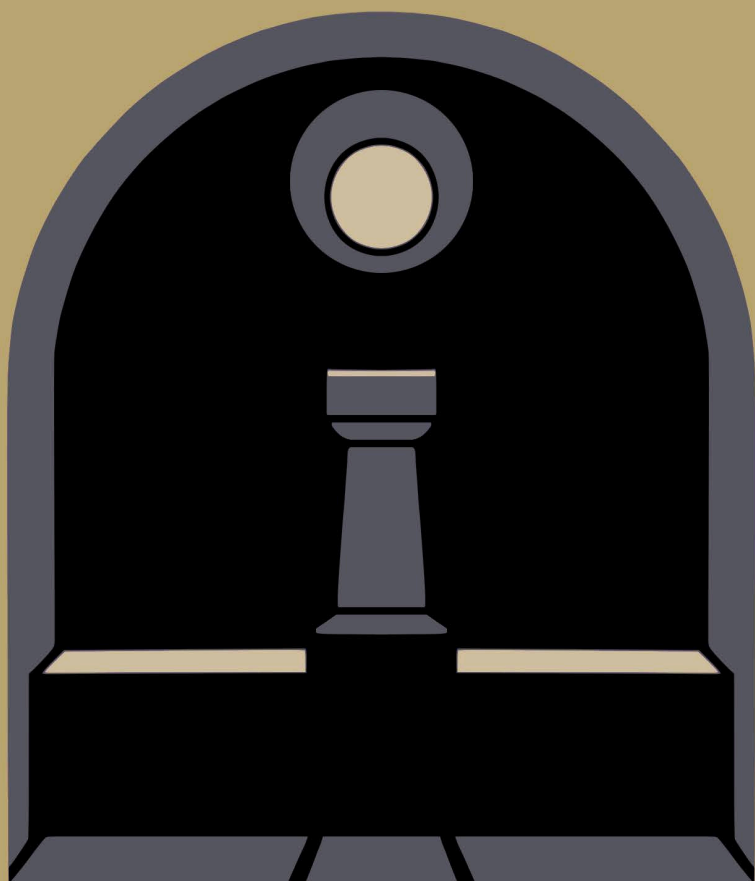


Germanic Sanctuaries



Wilhelm Teudt

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Contributions to the Uncovering of Prehistory,
Based on the Externsteine, the Sources of the Lippe,
and the Teutoburg



