own people.

When the Slavs had disappeared, whole villages in the Lämpfen were deserted, the remnants of the numerically never strong Wendish population moved together into the water-rich areas most appealing to them, where still today the numerous name Metz (from Lhishchina -- hut) reminds of these ashen settlements (often also in the cities), then Low German settlers came in masses into the country, as Helmold von Bosau reports in his "Ltitronica slavorurn": "Finally, as the Slavs gradually disappeared, he sent to Utrecht and the Rhine areas, further to those who live on the (ocean and have to suffer from the violence of the sea, namely to the Dutch and Flemings, and drew from there quite a lot of settlers, whom he let live in the (places of the Slavs. The dioceses of Brandenburg and Havelberg were also greatly elevated by the approaching foreigners, because the churches increased in number and the tithes grew to a tremendous yield. But also the southern bank of the Elbe began to be inhabited by the Dutch at the same time; they owned from the city of Salzwedel on all swamp and farmland, namely the Balsemerland (near Stendal) and the Marseinerland (the so-called wische between Arneburg and werben) with many towns and villages up to the "Bohemian Forest" (probably the Ore Mountains are meant). Thus from the borders of the (ocean innumerable strong men have come and have occupied the territory of the Slavs, have built cities and lirchen, and have increased in wealth beyond all reckoning." With this, the period of the battles was completed for Brandenburg, only the Neumark was still added.

The struggle between Denmark and Henry the Lion of Saxony for the domination of the Mecklenburg lustrs, however, continued in silence. The (Obotrites had, together with the Rügeners turn, between -)S8 and several times attacked the Danish lustrs. Conversely, Lönig waldemar of Denmark, under the pretense of an alliance with Henry the Lion, sought to seize this territory. Henry forbade such sea robbery and invited Niklot to a Diet in Berförde. The (Obotrite) prince did not come at all, but after destruction of most of his castles, which he could not occupy - apparently for lack of Lriegsvolk -, tried a last resistance in his castle werle (near today's Schwaan), fell in a sally - with which his sons retreated to the eastern part of the country. They have from here

still some Jahre the Lampf continued, also the Pomeranian dukes, who z-b4 were defeated by Saxons and Danes at Demmin, involved in the Lampf. conquered a Danish fleet under the already known Archbishop Absalon and Lönig waldemar Rügen and destroyed the sanctuary of Gwantewit. The antagonism between the allied Saxons and Danes became sharper and sharper. Henry then also enfeoffed the son of Niklot, pribislaw with Mecklenburg, where the latter himself, since Mecklenburg was never heavily populated, called German settlers into the country, so that, as Helmold says, this area, "once staring with horrors and almost entirely deserted, has now, with God's help, become a single Saxon new settlement". After Henry the Lion himself had already fallen in the antagonisms against Frederick Barbarossa, Laiser Frederick Barbarossa enfeoffed the Pomeranian dukes Lasimir and Bogislaw with the duchy of Pomerania.

One cannot reproach Frederick Barbarossa, as has often been done out of ignorance, for bringing German Ostpolitik to a standstill by deposing Henry the Lion. Those territories which were too weak in state to hold on by their own power, namely Mecklenburg and Pomerania, were won by Henry the Empire. In both areas, he endeavored to win them for the empire without useless cruelty, despite the sharp religious opposition; wherever the Wendish population remained quiet, it was spared, so that in the Hanoverian Wendland on the left bank of the Elbe their language continued to live quietly into the eighteenth century, and in the Iabel region of western Mecklenburg even until the end of the eighteenth century. Poland, which was further east of Pomerania, was itself a German feudal state and could not be attacked by Heinrich because it was under the protection of the empire.

On the other hand, Henry's deposition provided a precarious support for the real dangerous opponent in this area, the Danish king. The latter immediately seized the opportunity when the great German Saxon duke had disappeared. Not against the Slavs - for there Henry had won everything for the empire that could be won at all, even making the Pomeranian dukes defenders of the empire against Denmark - but against the Danish Lonig

Henry's elimination threatened even after the fact to become a serious disaster of the empire and the loss of its (Baltic) position. The Danish king Rnud IV, the son of Waldemar, a ruthlessly determined man, representative of the unrestricted Rönigtum, who came to the throne and immediately abolished the old election of the king by the people's community, also bloodily suppressed a peasant uprising with an army of knights, grabbed here. "He finally also occupied wolgast and received hostage from the Pomeranian prince. And at the same time the Dithmarsians, harassed by the Germans, placed themselves under the bishop of Schleswig, a Danish prince. The people, whom Count Adolf had chased away, sought their refuge at the Danish Hose. King Rnud, who had taken vassals away from the Raiser, was not willing to swear a vassal oath to him in his turn. The princess, whom his father had promised for the raiser's son, he did give out and let the first installment of the dowry go with her. He refused the rest afterwards. The emperor sent the sister back to him. And since then the enmity took on a rather open character. Rnud claimed a (sovereignty not only over polabenland and over wagrien, but even over Holstein and Stormarn, while on the other hand Dithmarsen was already counted to the Danish empire. Since the fall of Henry the Lion, in the course of six years the Danish king had gone so far beyond the old border river, the Lider, that he already claimed to be the authoritative power from the Elbe to the Trave. In this northeastern corner of the empire, indeed, the fall of Henry the Lion meant at the same time a serious loss of German power to the vigorously advancing Danes." ("German History in the Age of the Hohenstaufen" by I. Jafrow and G. Winter. Published by I. G. Lottaschen Buchhandlung, p. sgs.)

At that time, the Pomeranian dukes, in their own interest as well as in the interest of the empire to which they were attached, prevented the Danish power from establishing itself on the Pomeranian coast, not only took wollin back from the Danes, but eventually drove them out of Rügen as well. Last but not least, the need to free themselves from Danish power prompted them to bring German settlers into the country in large numbers.

The Danish King Waldemar, Rnud's father and predecessor, had already realized that the settlement of the Germans was their real strength.

He was well aware of this when he cunningly endeavored to play the Mecklenburgs against Henry the Lion and told them: "What the Saxons have conquered within your borders, they immediately cultivate and inhabit. Spoils and glory are not enough for them; what they have conquered they want to possess permanently."

German settlement came to the lands of wagria, Brandenburg, Mecklenburg and Pomerania in three groups: as German knights, as town-founding citizens and as free peasants.

where the native population had been more numerous, it was nevertheless in no way urban. Nowhere did they get beyond castles with a small palisade-protected settlement around them. Thus, they formed only a very small part of the urban population of the newly formed cities, mostly fishermen. They were not admitted to the actual guilds. In Stettin we find the Germans already at the end of the twelfth century as urban citizens, -237 Duke Barnim transfers the jurisdiction from the Germans, i.e. the old ducal castle court becomes a free jurisdiction of the German citizens, -243 the city is granted the Magdeburg law; almost at the same time the old castles Stargard, Lolberg, Demmin, pyritz and ?2s2 also Anklam become cities of German law. The same happens with the cities of East Pomerania.

Essentially German, of course, are the lösters, who in turn call German peasants back into the country.

Likewise, the wenden did not have a free peasantry, were also agriculturally very backward. The peasants who were called to Pomerania, Lower Saxons, Westphalians and Dutchmen, were settled in return for a payment of ground rent. In many cases, they even opened up areas that had been completely unsettled until then, or they filled up the small villages that had been turned over to them. 4s): "Thus we find already in the year)22) a strong German population in the countryside of Tribsees; the wenden have partly given up their old residences to the Germans, especially on one side of the castle of Tribsees; another part still lives mixed with the Germans; in any case, the Germans are still in the area.

the Germans are already so numerous that a treaty of the "sovereign", Prince Wizlaw I of Rügen and the Bishop of Schwerin about the tithes of the Germans and the Biscopunitza of the wenden has become a necessity. Significantly enough, it explicitly takes into account the case that the Germans would be expelled, the tithes would come back into possession and the old conditions would be restored. Obviously, reactionary uprisings of the old native population were in mind, as they had been a few ages ago in the neighboring Mecklenburg against the invading German colonization. But the Rügen prince describes such a backward turn as a misfortune, from which God may protect in mercy. This case, however, did not occur; the Germanization always went steadily forward. The Rügen princes remained the same in the favor they showed to the German immigrants; all they do for their old tribesmen is to try to keep from the customs and the way of life violent coercion. Thus in the year 1287 we find a significant event. Jaromar II of Rügen, the grandson of the first Jaromar and son of Wizlaw I, sold the ownership of land to the village of Zarnekevitz near Barth, which at that time was already inhabited mostly by Germans. However, since there were still a number of Germans there, a special provision was added to the deed of sale concerning the relationship in which they should henceforth stand. They were to remain undisturbed in their possession, and were not to be encouraged to cultivate the land, but were to be allowed to limit themselves to the use of the pastures and woods, as was undoubtedly to their liking; but their number was not to be increased, and no more were to be planted than were already there, that is, in other words, they were to be put on the verge of extinction. The policy of the government was to gradually replace the Wendish population with Germans, but it was to be done with the greatest possible consideration and respect for the old tribesmen." A part of the Wendish population will have survived as dependent peasants, especially where the old Wendish warrior nobility remained unchallenged; in the far eastern corner of Pomerania, among the Kashubs and Slovincs at Lake Leba, even their language still survives. The mass of the peasant population, however, as far as it was free, was German; Duke Barnim the

Gute (;rro to -27z) essentially carried out this German settlement, in Western Pomerania alone no less than 140 villages with the suffix -Hagen, typical German Lolonist villages, arose on clearing ground from "wild roots".

Something corresponding took place in Mecklenburg, where already Duke Heinrich Borwin I. 0)78 to in the year ;rrs testifies: "we have left the land parchim, a desolate and impassable country, which was devoted to the service of evil spirits, to Christian settlers, whom we have invited from far and near." If the Wendish population thus remained only in the lower levels of the landed people, it formed a very considerable part of the landed nobility in Brandenburg and especially in Pomerania, and to a lesser extent in Mecklenburg. This Wendish nobility merged with the migrating German knights; but its large families in particular, as in Pomerania, maintained a strong independence vis-à-vis the dukes. They promoted the German peasant settlement, because it was in their own economic interest, but never actually became as dependent on the princes as the nobility in large parts of the western part of the empire, preserved with great tenacity their landed rights against the princely power, not uninfluenced by the freedom that the nobility there had won against the Lrones on the other side of the border in Poland. On his estates, too, the hereditability to only one son, the indivisibility and unencumberability were valid according to the land law. In Brandenburg as well as in Pomerania, in proportion to the small number of these families, in which the blood of the German and the Wendish ruling classes was united, he supplied an almost astonishing number of martially and statesmanlike important personalities, without whom not only the exit of the Brandenburg-Prussian state, but even before that, in the fourteenth and fifteenth centuries, the assertion of Pomerania and Brandenburg against the pressure of the Polish power in the East, which was approaching its climax, and the Danish power would not have been feasible.

If one summarizes the lolonization of these Slavic territories in this way, regardless of whether they were directly annexed to the empire or were annexed, such as Mecklenburg, Brandenburg, Pomerania and Bohemia, or were only feudal lands, such as Poland proper, the picture that emerges is that the lolonization was essentially a peaceful one, bloody only where the conversion-zealous

The first thing that was needed was not the preaching of the clergy, not even the cultural work of the monasteries, but the sword of the knight. Not first the sermon of the clergy, not even the cultivation work of the monasteries, not even primarily the sword of the knight, but the sought-after cultivation work of the German peasant, his victory over forest and swamp and the wild land really won the land here.

Thus, the colonization of the Slavic territories was essentially a peaceful act of the German peasant, only in the northern Brandenburg and Mecklenburg supported by the power-political forward push of the German border princes, especially Henry the Lion, the crusade idea played in contrast only a much smaller role, actually occurred only in the great Wenden Crusade of , so the settlement of the Prussian land was under a completely different sign.

In its contact with the Arab world, European chivalry had quickly adopted a large number of Arab forms of life and organization. Already the Islamic state created by Mohammed and developed by the Raliphs was not based, like the peasant states of the Nordic race, on the free self-administration of sedentary communities, but on the religious and military alliance of knights who had extended their rule over the surrounding arable lands from Arabia. Originally, the Arabs had been expressly forbidden to acquire land in the conquered territory; even when they later became landowners, they left the peasant labor to the subjugated "fellahs" and reserved for themselves the governmental and political management as well as the economic exploitation of the land. In a quite excellent way, Ruhland ("System of Political Economy" vol. 2 pp. - to 82) has depicted the character of this Islamic state, which was based on the domination of an agrarian population by a religious-military stratum exploiting it: "In the beginning, we see the people of the Arabs organized as a robber horde to conquer and plunder as many peoples as possible."

But even within Arabism, the individual Islamic sects that wrestled with each other maintained this character of the warrior alliance standing above the subjugated, ruling in the name of God and for the right faith.

whereas in European countries, including Germany, administration is bottom-up, from the village municipality via the

Gau and the county rose to the duchy and Lönigtum or emperorship, that is, was divided regionally and locally according to local considerations, the Arab states, from the beginning, starting from the unified army of faith that dominates the subjects, divided their administration according to departments and responsibilities; in the diwan of the Lalif, with the almoners, the army judges, the administrators of the treasury, the chiefs of the roads already sat departmental ministers.

The basis of the Islamic states was capitalist and increasingly became so. The taxes collected as money taxes, the money trade highly developed (although it is actually in contrast to the Loran), the running man selling the natural dues of one country to the other, standing as the actual rich and respected man in the center of social life - both the Lalif Empire and its later descendants, the Arab Linzel States, wore a distinct face of money domination.

All this was not without influence on the European peoples who clashed with the Arabs in the Crusades. Foreign and contrary to the Germanic spirit, as the whole idea of the Crusades was, were also the foundings of states of the Christian faith armies on Islamic soil. "The Christian empires founded on Islamic soil have of course only too faithfully imitated the bad political conditions which they found in the Near East". (Ruhland, op. cit., p. 77.) Above all, the idea of the religious-political league was adopted and merged with monasticism, which also originated in the Near East, as well as with chivalry, which emerged from the often unfree allegiance of the princes. The following of Iesu Christ, consisting of propertyless, monk-like knights in closest imitation of the organizational form of Islamic sects - this became the basis of the Christian knightly orders, the Templars, the Knights of St. John, and when these orders were more strongly filled by the Italians and the French, also the Teutonic Knights, the Brothers of the German House. Here, too, it was quite significant that while the individual was not allowed to own anything, the order as such was not only allowed to acquire land, but also to make money transactions on the largest scale. From the "Holy Land", where they originated, the political and business activities reached

The power of the orders has had a profound effect on the Christian West. The Templars in France, for example, represented an economic power of the highest order, while the individual knight owned nothing. "The Order of the Templars, which had been founded in Jerusalem as 'poor fellow soldiers of Christ', had accumulated enormous wealth. This meant that discipline and order had also disappeared from its ranks. The property of the Knights Templar was estimated to be between 10 and 20 million francs. In addition, they conducted extraordinarily extensive trade, maintained their own stately sea fleet with excellent ships. Their main building, the Temple in Paris, was an international stock exchange. With the enormous international gold traffic that passed through the hands of these papal knights, the Order gained the position of a financial superpower, for whose favor kings vied." (Ruhland l. a. O. p. 237.) The Teutonic Order of Knights had originally been formed by Lübeck and Bremen running men who had taken the cross to fight the Mohammedans, following the German hospital founded in Jerusalem, and was reorganized with its headquarters in Acre. When the Teutonic Order could no longer maintain its position in Palestine, it went to Venice, and then to Marienburg, which it had built, for much sooner than the Order's position collapsed along with the other Christian possessions in Palestine, the Order reached out to Eastern and Northern Europe. The Order benefited from the fact that it was on good terms with the German Emperor from the very beginning, and on the other hand it was somewhat independent of the papal power, so that it could often enough balance between the Emperor and the pope. The Grand Master Hermann of Salza, chosen at the time of Philip of Swabia, was at the same time one of the most gifted statesmen of that time, who rendered many valuable services to the Emperor in the disputes with the Pope and in the battles in Palestine.