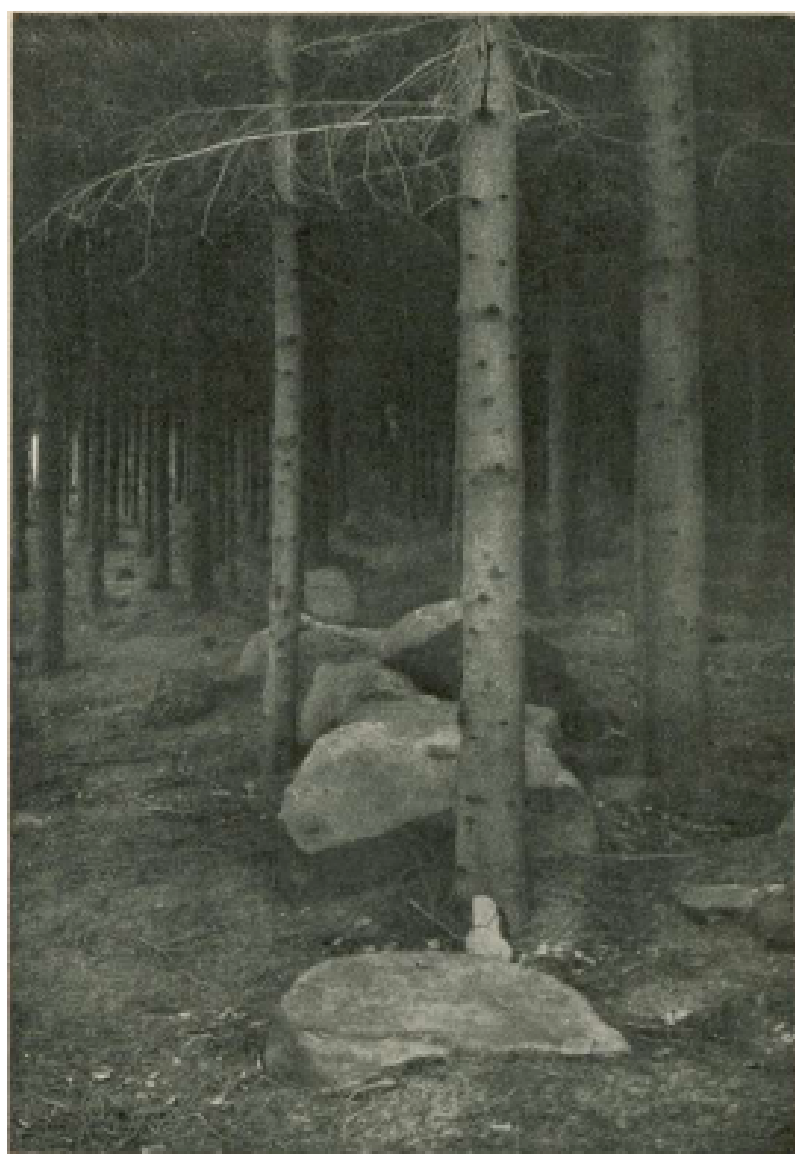


Abb. 1. Im heiligen Hain (Leisetruper Wald)

Gratefully dedicated to the Berlin Society
for the History of the Natural Sciences,
Medicine, and Technology

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Why and How

One of the reviews of the first edition of this book asks:

“Since he began with a view of the whole, he was then able to interpret every single element he found meaningfully as a part of the whole.” I accept the praise contained therein. If my book has awakened interest and delight in our obscured and woefully neglected Germanic past, this is certainly due to the fact that I wrote everything while keeping the whole in view. It was based on the fact that, prompted by an overview of the findings and working methods of the various individual disciplines involved in Germanic studies—including genetics—I recognized the old conception of Germanic identity as having become untenable and wished to examine it through my own research, starting from the central religious question closest to my heart. I had the good fortune, for several years, to have a unique object of study—the Externstein—nearby, in which an answer to important and most fundamental questions of Germanic history is enshrined in a powerfully clear stone document, and through which a view of the whole is virtually demanded.

Both are necessary: specialization and the view of the whole. Without specialization, the science of our time could never have made its astonishing advances. A doctoral dissertation on the respiratory organs of black fly larvae will seem superfluous only to those who cannot imagine the laborious but necessary paths of biology toward understanding life processes. Countless are the specialized fields within the broader sciences where intelligent and diligent people have their defined tasks, beyond which their expertise need not venture. The Stone Age archaeologist will decline to give a definitive answer when presented with Roman pottery; the Germanist specializing in Indo-European languages will withhold judgment when the question concerns Anglo-Saxon. This is far from being a criticism.

But even if we disregard specialization within a single

discipline, on average, the representative of one of the major branches of knowledge must be regarded as an oddball in relation to the whole, which, of course, is by no means a criticism. Indeed, it is inevitable that any long-standing, predominant engagement with narrowly defined tasks, alongside an often unmistakable general character, also imposes a certain professional perspective on the individual. Whoever fails to accustom their gaze, with tenacious determination, to extend beyond that professional perspective will have their view of the whole clouded. Thus, my life's journey—which has led me to change my life's work on average every seven years, albeit within a substantially coherent inner development—may have brought, alongside disadvantages, the advantage that I can be trusted and credited with a view of the whole that is free from professional influence.

My way of life and inclinations have not allowed the central question regarding the fate of our German people to date and their future to rest. The advent of Christianity, its influence on development, and the outcome after 1,150 years, the shaping of social and cultural conditions, the influence of scientific thinking on the overall intellectual life, the catastrophe of war with its subsequent political situation both internally and externally, cosmopolitanism, and the current spiritual state of our people—these were the subjects of my studies.

In this context, the question inevitably arises as to whether the elements conducive to spiritual flourishing—which are undoubtedly also present in scientific progress—have been utilized in a manner that is truly uplifting, that is, directed toward noble and valuable goals. For what is true must surely also be good; if it were to have a different effect, this could only be attributed to human folly. That was the question I grappled with during my time in the Kepler League.

Where serious men grapple with these serious questions and see decline in the paths of development taken so far, there is no

hope for a brighter future, nor even for the preservation of our national character without inner renewal.

But has it not already come to the point where the call for inner renewal must remain an empty demand, no matter which side takes it up? Is it not as if we are moving in a vicious circle? For even to set out on a path—whether by the individual or by the masses, upon whom it now, alas, ultimately depends—requires not only the joyful recognition of a goal worth striving for, but also the inner forces of resolve and perseverance, which seem to be no longer present. From where are these inner forces to come, upon which we might build? Religion, moral law, a sense of justice, the fatherland, professional discipline, loyalty, attachment to one's hometown, family ties—who today (considering the mass average that still determines our fate) can rely on spiritual forces that could and should flow from these sources of strength, and once did? The forces that have remained victorious among the people have not been able to complete their work quickly enough, and legislation has followed suit everywhere. Whatever good the years 1789, 1818, and 1918 might have brought has been stifled by human aberration.