The order was thoroughly monastic in its structure. It accepted only Germans of knightly origin, but demanded from its members complete renunciation of all property, of course of marriage, permanent personal poverty, even laying down of the coat of arms ring, of one's own coat of arms and everything that could always bind the knight to the "world". Unconditional obedience to the Grand Master and his territories was the rule. The organization of the

The structure of the Order, with the tressler, who administered the treasure, the trapier, who had the clothing and armor under him, the marshal, who commanded the war, and the land master, who administered the individual provinces of the Order, was definitely imitated by the Arab form of organization, as this had also been practically established in the civil service state of Frederick II in Sicily. The Glau- bcnskampf as a life task corresponded just as much to the intolerant claim to absoluteness of the Christian crusade idea as to the basic attitude of the Islamic Arabism of the time, against which the Order had risen. whoever joined the Teutonic Order renounced any personality, he was not allowed to write or receive a letter without the knowledge of his superior, was not allowed to leave the Order house without permission; in the Order houses the knights slept together in large, silent dormitories. Line cruel discipline prevailed within the order, confession and flagellation, a mystical immersion in the church doctrines extinguished any independent thought. The knight himself was nothing, the order everything. Certainly, this German Order of Knights accepted only Germans - but this, too, stemmed much less from a national consciousness than from the doctrine, also adopted from the Islamic Orient, that the true believers, who were to rule in a foreign land for the glory of God, were not allowed to associate with the inhabitants of the land. Rootless, homeless, belonging not to this world, but to that one, with the mortification of every thought of a free personality, the Knights of the German House were by all means a Christian monastic order, which only wielded the sword next to the rosary. Their organization and state structure do not bear any Germanic features. This, contrary to some unclear enthusiasm for the Ordnm, has been stated with full clarity by R. walther Darrö ("Das Bauerntum als Lebensquell der Nordischen Rasse," p. 284), who expressly emphasizes the nomadic and un-Germanic character of the state of the Order of the Knights of the Teutonic House: "This state concept of the Nordic Race, which goes from the bottom up, is quite clearly opposed to the nomadic concept of the state, which always goes from the top down and is fundamentally opposed to the subjugated population, while the Nordic Race, by means of stepwise election from the bottom up, sifts out, as it were, the personalities called to leadership from step to step, until the best or the best form the top.

- If the nomad considers this top thus logically also as a leadership originated by the subordinate in the free decision, which one may if necessary just as logically again dismiss (right of resistance in the Germanic *weistümern*), such a conception is not only unknown to the nomad, but also completely incomprehensible. The nomad would call it an outright rebellion if the subjugated population dared to shake his rule or publicly allowed themselves to have their own opinion about it. It is also very natural that the nomad - who has been bred by his developmental history to evaluate property only from the point of view of the robber - sees in every free expression of opinion by a subordinate only the beginning of a "counter-raid" directed against him and against the property he has just enjoyed. In terms of state policy, however, the nomads, through their need to exploit the existing cultures and the necessity to protect the enjoyment of this culture, have invented and developed something that was originally completely foreign to the Nordic idea of the state, which is based on self-administration and the election of leaders; it is a permanently employed civil service, responsible only to the state leadership, and we have already discussed in detail the ingenious domestic exploitation institutions of the nomads. In any case, it is a fact that the Germanic peoples got to know the real civil service only through Kaiser Friedrich II. The latter had taken it from the Saracens and introduced it in Sicily on a trial basis. In Sicily this custom proved itself so brilliantly that the Grand Master of the Teutonic Knights and confidant of Kaiser, Hermann von Salza, adopted the basic plan of this administrative body for his order. This circumstance was not the least of the main reasons for the power and colonization successes of the Order. The Teutonic Knights Order in Prussia was the first Germanic state on German soil, which was built on a purely nomadic basis. Its eventual downfall was partly due to the Order's later failure to link its "Germanic administrative body with Germanic self-government.

In the year 1219 envoys of the Polish Duke Lonrad of Mazovia came to the Grand Master Hermann of Salza with the request for protection and help against the Pruzzen, who from the Vistula to beyond the Memel, divided according to tribes and districts, were occupying the

The Pruzes were close to the present-day Lithuanians without belonging directly to them. The Pruzzen were linguistically close to the present Lithuanians, without belonging directly to them; whether Germanic components, such as Gothic remains, were present and had survived among them, is disputed. Ls was a sedentary peasant people, which stood economically on the same level as the Germanic tribes in Roman times; it is difficult to determine how far they were connected in terms of state; obviously the state connection was only very loose, because we see that in most hulls the individual tribes proceeded independently. This facilitated the conquest of the country. As a shrewd diplomat, Hermann von Salza had the land of Rulm between the Vistula, the Drewenz and the Ossa ceded to him by the Polish Duke Ronrad, which at that time was in the possession of the pruzzen after a defeat of the Duke, then -234 had it confirmed by a "papal" bull that the land of Rulm and all conquests already made or still to be made were taken over into the property of St. Peter, and finally had the imperial princely dignity granted to him by Raiser Frederick II. Thus the Order was secured against all later political claims in this area. Step by step, the seat of the Order was now advanced; -23- the land of Rulm was conquered and by -249 all the Pruzzian tribes were forced under the suzerainty of the Order. Behind the mighty armies of crosses, which the Order mustered for these extraordinarily bloody battles, German settlers marched along. German towns sprang up and German peasants entered the country, along with hundreds of warriors who were placed on the Order's estates. The Pruzzian population remained personally free, submitting only to Christianity and tithes, as well as a small tax to the Order and the obligation to serve in the wars and to build castles. Many of the Pruzzian nobles entered German monastic schools and also acquired the German knight's belt.

There were two clearly different groups of the population: the Pruzzian population with its nobles, who, if they had acquired the knight's belt, were equal to the German secular knights, but could never belong to the knightly order and participate in the administration of the country, the mass of the Pruzzian people as free peasants, who were only obliged to pay tithes and duties, and perhaps, what we do not know exactly, among them still Pruzzian unfree.

On the German side were the servants of the "Order, who were settled on estates, which did not belong to any municipality, but were directly subordinated to the (Order and were obliged to military service to him, in addition free peasants of German origin, who, recruited by a locator, had founded a village against fixed Lrbzins to the (Order and were resident here to "Kulmischen right". Their number was still small.

The entire rule of the country was in the hands of the (Order, which in principle did not accept any native, whether German or pruzze. Next to the (Order stood the clergy, which kept multiplying, knew only Latin or German and did not care at all about the souls of the native population, of which only the pruzes noticed with horror how much more expensive and costly the new Christian faith was than the old one and with what ruthlessness and cruelty the clergy persecuted the remnants of the old faith. Above all, however, those Prussians who had learned German and Latin in the monastic schools and had well recognized the character of the (Order's) state, in which all the rights enjoyed by their people were regarded as freely revocable grants of grace from the (Order, in which they could never have a share and should always have a worse right, did not want to come to terms with the)24g completed subjugation of the country. Dearer and more familiar also to the people appeared the old gods who protected their labor than the new priests who fleeced their labor.

a rebellion took place that swept the whole Prussian land and seemed to temporarily destroy the rule of the Order. But the good military leadership and personal bravery of the knights of the Order, the ever new cross armies that went into the field against the Prussians, the Christian armies moving in from all sides crushed the resistance within a few years. The population of the Sambia perished almost completely, other tribes were exterminated except for pitiful ruins, the tribal duke Skurdo of Sudauen left the country with his people and departed to the East as once in the Migration Period. The land was depopulated, desolate in stretches. The Prussians who had been captured or subjugated, regardless of their origin, were declared serfs and were employed as serfs either on the domains around the castles of the Order or on the estates of the Order's soldiers. Only that small part of the

pruzzi who had not participated in the uprising retained their personal freedom and, as far as nobles were concerned, also a nobility that corresponded to secular German chivalry.

Only now, with the great desolation of the country, while at the same time the Lithuanian Grand Princes threatened the borders, the (Order) summoned German peasants into the country in masses. In the great Pruzzen uprising, the Order had prevented the attempt of the Pruz people to participate in the administration of the country and, with few exceptions, had forced the remnants of the Pruz people into servitude.

His servants, who had to serve in wartime on heavy stallions with heavy armor, owned estates amounting to about sixty Prussian acres, they were directly subordinate to the (Order).

The peasants who migrated to the countryside and settled in villages established by the Order, the bishops or even the owners of large estates with jurisdiction were also free. Within the village there was a certain self-government, headed by the Schultheiss, in most cases the descendant of the locator who had carried out the village settlement. His hoof was a freehold, i.e. it was not subject to the village's land use laws. The Freigutsschulze, like the owners of the Dienstgüter, took part in the war campaigns outside the country, while the free German peasantry was only called up for defense within the country. The Freigutsschulze was exempt from interest payments and the service of the Scharwerk; the other free German peasants were obligated to certain, but precisely determined services, as hereditary interest, which rested on the farm, and as Scharwerk obligation for the maintenance of the national castles of the (Order), the roads and defense installations of all kinds.

The Order must be allowed to do its best for the economic well-being of its subjects - and all these classes, who had no share in the state and were not allowed to have a say in the state administration, were real subjects. Jews were forbidden to stay in the state of the Order; the commanderies of the Order took care that originally free people were not forced into serfdom. Even this was handled mildly in the country of the Order.

The village consciously maintained full independence from the surrounding estates of the servants, which practically corresponded to the knighthood of the rest of Germany, and soon called themselves so, just as the dues were determined. East Prussia and West Prussia, which were soon annexed, developed into areas of extraordinary agricultural wealth. In the cities, the Order protected the poor population against the rising council dynasties. On the other hand, it soon drew economically profitable branches into its own administration. The individual knight was poor, but the Order became rich; the individual knight should not let himself be beguiled by the world's goods - but the Order was highly business-minded, engaged in grain trade, fur trade, participated in maritime shipping, made the papal indulgences a useful source of income, in short imitated the capitalist model of the Arabian Raliph state. Its wealth soon became proverbial in Europe.

German colonization did not go beyond East Prussia proper, at least not as far as it was peasant colonization.

Lurland, Livonia and Lstland also came into the possession of the Teutonic Knights after the merger of the Order of the Brothers of the Sword with the Order of the Teutonic Knights, but with constant disputes with the Bishop of Riga, the Danes, who had temporarily established themselves in Estonia, and the Lithuanian and Russian neighbors. However, the Order did not succeed in conquering the narrow land bridge of Schamaiten, which intervenes between northeastern East Prussia and Lurland, and in finally taking it from the Lithuanians. Thus the land route for the German farmer remained interrupted here. This has often been given as a reason why the German peasant did not reach Lurland, Livland and Lstland in terms of settlement, has also played a role, but certainly not the most important one. Six German peasant villages were established by the Order in Golding's area - but then the Order did not try to find more German settlers for this area. The simple reason for this was that the Order had not set itself a national German task, but essentially a Christian task. Already in East and West Prussia, besides German peasants, he had also brought Wendish peasants from Pomerania to West Prussia, Polish peasants from Masovia into the country without any hesitation.

Galinden, today's Masuria, later in increasing numbers Lithuanian peasants, who, after the unification of Poland and Lithuania and the enforcement of Polish nobility law among the Lithuanian chieftains to preserve their personal freedom, migrated, called to the East Prussian land. He took the German peasant because he was Christian and managed better than the foreigners. However, he did not set himself a special task, for example, to increase the settlement area for the German people. He wanted to fight against the pagans and create a Christian populated country, whereby he naturally, since the German farmer was looking for land anyway, fell back on him when, for example, as after the great Pruzzen uprising, the country had become deserted. Line such destruction of the native population had not taken place at all with the inhabitants of the three landscapes Lurland, Livland and Lstland; only the Liven were hit in the root and regressed, but the child-rich Latvians filled these gaps again.

Soon there was also another, the more a powerful German national nobility rose above the subjugated native population and towards the Order - this national nobility, accustomed to the dependence of the subjugated native population, did not want free peasants of German stock at all. The German bourgeoisie of the cities, born in Lower Saxony, Holstein and Westphalia, which also sharply closed itself against the "un-Germans", would also hardly have liked a free German peasant. Lr no longer fit into the feudal state that was developing here, in which a thin German upper class ruled over masses of enslaved population, partly Lsten belonging to the Finnish tribe, partly Latvians belonging to the Indo-Germanic tribe, we can therefore leave aside the consideration of these areas in a description of the German peasantry.

It is significant that the only peasantry in these areas that received their personal freedom remained the so-called "Libofolke", the island Swedes on the island of Runö and the opposite Aüstc, Swedes who had immigrated here in the first Christian Iahrhunderten and have preserved today still highly significant traditions of oldest Germanisen Freibauerntums. When here in the 7th century a landowner wanted to settle down under him and to enforce the beginnings of serfdom, he had to take over the land.

endeavored, he was driven out by these free Swedish men.

But for the history of the German peasantry this land of the Baltic provinces remains out of consideration. The German peasant never reached it in the course of his colonization of the East.

If one summarizes the result of the German settlement in the East, which continues in ever new waves of pressure until the beginning of the last century, although becoming thinner and thinner in the aftershocks, the following picture emerges: In the Alps, the Alpine valleys are settled, the swampy valley bottoms disappear, and numerous Romanesque remnants in the eastern Alpine region are flooded by the Germanic tribes. Thus, for example, near Admont in Austria a Romansh language island still existed into the 4th century, which was then absorbed into this settlement of German peasants. Across the Alps, German peasant settlement reaches from Wallis to the upper Italian plain at the still existing extreme southwestern tip of the German language area at the place Le Gressonay. From Tyrol German carpenters descend and found the Thirteen and the Seven Communities in northeastern Upper Italy (an erroneous interpretation later claimed that these were descendants of the Cimbri; but they were Tyrolean carpenters and lumberjacks); Styria and Carinthia at that time strengthen its German peasant settlement, indeed jsdo still in the midst of the Slovenian stuff the Bavarian peasant settlement Gotischer arises. In Hungary, it is the German bourgeois settlement that founds most of the towns; next to it stands the Saxonism of Transylvania; in Upper Hungary, the German miners' settlements of Kremnitz, Schemnitz and others arise (the Banal Swabians, the Szathmar Swabians, the Germanism of the Hungarian lowlands around Tolna, Baranya, in Bakonyi Forest arose later).

Bohemia and Moravia are filled with prosperous German towns and wide German villages; Silesia is filled with predominantly German peasantry as far south as Opole; in the Upper Silesian region, monastery foundations and towns, as well as part of the peasantry, are German.

The German peasant, called as a welcome settler, is numerous in Poland; naturally more frequent in the western part of the Polish Empire than in the eastern, but not entirely absent there either. The cities of Poland, including Krakow, Lviv, even War-

The towns, which were founded in the middle of the 19th century, bear strong traits of German bourgeoisie and were mostly founded according to German law. One could put over this whole settlement in Bohemia, Moravia, Silesia and Poland the words, which the monastery Heinrichau in Silesia used at a small town foundation in the document: "we found the town under German law, because we are, as it is befitting, anxious for improvement and reorganization of our country".

Brandenburg and Mecklenburg have filled up with free German peasants, especially in the previously unsettled areas with heavy soil. The same applies above all to Pomerania, where the plow goes through hitherto unsettled land and forest, the wounds of the hulls, which are led here, scar quickly, (pst and West Prussia get at least such a numerous German peasantry, such a numerous German knighthood and German citizenship, that even when the strange in Nordic latitudes colorful bird of the (prdensstaates from its height falls down, the plow holds what the sword of the (order later can no longer hold - the German character of these lands.

By ramming only where it seemed unavoidable, by legal contract and peaceful labor wherever it was possible, the German peasant has spread his soil of settlement, fought for a living space for the German people in which they could breathe at all, (p hne the merits of the German townsman, (p hne want to offend the merits of the German city dweller, the knight and the settlement-loving monasteries - what has always held and endured of the German medieval (p stausdehnung, has remained the peasant's work and the peasant's labor, wherever the German people were based only on urban bourgeoisie, it has been infiltrated in the lause of the last century and finally pushed down to a minority in their own city. Only where a rural surrounding area has given the city German blood again and again, it has been able to hold on and has remained German. Numerous great German knight's families of the Bohemian nobility have been absorbed into the Czech Republic in the course of time, numerous others, who went to Poland, have taken the "golden freedom" of the Polish nobility and increased its ranks - only where the German peasant went along, the "German" owner has kept himself German next to equal nobility of the foreign country, otherwise he has become a Magyar, a Czech or a Pole. As far as the German peasant plow has gone, so far has almost also

the German national soil held. Only parts of the German peasantry itself, such as the medieval peasant colonization in large regions of Poland, to a much lesser extent in Bohemia and hardly, except in individual small parts, in Hungary, have slipped away from the German people and been melted down by the church and landlords, often only after the loss of the old rights solemnly assured at the time of immigration, to the foreign nation. The German peasant has been and has remained the real protector, defender and upholder of the land that his plow has conquered, for even more powerful in the world than the sword, the plow and the cradle with rich linden rain is a better protection for the people and the nation than all castles, walls and fortifications ...