Nevertheless, a precious asset remains unspent—unspent because, in the thousand-year history known to us, it has never been consciously, consistently, and steadfastly employed, neither in times of peace nor in the struggles of existence, neither in political nor in cultural development.

This is the German character, that is, the essential distinctive powers, the dominant forces of the spiritual-mental structure in its national expression. This trait of the blood, as we might also call this characteristic—natural and God-given—influences, if it is not suppressed, thought, feeling, and will. It pushes forward beyond obstacles of an individual and general nature toward the good and bad goals lying in its path. It is the natural source of energy for lofty goals, without which only the pathological can be achieved.

The drive of the blood varies in strength among Germans, depending on the degree of admixture of foreign blood, which nearly every German shares, but on the whole it remains so predominantly Germanic that it can be counted on as a tangible factor.

Despite a history of disastrous neglect and oppression, the instinct for freedom has never been completely extinguished. How quickly it can be reawakened was demonstrated in 1914. It struggles ceaselessly for liberation, albeit often in questionable forms, to excessive degrees, toward reckless goals, because neither responsible leadership nor science nor prevailing custom has been willing to recognize it, evaluate it, keep it on possible and fruitful paths, and make use of it.

In antiquity, its utilization would generally have taken place unconsciously and as a matter of course, as is evident from several speeches by Germanic men that have been handed down to us. For eleven hundred years, however, the voice of blood was first consciously, then unconsciously suppressed in politics, the church, the arts, and culture—suppressed in the belief in the inferiority of the Germanic—suppressed to the extent that concessions had to be made to the Germanic soul's resistance in individual areas. Uninvited and unrecognized, it has crept in everywhere, even when access was blocked wherever possible, or when its influence could reach only through twisted conduits. There is no ideal endeavor of the Middle Ages or the modern era in whose pursuit and realization the influence of Germanic blood has not played a part. That is why we have not yet become entirely un-German.

As a subject of scientific inquiry, the natural characteristics of blood, with their diversity among different peoples, have played little or no role. Discussions have generally not gone much beyond a rough distinction between the various races, occasional remarks on related matters, and some commendable initial approaches. Ultraviolet rays, radium, and the structure of atoms

have been wrested from the realm of the occult by science; the unique structure of the soul of a people bound by blood still awaits scientific elucidation.

Who would underestimate the difficulty of such a task, especially since there can be no unified international science in this very field, apart from external methodology that one people might learn from another?

Even the best-intentioned attempt at an international psychology of peoples would reveal the truth of Spengler's ideas regarding the impossibility of mutual understanding between the cultures of different peoples. But we certainly do not need studies by Mongolian, Oriental, or Romance scholars on the deepest German instincts. And if a German were to undertake the desperate attempt to apply a general standard—or one borrowed from other peoples—to the deepest characteristics of the German soul, in order to reduce everything to a common denominator, he would thereby distort his own German countenance into a grimace. We need the German soul to be observed, respected, and judged not with uncomprehending, but with understanding minds.

With an eye toward these questions of national psychology, I have sought in recent years to delve into the ancient history of our people, going back from about 850. I wanted to see history through the eyes that have learned to see it through the latest scholarly findings (including research on monuments, myths, symbols, landscapes, and the theory of heredity).

In doing so, it was an interesting exercise in self-observation to see how, every now and then, again the assumptions and judgments about the actions, thoughts, appearance, and way of life of our ancestors—which had been actively at work in my mind from my earliest youth into old age—forced their way into my project. It was a matter of a shift in worldview. The project was about unbiasedness, strict objectivity, critical caution, complete freedom from such previous views that are not

corroborated by impeccable evidence, obtained through rigorous conclusive proof, or secured by evidence—all of this, however, without prejudice to the right of hypothesis and the indispensable power of logical imagination. This undertaking is far more difficult than the philosophical layman is inclined to assume. Not infrequently, an almost violent effort is required to achieve the necessary detachment. Nor can one do without the assumption of the futility of a hasty reversal of habitual chains of judgment.

Two examples of this, which are to be regarded only as theoretical working hypotheses. First, a simple one from the vantage point of real culture and practical life.

An ancient conception of a sacrificial meal of our ancestors: primitive and incomprehensible customs. Rustic, defiant, and wild figures, forest dwellers. Incomplete, mostly meager clothing; poorly worked furs; fantastical attire. Coarse behavior. Unmelodious singing, rough voices. The whole picture is unsympathetic and strange, similar to the image of a gypsy camp.

This conception changes significantly after the elimination of all unproven assumptions, after a critical evaluation of all relevant reports, after consideration of the teachings of genetics, after comparison with contemporary peoples who were likely not intellectually superior, and after the incorporation of psychological factors as well as those arising from practical necessities, and can lead to a different conception of a sacrificial feast of our ancestors: festive customs that seem familiar. Men and women of good, or even moderately good, appearance; simple, or even elegant, figures. A well-groomed, festive appearance. Flattering, complete traditional attire, in part fine tailoring, fabrics of linen, wool, and hemp. Fur, either as trim or as coats depending on the season (Fig. 78). Rich gold, silver, and metal jewelry, especially for the women, as well as iron jewelry. An impression of prosperity. Restrained behavior and a friendly, cheerful demeanor. Fresh, expressive, melodic singing, from which the melodies of our best, familiar folk songs resonate;

accompanied by finely crafted, melodious instruments. The entire scene has a homely feel, as if today's city dweller were attending a folk festival in his father's remote hometown.

A second example, concerning intellectual culture. The usual line of reasoning: a script in use by a number of learned or educated individuals for legislation, poetry, history, and private needs—consequently, the wisdom, competence, moral worth, and high culture of this people.

A new line of reasoning: Pictorial symbols for ideas used by the religiously minded; unwritten law, based on the sense of justice of the entire community and the decision of the chosen judge; poetic and illuminated folk and heroic history in the intellectual possession and on the lips of all—consequently, a spiritually imbued higher folk culture.

The scientific right to once set such an antithesis or counter-doctrine against any thesis or doctrine for the purpose of verification, as occurs in the two examples, cannot be disputed. The first example is subject to historical, the second to historical-philosophical and moral-ideal assessment.

Only if one is fundamentally prepared from the outset, regardless of the hand-wringing of the guardians of supposedly established scientific truths, to make relentless use of one's right to formulate such counter-doctrines, will one, in the face of the task before us, summon the necessary inner freedom, open-mindedness, and sharpness of vision. Upon testing this, he will be astonished at the extent to which even unquestioned basic assumptions—upon which the first judgment in both examples is based—lack sufficient justification and are vulnerable to collapse. What practical course of action he then chooses to adopt is another question.

Having freed myself from these constraints in principle, I intend in practice to generally dispense with the aforementioned right and, in this book, taking the prevailing view into account, to assume in individual cases the minimum of Germanic culture

that can be derived from the evidence already available. That is to say: I do not assume a cultural state that I might otherwise accept without the proof of its error being historically or otherwise established. I could, for example, assert that the Nordic Germanic peoples in the Bronze Age—I mean the true forefathers of the Iron Age Germanic peoples, forefathers whose actual existence cannot be denied, and whom I take the liberty of calling “Germanic peoples”—far surpassed the Indians, Babylonians, and Egyptians in astronomical knowledge. This statement would be no less provable than the usual claim that the Germanic peoples fell far short of those peoples in this regard; for both statements are unprovable, because the picture of one side of the comparison cannot be drawn at all. I do not do so, even though flashes of light from the spiritual life of the most ancient Germanic past catch our eye, making such a statement seem no more than an excessive risk. Even if it should turn out that only a fraction of the astral-mythological research of O. S. Reuter, Arthur Drews, and others, and of Herman Wirth’s research into symbols, stands the test of time, the justification for even more far-reaching statements remains.

But I repeat: proceeding from the customary point of view, with all due caution, yet without denying clear rational conclusions, I shall seek to penetrate step by step into the darkness of the Germanic past and shall not anticipate anything for which no justification can be provided.

The changes I have made in preparing the second edition are mostly of a supplementary nature. Public or private criticism has given rise to corrections only on minor points. It is understandable and commendable that the vast majority of archaeological experts, university professors, and museum directors—who have not yet had the opportunity to have me draw their attention to the essence of the observations on site—are holding back on judgment. All the more incomprehensible, then, was a judgment unburdened by any local knowledge a sweeping and vague statement by a number of East German

archaeologists against Herman Wirth and myself, which Wirth sharply refuted in issue No. 2 of the journal "Germanien." In view of the generally wait-and-see stance of the representatives of archaeology, I too am forced to wait and continue my work, without being able to count on assistance from all sides for the time being. The Externstein fact—to speak only of this—with the conclusions to be drawn from it, has nevertheless entered the field of view of archaeological science as an irrefutable truth demanding attention. It seems impossible that it can be deprived of its influence on the course of scientific work in the long run.