The Breakdown of the Monetary Economy

The colonization of the East had acted as a tremendous relief for the German peasantry of the heartland. In many areas, the pressure of cheap labor had completely disappeared due to the strong migration, and the peasant had become rarer and thus more valuable again. The principle that everyone, even the already dependent and unfree, became free in the East had elevated his position precisely in those areas where the peasantry was legally depressed. It is no wonder that especially from the Lower Rhine, where we hear more often of such pressure at the end of the twelfth century and also later, a particularly strong outflow on the "Ox Trail of Flanders", the old road from the Lower Rhine via Soest, Hildesheim, Magdeburg to the Elbe, had begun into the new settlement area in the East. Steinhaufen (op. cit. p. roö) says very correctly: "This was therefore the new territory that offered good accommodation for the younger sons of knights, who were given large tracts of land for military service, for the younger sons of peasants, who had no inheritance to expect at home, and finally for some landlords, who already felt the increasing pressure of the landlords at home, especially on the Rhine. And it was precisely in this respect, as well as for the legal and economic uplift of the peasantry in general, that the lionization of the East had important consequences. The need for settlers had a highly favorable effect on the shaping of the situation of the peasants in the East, and this improvement was then reflected in the improvement of the conditions in Old Germany."

Nowhere does this improvement appear more clearly than in the law books of the time. The *Sachsenspiegel* of the knight Like von Repgow, a record of the valid Saxon land law, which was not originally intended as a law book, but wanted to give a compilation of the valid folk law for the use of the judges and is divided into a book of land law and a book of feudal law, clearly indicates how approximately the legal situation of the peasantry was at that time. The excellent work owes not least to the great Brandenburg Chancellor Johann von Buch, who to him the "*Richtfteig Landrecht*" (about ;53S) and the "*Richtfteig Lehnsrecht*" as a regulation of the litigation procedure.

wrote his practical application. Through him, the penetration of Roman law, which encountered written German law here, was practically prevented in the Lower Saxon area.

According to the *Sachsenspiegel*, the princes who are holders of the imperial flag fief are at the top, followed by the barons, who do not differ from them by birth, but only by the fact that they do not hold an imperial flag fief.

They are followed by the so-called "Schöffbare Leute", the Schöffbaren Freien. They are those freemen "who, on the one hand, have not attained a higher status by entering into a feudal relationship with the Röntge, and on the other hand, have not diminished their genuine freedom either by their service relationship to a lord or by submission to the bailiwick" (von Schulte, "Lehrbuch der deutschen Reichs- und Rechtsgeschichte", p. rZ3, Stuttgart). In them the still strong remnants of the old free nobles and frilings, the old genuine odal peasantry, have been preserved in the Saxon country. They are under the jurisdiction of the kingdom, as the *Sachsenspiegel* (III,)g) expressly testifies: "Free people and the kingdom's servants must be witnesses before the kingdom and find judgment, since they do debt to the kingdom, each according to his rights. But the kingdom's servant may neither judge nor be a witness against the free men, where it is a question of body, honor or inheritance. This clearly shows that these old freemen shall have a better right than the dependent servants of the king. The Schöffbare Freien lead a hand mark, i.e. a hand sign, which corresponds to the house and court mark of the Germanic yeomen and in which, as Homeyer ("Die Haus- und Hofmarken", Berlin,)§70) has compiled, the old rune signs are still well preserved. The position in the Schöffengericht and the Rönigsbann is the prerogative of these Schöffbare free men. Of course, the princes and barons can also sit in the court of lay assessors, and as such are also "lay assessors", but it is precisely the fact that these free peasants, dependent on no one, are expressly called "lay assessors free", that is intended to raise them above all other classes. Within the peasantry, those free peasants follow who no longer sit in the king's ban as jurors in the king's court, nor do they take justice before the count thing cherished in the king's name, but with personal freedom have already become interest-bearing to a great man at fixed interest. They are called, with a word that is difficult to explain, "Bismalden" and

take their right before the village mayor. They thus largely correspond to the Barschalken of Bavarian law, insofar as these still take their right before their own peasant court.

As far as the Barschalken of the Bavarian right already take right from the court of their lord, to whom they are zinsbar, correspond to them the "pflughaften" of the Sachsenspiegel, which came likewise with personal liberty under the own jurisdiction, i.e. Vogtei of a lord. Line very detailed representation of these legal questions gave Philipp Heck in his representation "Der Sachsenspiegel und die Stände der Freien", Halle, publishing house Max Niemeyer, -gos). According to the Sachsenspiegel, these freemen are followed by the non-free people, primarily the servants of either the king or a prince, who are not legally equal to the freemen. Only the kingdom's servants can find judgment and testify before the kingdom, while their own people, since they are not free personally either, take their judgment before the court of the landlord.

It is therefore a richly articulated scale of legal forms, from which the free peasants still stand out as a living remnant of the old free peasantry of the Germanic type.

The right of inheritance of this class as well as of the personally free, "Bier- gelden" and "pflughaften", but probably also in practice already the right of inheritance of the personally unfree servants, is the right of an inheritance. Only one son inherits, and the others are compensated by the court, taking into account the capacity of the court. When settling in the East, it has always been basically determined that anyone who is set as a peasant here is personally free and only obliged to pay an inheritance interest. "Wherever peasants occupy a new village from wild roots, the lord of the village may well give them the right of inheritance", says the Sachsenspiegel. This right of inheritance of free peasants, a precisely regulated relationship between the land-issuing landlord and the immigrating land-taking peasants, is considered as "jvs teutonicurv", as German law and appears also in such a way, for example, in the Polish legal sources again.

In the "Schwabenspiegel", which was written almost at the same time as the Sachsenspiegel, even the concept of the nobleman has been preserved, corresponding to the old Germanic odal farmer: "Ez sint dreier Hände freyen. The first haizent semberfreien und sint fürsten,

the other free men have. The others haizent mittervreien und sint der obren freien man. The third haizent edelinge (edelling, edeling), und sint gepouwern." (Heck- "Der Sachsenspiegel und die Stände der Freien", Halle)gos, p. 40b.)

Significant for the conviction that "noble" is connected with Ödal, which lives on in the popular law, is what Heck adds here for explanation: The designation of the yeomen as noble is not based on an oversight. The author also uses the word in another place as a designation of the free yeomen. Only free yeomen are to judge over the body. In direct connection with this, the front messenger appears as "edelinch" (edling). Accordingly, in a third place, the mother's unfreedom is called "unedele". The passage thus results in a usual usage of the language, according to which "edeling" technically denotes the yeoman. The same usage is attested elsewhere. It offers a parallel to the Saxon designation of the Freidingsbauern as "Freie". It is perhaps the same dialectical difference which contrasted the Saxon "Freihufen" and "Freigütern" in Bavaria with the "ivLN8v8 vodilis". This development of meaning would hardly have been possible if the conceptual nucleus of edel had not been "freigeboren". A special interest of this news is now given by the fact that the peasants are not only called "noble", but "nobles". Today we are accustomed to associate with this word even more than with "noble" the idea of a particularly high distinction. The positive indications for the common freedom of the noble ones correspond furthermore to the fact that a state of old-free, but ignoble people can be proved nowhere. Neither factually nor linguistically. Objectively we would have to find them, if somewhere in Holstein. Instead, we find nothing but noble people. Linguistically, there must have existed a special expression for the class, used from time immemorial, which separated it from the libertines. Free cannot have been this expression, because this word could cover also the freedman with all Germanic tribes. The expressions schöffbar and sendbar are younger formations. Therefore no other expression remains as "noble".

It also bears the features of Germanic law when, according to the Sachsenspiegel, no cripple, hermaphrodite or dwarf can acquire property and inheritance, when the clergy is emphatically excluded from land law, i.e. may not sit in the regional courts (Sachsenspiegel I, rb). "If a nun becomes an abbess or a monk a bishop - they may well have the shield of the kingdom, but they do not acquire land rights with it." On the basis of the complaints of the Dominican Iohannes RIenkok, some parts of the Sachsenspiegel were indeed condemned, but apparently because the papal power was frightened by the strong resonance of the Germanic sense of justice. However, this did not disturb the validity of the Code, and the Richtfteig Land

right and Richtfteig Lehnrecht of Johann von Buch takes no account of this condemnation.

Also the Rrone as an appraiser of the right rises again. The desolate years of the last Hohenstaufen period, in which the Laiser was far from Germany, and of the interregnum, in which the empire had no Laiser at all, come to an end without any considerable damage being done to the empire from outside. The Mongol invasion in the year -24; brought devastation to Silesia, but touched the empire only in this one landscape, and as its consequence there was once again a dense settlement of the bishopric of Neisse, namely by the then highly important bishop of Neisse from the great house of the Holstein counts Schauenburg, experienced in eastern colonization, which made the land of Neisse a purely German land.