Numerous and gratifying were the factual confirmations sent to me from all parts of Germany. Among other things, they also attest to the abundance of archaeological material still lying unexamined in the German landscape. Organized in an archive already comprising several hundred writings and images, the material awaits its evaluation by the younger generation, which counts itself among the friends of Germanic prehistory. Unfortunately, I was not able to give it the recognition it deserves in the present work, however much this task tempted me as a basis for my arguments.

On the other hand, I am able to include a number of valuable new observations and studies that confirm the hypotheses put forward for this region. I refer to the significant nun find in the lower Externstein Grotto, with its compelling evidence regarding the age and nature of the cult site (p. 31), the Hethi matter (p. 98), the progress on the Irminsul question (p. 48), the Oesterholz Easter stars (p. 75), Gudenslau as the destination of the festival road (p. 62), the throne of the Inkas (p. 38), a pilgrimage route (p. 156), excavations and finds regarding the settlement history of the region (p. 82), a supplement to the history of Paderborn (p. 151), and ancient accounts of the cultic character of the Leistrup Forest (p. 163). In addition, there were important new book publications by Wissig (Wynfried), Neckel (Germans and Celts), Kummer (The Downfall of Midgard), Schaafhausen (The Introduction of Christianity), Nöhrig (Sacred Lines through East

Frisia), Prietze (Place Names), and von Buttell-Neepen (Runic Finds)—the latter regarding the finds and the author's own comments on the priesthood issue.

In this edition as well, the arrangement of the material essentially follows the course of my factual observations, to which the associated considerations and the lessons to be drawn from them are linked. In new contexts, new aspects of the findings emerge. The reader would do well to consult the appended subject index if he wishes to have the statements on a given point at his fingertips. This presents a disadvantage, but also an advantage. I do not wish to deprive the book of its original character, because the readers of the first edition largely saw in it an advantage over a prearranged theoretical discussion. The debates with opponents, which can be found in chapters 11 and 16 of the first edition, have been omitted, and the relevant factual content contained therein has been incorporated into the corresponding sections of the new edition. Who wishes to learn more about the objections to the astronomical report on the Oesterholz question should therefore refer to their refutation in the first edition.

My book owes its creation and its distinctive character to personal observations at ancient cult sites in the southern part of the Lipperland, where the two names of the mountain range, Osning and Teutoburg Forest, direct one's thoughts to the Germanic past. Observation followed observation, as if a guiding rope had been placed in my hand. The related material called for a comprehensive presentation.

Several sacred sites evidently had significance beyond the local area, foremost among them the Externsteine themselves. Thus arose the idea that this was a region chosen by the Germanic tribes—whose borders once converged here—as the site for their shared sanctuaries. It was possible to begin sketching a unified, comprehensive picture.

Historical questions, such as those regarding the Battle of

Teutoburg and the destroyer of the sanctuaries, as well as fundamental questions, naturally found their way into the investigations and deliberations.

In particular, it was the controversial significance of the West Frankish King Charlemagne for the German people that confronted me with the question of whether I should accompany the factual information I present with historical considerations. I have set this concern aside for the following reason.

Objectively speaking, the new findings already provided by archaeological research and those still to be expected regarding the Germanic past in general and the Germanic cult sites in particular are in many respects so inextricably linked to the deeds of Charlemagne and to our view of his significance for the development of Germania that it would seem to me an unnatural separation of things that belong together if I did not wish to treat both subjects simultaneously. Breaking open well-ordered, stamped, and sealed historical compartments is, after all, unavoidable in view of our task.

It is the presentation of a whole series of new observations, the factual basis of which even opponents cannot deny, that gives me the reason, the right, and the confidence to pose here the major questions on the path to understanding the Germanic past and, where necessary, to answer them in a manner that deviates from the conventional approach. The reader is faced with the necessity of re-examining his overall view of things to the extent that it depends on the newly presented facts and findings.

Through this work, I would like to help ensure that the Germanic past—all the way back to the very roots to which our national existence traces its origins, and to the forces that have shaped our hidden history—is placed on the agenda of the broadest scholarly discussions more than ever before, and that this topic does not disappear from the agenda again until, in a manner that bears witness to truthfulness, a nightmare is lifted from the German national soul—the nightmare that the German

people, with regard to their Germanic past is the victim of a great historical error, against the elimination of which powerful forces are still at work.

My endeavor is part of an existing intellectual movement. Who can count the names of those who have worked and are still working in the same direction, both within and outside the specialized sciences? What is new, apart from the individual observations, is perhaps the emphatic juxtaposition of Karl's work with the witnesses of the former Germanic culture destroyed by him. I ask the reader not to turn their attention away from this. For Karl's insight is the key to understanding the fate of Germanic culture in the past, with its impact on the present and future.