Count Rudolf of Habsburg, richly endowed in Switzerland and Landgrave in Alsace, who is elected Laiser at Frankfurt in 273, is first able to create order in the empire. His election was favored by the Lirche, which now had an interest in following up the desolate times of the Interregnum, in which the Lirche property was also damaged, with an orderly state of affairs, against the powerful Bohemian king Ottokar from the House of the Przemyslids, who had also emerged as a German minstrel and who, as lord of Bohemia, Moravia, Austria, Styria and Lrain, had made hopes for the German Laiser crown. Ottokar was defeated and fell in 275 at Dürnkrot on the Marchselde near Vienna; the Habsburgs seized all his possessions except Bohemia and Moravia, thus laying the foundation for the Habsburg house power. In the German interest, in the long run, it would have been more likely a victory of Ottokar, which would have brought with it practically a complete winning of the Czech lands for the imperial idea and at the same time an immense strength of the royal power. Nevertheless, Rudolf of Habsburg, a frugal, simple, personally kind man, has the great merit of having restored order in the Empire. He promulgated land peace orders in Bavaria, Franconia and on the Rhine, eliminated the robber and shrub knight system with great determination, secured Burgundy to the empire against French intentions and, above all, restored the legal order everywhere. The German peasants themselves took no part in these battles. Among the next laisers, Adolf

The struggle of the imperial power with the princes and the papacy begins anew with the reigns of Adolf of Nassau (1208 to 1209), Albrecht I of Austria (1218 to 1230) and Henry VII of Luxembourg (1308 to 1313). At the same time, it becomes clear that the Kaisers without domestic power, such as the sympathetic Adolf of Nassau, can no longer really assert themselves.

Louis the Bavarian, who in 1308 has to fight in a double election against Frederick of Austria and can only in 1312 prevail victoriously in the battle of Mühldorf, has to fight through the most difficult part of the battle with the papal power. Although he has himself crowned in Rome, the church remains in the hands of the pope, who resides in Avignon and is completely dependent on French politics, who has banished him. With great skill the Kaiser plays off against this French papacy the Minorite brothers, the poor mendicant monks, the "Barefooters", and knows how to use with such great success the national feeling of the Germans against the intolerable papal interferences, but also already the emerging critical science, as represented for example by the learned Marsilius of Padua, against the claims to power of the Kaiser, so that at the Kurverein in Rhense on 10 July 1308 the German Kurfürsten meet "for the protection of the rights of the empire in general and in particular for the defense of their right to vote against everyone" and decide in Frankfurt, against the papal claims to rule, with all the estates of the empire: "Ludwig is by the election of the Kurfürsten lawful Roman King, the judgment of Pope John XXII. The judgment of Pope John XXII is unjust and void, in that a lord elected by a majority of the votes has his power directly from God, does not require the confirmation of the pope for the lawful exercise of it, but acquires the title of lord and Kaiser and the imperial government by law and custom through the election of the lords. Thus the supremacy over the empire, derived from the services once rendered to the pope by Pipin and the coronation of Karl by the pope, was finally declared null and void and shaken off by the German lords - certainly not merely out of selflessness, but for the elevation of their position - but nevertheless effectively enough.

Hardly a German king has the pope hated so fanatically as Ludwig the Bavarian. Ludwig the Bavarian is also certainly not a Kaiser

He was an ideal figure, more and more greedy in his old age, he did not always keep to the law, but tried to expand his power with every means, but if he wanted to emphasize his dignity as emperor, there was hardly any other way left to him. It must also be acknowledged how much he endeavored to establish land peace after the severe civil war with Frederick of "Austria, which ushered in his government, and if anything justifies him as a faithful Walter of the Empire above all human errors, as a defender of German law, it is the bull of excommunication of Pope Clement VI dictated by furious enmity. We implore the divine omnipotence to put the aforementioned Ludwig's frenzy to shame, to throw his arrogance to the ground, to bring him down by the force of her right arm, and to deliver him defenseless into the hands of his enemies and persecutors. She let him fall into a hidden net. Let his entrance and exit be accursed. The Lord strike him with foolishness, blindness and rage, let heaven consume him with its lightning. The wrath of God and of his holy apostles Peter and Paul, whose church he subjected himself to suppress, ignite against him in this and that world. The whole earth would arm itself against him, the abyss would open and devour him alive! His name should not last over a single generation, and his memory should be extinguished among men. Let all the elements be abhorrent to him, let his house be left desolate, and let his cattle be driven out of their dwellings, and perish before the eyes of their father by his enemies."

Still after the seizure of power of the National Socialism in Germany, the Rirche has moved the sarcophagus of this only Bavarian from the German Raiser throne of the Middle Ages from its previous preferred place in the Munich Frauenkirche to a dark side corner of the Rirche ... for constructional reasons, really only for constructional reasons? The later Wittelsbachers have certainly inherited the legacy of Ludwig the Bavarian in his defiant, cunning, often cunning to the point of peasant shrewdness, but always noble in motives. He did not continue his fight against the papal omnipotence. But one cannot reproach him for this. The people, at any rate, stood on his side and saw in him the representative of German freedom against the rurie, the Magde

The people of Berlin killed the provost of Bernau at the door of St. Mary's Church when he wanted to proclaim the ban against Lönig. The common people, the craftsmen's guilds in the cities, the little knight in his castle, even the peasant knew well that the Lönig with his cause also represented Germany's cause.

Larl I V, first Margrave of Moravia, then Lönig of Bohemia (-347 to -34s), who was elevated to the throne by the pope against the Laiser, not of pure German descent (his mother was 8French), restored the good relationship between the pope and the Laiser- tum, but without forgiving the imperial power too much. He already represents a completely new type of ruler. The rich Bohemia with its silver mines gives him the possibility to fight successfully with the new means of money. He finds a counter-king, the poor Count Günther von Schwarzburg, by paying him money, he annexes Brandenburg to his Bohemian empire, he asserts himself in Italy, in the Golden Bull of 23. December -ssö he orders the German Lönigswahl, whereby the papal rights are no longer mentioned at all, an incursion of French mercenary masses, which)3ös had broken into Alsace, he successfully repels, as the only German Laiser he takes care of the Hansa and visits Lübeck; Above all, however, in Bohemia, the learning massif of Central Europe, he secured his rule, founded a university in Prague, knew how to win the Czechs over to the empire, made frequent use of skilled Czech knights for imperial tasks, even stipulated in the Golden Bull that the sons of the German lords should learn Latin and "Bohemian"; in short, he was on the verge of accomplishing what Ottokar had not been able to do. Silesia and Brandenburg owe a great deal to this clever Laiser, and he, who had all the rulers of this region, from the Pomeranian dukes to Hungary, gave extraordinary support to German Ostpolitik. However, Larl IV was never close to the people. A newer historian characterizes him quite well: "Larl IV is among the German laisers the much-turned Odysseus. He always knew exactly what he wanted and usually achieved it, because he only reckoned with the given circumstances, never wanted to force the impossible. Masterfully, he knew how to

enemies to serve his interests. To win them over with clever cunning, to ensnare them, even to deceive them, he preferred by far to an open lamp. He did not trust the sword, although he had wielded it with honor in his youth. However, he could not fail to expose the dignity of the sovereignty through his cunning and cunning nature. He gladly showed piety and ecclesiastical sense in public, tirelessly collected relics, donated to pious foundations. He used the most devoted language against the popes, but high above his devotion was his interest. Frugal and economical in daily life, he did not spare great sacrifices where they could be expected to bring greater benefits; plain and simple, he nevertheless unfolded all pomp when it was necessary to impress by the majesty of his appearance."

The lord of the Bohemian silver works, in whose politics "the florin ran with it," was to a certain extent quite timid in fighting; where diplomacy and money were useless, such as in the desolate battles of the Swabian Duke Eberhard the Greiner with the Swabian League of Cities, which also terribly affected the peasantry of Swabia, he finally left the development to itself. In his hereditary land of Bohemia, however, in Silesia and Brandenburg, and everywhere where he was able to assert his power, he absolutely prevented a diminution of the peasant right. Not the German people, but Laiser Maximilian from the House of Habsburg, which was deeply at enmity with the Luxemburgers, nicknamed him "Bohemia's father, the Holy Roman Empire's archpriest father".