I believe that by the way in which I have, in numerous places throughout my exposition, increasingly brought the actual observations to light through fundamental considerations, I am meeting a need that has long been felt to a greater or lesser extent by my readers. The overarching Germanic question hangs in the air, awaiting its solution. Even among those who profess to be opponents of the view I advocate, I have found a growing yielding, a concession, and an uncertainty that no longer has anything to do with a position on solid ground. For the firm foundation for a view of history quite different from what we have been taught has long since come to light.

Even the archaeological finds that established beyond doubt the artistic and craft achievements of the Germanic peoples in Germania called for reflection on the prerequisites of these achievements—extensive technical experience and knowledge, a high sense of art, a high level of intellectual culture inextricably linked to that artistic sensibility, a high standard of living, education, transportation, etc.—and to draw the inevitable conclusions. Our Fig. 2 provides excellent food for thought in this regard.

Added to this was the news of the advanced cultures of ancient

Nordic peoples outside Germania dating back to time immemorial, and of the close intellectual and religious connections within the entire ancient cultural world, from which the significance of Germanic culture shines ever more clearly; furthermore, a radical clearing away of erroneous assumptions in the linguistic realm regarding ethnic connections. In the latter regard, Neckels's work "Germans and Celts" has once again brought us a good deal further forward.

Above all, however, this entire circle of ideas, which is in the process of being reconstituted, has been given a strong foundation—thanks to the powerful inspiration of Hans Günther—by the indisputable principles of genetics regarding the continuity of physical and mental heredity. Even from this starting point, the following statement must be made, without the insights just mentioned:

The assumption that the Germanic people in Germania entered the ranks of civilized peoples through contact with the Romans and the West Franks must be recognized as a gross historical error.

This statement is hardly ever contradicted anymore. However, there is a passive resistance that fails to counter it with consistency, determination, and enthusiasm wherever the error has exerted its confusing, harmful, and ugly influence to accomplish the task of rectification. Thus, even within our own people, the inner disposition to remain objective in the face of individual cases that require abandoning traditional views has by no means yet taken hold everywhere. It will be useful to make a few further considerations on this matter, which we shall do in Chapter 18.

The fact that we have access to a wealth of tangible cultural evidence from the Mediterranean countries (including the Orient) in Germania also leads even those of good will to downplay the barbarism of their Germanic ancestors. The reasons that imposed their historical martyrdom upon the Germanic

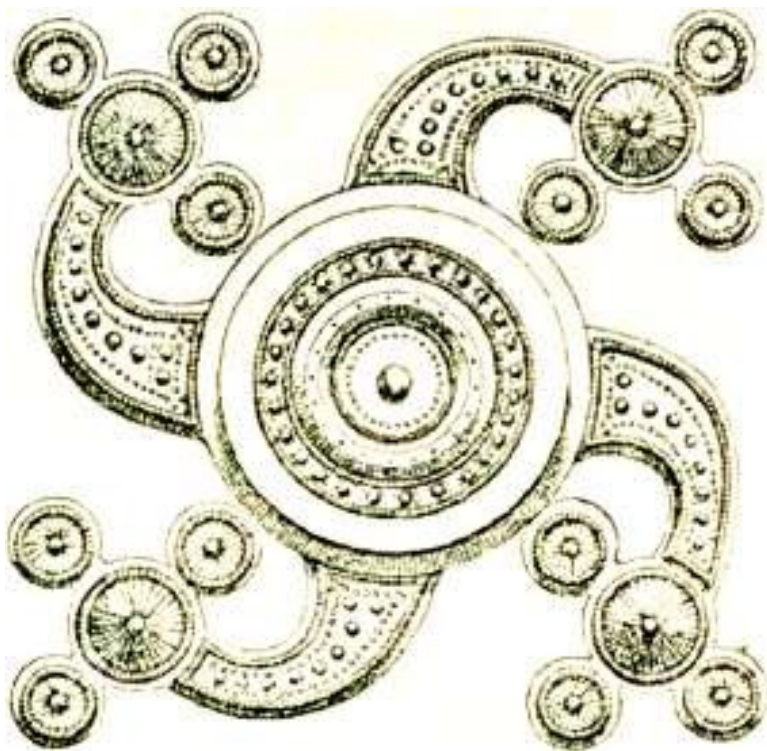


Fig. 1. International silver masterpiece from Häver
(Mecklenburg)

peoples have not been duly incorporated into the thinking of our people, neither in detail nor in their fateful interplay. Without claiming to be exhaustive, I point out the following:

1. Germanic material culture—in terms of architecture, sculpture, and written records—was a culture distinctly rooted in wood (abundance of wood, climate, inclination), whose monuments have completely disintegrated through natural processes. If nature had just as completely destroyed the monuments of the distinct stone culture of the Mediterranean countries, the museums would be empty, and not a single temple ruin, circus, or pyramid, we would know nothing of all the wisdom and culture that we know only through the cuneiform tablets of the Orientals. It is not surprising that scholarly views on the contribution of Germanic culture to writing vary widely; but any judgment based solely on a negation must be rejected. Once again: let us remove the stone monuments from our knowledge of the culture of the Mediterranean countries! Only then has the first step toward a fair comparison with Germanic culture been taken.

2. Insofar as the material of material culture was neither wood nor stone, but pottery clay and metal, a comparison is valid. This comparison immediately yields a completely altered picture and places Germanic products, on average, on an equal footing with the southern cultures; indeed, it is asserted by reputable archaeological sources that all material culture originated in the North and spread to the southeast and south. That there were fluctuations over long periods of time need not be denied.

3. Human destructive impulses have always played a part in depriving later generations of cultural artifacts. The gradual conquest of the ancient world by Christianity over the centuries resulted in the almost complete preservation of cultural monuments. The Germanic peoples of the Migration Period had no intention of deliberately destroying culture. What was lost is

attributable to the inevitable destruction wrought by war. This applies particularly to the Goths and the much-maligned Vandals. No German should be unfamiliar with the words of Salvian, Bishop of Massilia:

“Where the Goths dwell, only the Romans are immoral, and where the Vandals dwell, even the Romans become moral.”

In stark contrast to the mild fate of Mediterranean culture, a deliberate, partly officially ordered cultural destruction descended upon Germanic culture from 772 onward, sparing nothing that was in any way connected to the old faith, and furthermore fundamentally seeking the replacement of the Germanic essence with a Roman-West Frankish essence in all spheres of life. It remains an unresolved task to present the full, truthful picture of the impact of this historical process.

Only those who, on the basis of sufficient knowledge, do justice to the reasons outlined for the Germanic Dark Age are capable of and entitled to pass any judgment on Germanic culture.

There is currently no more significant or urgent task for us than to investigate the causes of this error, to ensure its overcoming in academia, the church, schools, and the people, and to work on the construction of a new historical perspective that must truthfully replace the error. In many areas of our thought and feeling relevant here, what lies ahead is not merely a correction, but a revolutionary reconstruction.

I did not begin the scientific study of Germanic issues until 1924–25. But six years of exclusive devotion to the subject have a special value if the preceding life experiences could at the same time serve as preparation for it—more value than if the youthful student and scholar devotes himself to such a subject with commendable self-restraint. There are questions to be considered that require a comprehensive overview of various fields of knowledge, which a specialist scholar as such cannot possess. For such a profound and far-reaching reevaluation of judgments as we

are now experiencing with regard to Germanic culture, however, questions of the latter kind take precedence.

Throughout, in matters subject to expert judgment, I have sought the advice of experts, to whom I express my gratitude here for their support. I have deferred to their judgment unless I had reason to believe that the judgment was influenced by principles and views of the academic community that had arisen under the influence of prejudice against Germanic culture. For the urgent necessity of exercising this caution.

Kossinna (*Die deutsche Vorgeschichte*, p. 46) provides evidence that deserves to be printed in bold. The historian Mathias Koch made the memorable statement: "For German lands, the rule can be applied that the bronze and gold artifacts found in graves, if they are not Roman, must necessarily be Celtic, because cultural history is reluctant to attribute them to the Germans."

The tendency evident in such words with rare candor must be combated all the more earnestly because it unconsciously prevails in our historical sciences. Under its influence, principles and premises have arisen upon which the assessment of individual questions now rests. The ruling class of ancient times enjoys the convenient position of being able to shift the onus of proof from itself to others, even though its own view rests not on evidence at all, but on the lack of counterevidence to date. Restoring balance here alone is one of the difficulties of the task. The German people allowed themselves to be subjected to foreign intellectual domination within the Roman Empire of the German Nation, and the historical lie of Germanic barbarism was a ready-made tool for this. It took root as a doctrine of the Church and of science. It grew into a sacrosanct component of the worldview. It was sheltered and nurtured by all non-German powers and currents that, at any given time, were at work seeking to rise above the German people, whether these powers flooded in from outside or emerged as hostile forces from the depths of the people

themselves. It was also diligently served by the ever-present, outspoken representatives of German mediocrity, who stare open-mouthed at the consequences but fail to realize that it is their lack of foresight regarding national self-assertion that—often under the guise of objectivity—contributes to the undignified abandonment of the interests of the German people.