And yet, unlike all his predecessors, this Laiser bore an entirely new trait. He was the first capitalist thinking man on the German throne.

Capitalism had gone through a long development from the smallest beginnings until it now rose. The Roman Empire perished because of it, when everything became purchasable and everything movable. No one has described this better than Ferrero in his almost shattering account of "The Greatness and Decay of Rome". Judaism had outlasted the Roman Empire as the sole bearer of capitalist thought, had practically acquired the prerogative of the sole money lender within Christian Europe with the Church's prohibition of interest against the Christian population; the privilege of the unfortunate Henry IV, which had made the Jewish fence

had further expanded the earning possibilities of the Iuden. The occasional attempts of the people to resist, referred to in our history as "persecutions of the Jews" with a rather incorrect designation - significantly, such a "persecution" also broke out under Larl IV in connection with a serious epidemic of the people, the Black Death - caused the Iuden to be concerned about the rapid transferability of their cash assets. The bearer paper, the bond from the bearer, was developed, which already Bible and Talmud "knew in completely perfect form". (Werner Sombart, "Die Iuden und das Wirtschaftsleben", Munich zgrs, p. r?.) German law had not known such bonds detached from the person - but they are a prerequisite of any modern capitalism. The spread of the Iuden in all countries of the Europe at that time, their foreignness opposite the other peoples, their religious teachings, which permitted them the overreaching of the non-Jews, above all however their money lending made possible the emergence of the pure money thinking - and thus of the capitalism. "For: from money lending capitalism was born. Its basic idea is already contained in the germ of money lending; it has received its most important characteristics from money lending. In money-lending all (quality is extinguished and the economic process appears only quantitatively determined. In money-lending the contractual aspect of the transaction has become the essential one: the negotiation of performance and consideration, the promise for the future, the idea of delivery form its content. In money-lending, everything nutritious has disappeared. In money-lending, all physicality (all 'technicality') has been eradicated: the economic act has become purely spiritual. In money-lending, economic activity as such has lost all meaning: the occupation with money-lending has ceased to be a meaningful activity of the body as well as of the mind. Thus its value has gone mad from itself into its success. Success alone still has meaning. In money lending, for the first time, the possibility of earning money through an economic act, even without one's own sweat, appears quite clearly; quite clearly, the possibility of having foreign people work for one, even without an act of violence, appears. One sees: in fact all these peculiar features of money lending are also the peculiar features of all capitalist economic organization." (Sombart a. a. (p. 8. rrs.)

This was, of course, in strong contradiction to the popular conviction that profit without work was dishonorable, to the still thoroughly Germanic legal conception that whoever forced "someone else to produce beyond the need, so that everyone else was also after his honest food, since he arbitrarily increased the supply in this way and caused price collapses. The resistance against the Jews has been so general, quite apart from the high interest rates, at that time called "Iudenschaden", which were "normally" between 40 and so percent in the Jahre, but practically often went much higher. The pressure of the indignant people, who witnessed especially in the Crusades how the Iudes exploited the money needs of the Crusaders, thus led to the displacement of large Iude masses, which the otherwise important Polish king Casimir the Great (zsss to ;Z70) expropriated to the detriment of his people largely in Poland. Nevertheless - the Judaism as a "source of capitalism and purely abstract monetary thinking would not have been sufficient, if another, much more important power had not taken the organization of a real monetary economy in hand, using the means of the check, the bill of exchange and all kinds of monetary transactions developed by the Judaism.

At the beginning of the Crusades, the Church owned about two-fifths of all land within the German Empire, half in England and two-thirds in France. In addition, it received the tithe of grain and all slaughtered and newborn livestock as well as the so-called small tithe of all other agricultural products in kind, no matter how hard it tried to convert these payments in kind into cash payments with the increasing importance of the money economy. In cash she received from England, the Teutonic Order, Poland and the Scandinavian states the St. Peter's penny, which went directly to the papal see in Rome. It enjoyed complete tax exemption for all its property. So, besides the fact that, as a result of the tithe, the entire people had to work practically every ten years for a full year only for the maintenance of the ecclesiastical apparatus, they also bore all the tax burdens! In the battles of the Crusades and in the battles of the papacy against the emperors, a great need of money arose for the papal see. It is highly interesting how this need for money is met. The pope had special crusade taxes imposed on him, which this time were

The church had to pay a tenth of the income and a tenth of the movable property, based on a bull of Innocenz III from the year pgg. Difficulties soon arose in this regard. Ruhland (op. cit. p. S)) gives an extraordinarily vivid description of how, in the collection of these taxes from the economically still very disparate Europe, a "papal, and alongside it a purely private large-capitalist money economy developed: "The various parts of the Christian Occident were not very evenly developed in terms of economic policy. Especially in the northern countries, the money economy had hardly found its way in. Here, taxes could only be paid in kind, such as dried fish, wool, grain, and so on. Other countries could pay these taxes in cash, but the coinage at that time was not very orderly, very unequal and almost all coins were unusable for payment of wages in Palestine, Egypt or Syria. It was necessary to convert the papal tax payments into a coin that could be used for the international traffic of that time, and only then to put the tax proceeds at the disposal of the pope. To solve this task, the papal policy used special collectors, who were taken from the northern Italian merchant circles. These commissioned merchants took over the natural goods on <prt and place at the loco price for their own account, in order to utilize them then on suitable appearing markets. They took over the payments in the different national coins according to the metal value, in order to deposit the total sum then in passable gold coins in those places, which were made considerable by the pope. Among these, London, Paris, Venice are to be mentioned in the first place. Most of these papal collectors belonged to the wool guild. Thus, the direct commercial traffic between Italy and the Nordic countries of Europe in wool and woollen cloths has revived extraordinarily. But also the traffic with money orders and bills of exchange was introduced in Christian Europe only by these papal institutions. The more often credit transactions with the clergy and ecclesiastical institutions were connected with these complicated transactions, the greater were the collectors' chances of making a profit. Those who could not pay the amount demanded according to the tax cadastre had the collectors give them an advance, in exchange for which church property or salaries falling due later were sold.

were seized. Despite the usurious interest charged in such cases by the runners, they found full support from the papal authorities in the recovery of their debts".

Not only the popes became the "richest lords of Christendom", their tax collectors became rich like them. The opposition of the Lreise, who demanded the "original Christian poverty", remained ineffective against it, ended either in the Letzertum, which was persecuted so bloody not only because of deviating faith opinion, but above all; because of its attacks on the wealth of the church, or however succumbed, like the mendicant monks of the Dominicans and Franciscans, even to the wealth. Pope John XXII, the enemy of Louis the Bavarian (who, after all, relied precisely on the mendicant monks against the Pope), expressly rejected the view that Christ and the apostles had been propertyless, had they not been propertyless - why indeed should the churches be?

But who paid for these enormous burdens? In the end, they were squeezed out of the peasant. Money was now demanded from him, and while the replacement of many old taxes in kind by mere hereditary rents had until then rather elevated the peasant legally, the new increasing monetary claims of the lords in particular began to drive him into a new indebtedness. This became worse when the princes, first the King of France, Philip the Fair, took the crusade taxes from the Church and collected them for themselves, and in part, at any rate in France, Sicily, Aragon and Bohemia (this is the basis of the wealth of Karl IV!) taxed the Church's properties by the state. Now the Church was pressed to obtain new revenues. Boniface VIII proclaimed in 1300 a Jubilee Indulgence in Rome, which would bring a tremendous amount of money, but because of its profitability this indulgence, which originally was to take place only every hundred years, was shortened to finally every twenty-five years. In addition to St. Peter's pence, which was now collected everywhere, prelates who came to Rome had to bring gifts. If an ecclesiastical dignitary entered his office, he had to pay a "confirmation fee" for it. Already in the thirteenth century, the bishopric of Brixen in the very poor Alpine country had to pay four thousand gold florins for this, the archbishoprics of Trier, Mainz and Salzburg ten thousand gold florins each, Rouen twelve thousand each, Cambrai

six thousand, Toulouse and Seville five thousand gold florins each. (According to Ruhland.) This was soon no longer sufficient. So the sending of the pallium, a narrow, white-wool hang by the pope to the archbishops, was also only carried out for a fee. Unoccupied ecclesiastical posts brought their revenues to the Papal See, and even entitlements from ecclesiastical posts were given out as *xspektanz* in exchange for money. The pressure on the population became more and more severe. The papal see was already sending indulgence merchants into the countryside at every opportunity to collect money.

The states copied what the Church had done. The need for money increased - and labor got into trouble.

Only rarely did the reverse occur, when the effect of an ecclesiastical tax had not been correctly calculated in advance. Archbishop Wichmann of Magdeburg tried to improve himself financially by collecting the circulating coins towards the end of the year and now cutting off a part of them, so that they were newly minted about 20 percent less. This had the unforeseen consequence that throughout the year the population could well calculate how from month to month the coins in their hands were approaching the moment when they would be devalued by about a fifth. People's money was burning in their pockets. They could not save, but they had to spend; like an electric current, money began to race through the northern German cities. The money was looking for investment and work. Not out of piety alone and not out of pompousness, but out of the desire to invest the money, the immense buildings of the Middle Ages, the town halls, cathedrals and great patrician houses were built. The craftsmen became wealthy, a guild of very poor people, like the Gdansk guild of sack bearers, was able to donate the enormous glass-painted windows of St. Mary's Church, the journeymen fought for the "blue Monday" before the excess of work that was offered - but already -so- this also comes to an end, the "Lolickus psrsn- nivs", the "eternal penny", is fixed by imperial privilege, not least at the suggestion of the *Geldleiher* and the interest-earning landlords, and this strange economic revival, which the good Magdeburg archbishop had set in motion, soon broke off again. The farmer, whose lorn and cattle tended to fall in price in the face of the immense need for money, soon found himself in economic distress,

The first to do so was in those countries where the great pump of the ecclesiastical apparatus worked most effectively, with its collectors, tax leases and the never-ending, ever-new financial burdens on the faithful.

This breakthrough of the money economy, however, caused above all the small and smallest sovereignties, since the old levies and land rents which they received in their capacity as landlords were just as insufficient as the road, building, and land taxes which they still received from the natural economic period, to think of new money taxes, money taxes such as had not existed until then and also found no basis in the applicable law.

These strata needed a new, a different right, which corresponded to the capitalist needs just as much as it provided the princes and sovereigns with full taxation rights over their subjects. Such a right had not existed before - but for what purpose was the empire called the "Holy Roman Empire of the German Nation," and for what purpose had it been founded by Charles, with the repeated confirmation of his descendants, as a continuation of the old Roman Empire? What was the purpose of the right of the old Roman emperors? - To this one began to go back. It was the capitalist law, which a time becoming capitalist, or better its beneficiaries, wanted to have, it was the right of princely omnipotence, which the small sovereigns now also aspired to for themselves, after it had until then only been attributed to the emperors, and even to them not undisputedly, by some of their court lawyers, so already to Frederick Barbarossa by the Italian jurist Irnerius.

The Roman law did not come all at once, but it came wisely, slowly and almost imperceptibly. Around 1150, the Italian jurist Accursius completed the explanation of the *Corpus Juris* - this was still a purely scientific work to determine the real content of this vast collection of legal opinions and jurist decisions of the Emperor Justinian. Only the so-called commentators (Linus, Bartolus and Baldus) then explained the Roman law in detail and, what became decisive, put it in comparison with the current Lombard law of Italy. They established the view that Roman law was actually the law of the Holy Roman Empire of the German Nation, the world law, the only reasonable law,

and that the statutes of the upper Italian cities, the Lombard law, were only a provincial law, which "had to find its supplement and explanation not from itself, but from the sortgebildeten pandektenrecht (Roman law) created by the new science". (Sohm, "Institutions", p. -44.) The validity of this particular law was limited to the validity of the letter - "only through this principle did the statutory law become a law with gaps" (Sohm a. (O.), it filled with the spirit of Roman law. From here, Roman law radiated over to Germany. This happened very slowly. While in Spain and Portugal the commentaries of Bartolus were virtually excepted as law, in Germany Roman law - and only the glossed and annotated (i.e. edited by Accursius and his predecessors as well as by the commentators) part appeared very slowly in court usage through the influence of the jurists who had enjoyed their education in Bologna. Landscape after landscape, wherever the sovereigns had Roman-educated jurists in their service, was thus won over to Roman law. Here, too, it claimed to be the only correct law, to which the German legal customs had only the validity of an exception. But it was not until much later that Roman law really prevailed. It was not until the end of the fifteenth century that it achieved general validity with the Reichskammergerichtsordnung of 1495, which instructed the Reichskammergericht to "judge according to the common laws of the realm, as well as according to the honest, honorable, and customary laws, statutes, and customs of the principalities, dominions, and courts that are established for them. That is - the German legal provisions had to be "brought for them", their validity had to be expressly proven. Those who invoked Roman law, on the other hand, did not have to prove its validity. This understood itself and had the presumption for itself. "It meant practically that the validity of German law in Germany was in need of proof! What difficulties the proof of particular customary law had to entail! The distribution of proof to the detriment of German law meant in itself that the axe was laid to the root of German-native law. And if the particular law was proven, was it then to be valid? Not at all!

Then the question arose whether it was also 'honest, honorable, and tolerable', and there is no doubt that to the Roman-legally educated men of that time the German law often enough appeared as an unpleasant law! (Sohm op. cit.)

But it was not yet so far, when Raiser Karl IV lay down to die in all his glory on the Hradschin in Prague. Only with its first peaks did Roman law reach into Germany; it did not yet touch the peasant at all. It was only in the Raiser, in the Kirche and in a few of the great rulers that modern capitalist thinking had broken through - the peasant only felt its first effects, without being subject to it himself. The migration of the German peasant to the newly developed eastern territories still continued, his situation was not bad, social unrest was far from him. Only against the Iuden had there been heavy attacks of urban craftsmen under Rarl IV, with the connivance and support of the nobility, who were heavily indebted to the Iuden, especially in Bohemia. The situation of the German peasant, however, had improved economically and legally in many ways - the opening up of the East had given him some breathing space.

The situation was different in those countries which had not been relieved of this burden, which had not had the good fortune of such an expansion of space, and where the greed for money of the church, the pressure of the master power, the usury of interest and anti-farmer law were all running together. Here the social revolutions came to an outbreak, which in the German area had been to a certain extent directed outward and postponed by the colonization of the East.

France was in the throes of the most serious social crises. The first great French revolution was in the offing. The cities had become rich and powerful, and had taken part in the assembly of the imperial estates for the first time. When King Iohann the Good was captured by the English in the war against England, when the French army of knights under his predecessor Philip IV was defeated at Lrecy in 340, the citizens of Paris began to stir. The empire was leaderless, and when after the capture of Iohann the Good the imperial estates gathered in Paris, the Parisian artisan guilds under the prevost of the ruffians, Stephen Marcel, seized possession of the city. The third estate won its first victory. This ignited among the French peasants, especially

after the French noble army was defeated by the English for the second time in the battle of Poitiers. This French peasant had little blood of the Germanic Franks, had no memory of an old, once destroyed legal order, had never been the bearer of a state idea, was the poor Gallic peasant, already trampled and enslaved in Roman times, whose desolate "Bagaude revolts" had accompanied the last century of Roman imperial power. Exploited and pressed into a real slavery, dull, hopeless and raw, he was not seized by any creative political idea, saw only the opportunity to take revenge on the hated masters, when the knights did not return from the death field of Poitiers.

In May 1358 the serfs of Beauvoisis rose, whose law expressly stipulated that the lord "may imprison them every time it pleases him, whether unjustly or justly, and that for this he need answer to no one but God". The castles were plundered with appalling cruelty, the knights' widows were violated and beaten to death by the hordes armed with knives and clubs, the Soissons and Laonnois counties were drawn into the revolt. An old knight was strangled, roasted and his children forced to consume the father, the hordes grew to over 200,000 men, the "good guy Jacob" (Jacques Bonhomme) raced across France. This jacquerie has nothing to do with the fight for freedom and right of Germanic peasants; it is the Gallic serf, pressed down to the animal, enraged in the time of war, who rages out here. Just as quickly, the uprising was stifled. In the small town of Meaux, the largest mob was completely broken up by the Count de Foix and the German esptsl (war captain) of Buch. The Count de Loucy went through the country with bands of travelers and destroyed everywhere the heaps of Jacques Bonhomme. The revenge of the boundlessly bitter French knighthood was hardly milder than the atrocities of this serf rebellion. As much as Stephan Marcel in Paris had tried to keep his guild revolution somewhat independent of these rural struggles, the victory of the old order dragged him down as well, he fell at the hands of murderers.

In England, it was primarily the outrageous pressure of ecclesiastical taxation that drove the nation to despair. How the

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