Among other nations, for whom this German weakness is something incomprehensible, this well-meaning mediocrity is initially regarded as repulsive hypocrisy, until the striving to appear honest in their eyes has yielded evidence of self-denial that, from the German standpoint, must be regarded as a betrayal of one's own people, and even then, with the decline of respect in the eyes of the enemy, achieves the opposite of what was intended.

If my remarks frequently refer to the errors in our historical conception of Germanic culture, it is far from my intention to attribute blame to those who, in my view, hold an erroneous view. Any blame would lie very far in the past. But even in those dark centuries, the belief that one was serving God by destroying Germanic culture was likely an honest one for many. We were all born into the errors established at that time. For us, they have been the spiritual zest for life, the self-evident zest for life that requires no scrutiny. Every breeze from a different direction, every breeze with a different temperature, every breeze with a different composition of elements seems strange or uncomfortable to us—or even familiar, more or less, depending on our disposition, our upbringing, and our otherwise acquired attitude toward things.

If there is to be any talk of guilt, I would have to attribute it most of all to myself, because I—allow me this personal confession—have bowed too long to the authority of prevailing opinion, even though in not a few instances lively doubts have already sprouted within me since my youth. Indeed, in a field that is also of considerable relevance here—that of religion—I

consciously submitted to authority precisely for the sake of doubt and its overcoming. During my university studies in philosophy and theology, and for a number of years thereafter, I experienced the full power of authority and the full weight of the status quo in intellectual life; I surrendered to these forces and initially lived within them with inner assent, until, having accumulated life experience—now also in other scientific and practical fields, extending even to military service in the World War—I believe I have gained full independence and freedom of judgment. The hereditary-psychological prerequisites of scientific thinking have been the particular subject of my studies and observations.

I wrote a short treatise on this in 1917: “Die deutsche Sachlichkeit,” Naturwissenschaftlicher Verlag G. Thomas-Bielefeld. — At my publisher’s request, I am adding a further personal note, which may be particularly welcome here in view of my current residence in Osningland, as it renders the accusation of local patriotism groundless. I was neither born nor raised in Lippe, but moved to Detmold only in the postwar period. I thus escaped the French expulsion from Godesberg that occurred during the Revolution, to which I had moved from Frankfurt am Main as a co-founder and director of the Kepler Society for the Promotion of Natural Science (alongside Dennert), after having renounced ecclesiastical titles and rights. In Frankfurt, I was Friedrich Naumann’s successor and had previously served for several years in the church ministry of the Bückeburg region. Admittedly, a certain interest in the region north of the source of the Lippe must have been in my blood. For my grandfather was born in Detmold and, during the Napoleonic era, became an officer in the Lippe-Schaumburg-Lippe-Waldeck contingent; but his father, Provincial Building Commissioner Teut, later Teudt, in Detmold, had moved there from Lübeck, and only threads no longer verifiable by document lead via Nienburg on the Weser to the Teuthose family under the Grotenburg as far back as the 14th century. This interest, despite my non-Lippe origins, may have opened my eyes a little to some of what can be found here “in

media Germania,” and to what the local resident habitually overlooks.

Having touched upon the religious aspect of our question here, this may provide an opportunity to address, at this very point, a misunderstanding that might arise in certain passages of my work. I must truthfully portray the actions of the missionaries of the Christian Church during the centuries of conversion—that is, the actions of the West Frankish-Roman and like-minded Anglo-Saxon emissaries in alliance with the political power of the Merovingian Franks—as disastrous for the Germanic peoples. This does not affect my conviction that Christianity, in its ideal essence—as we can still discern it from the life and message of its founder—after shedding its peculiar Oriental elements, is nevertheless to be regarded as the given religious stage for Germanic culture, upon which its own peculiar nature religion is to be purified, supplemented, and elevated.

In a manner not yet so heavily burdened by the baggage of foreign peoples’ ways of thinking, Christian doctrine had already reached the Goths centuries earlier than the other tribes. In this or a similar way, it would have found its way to the other Germanic tribes even without the brute force of West Frankish conversion methods, and German history would then not be filled with so many pages of horror.

The religious ordeal of the Germanic peoples cannot be undone. It is a futile and undesirable endeavor to try to turn back the wheel of history and regard what has become historical as if it did not exist. But what we strive for in the religious future of our people, and what must be achieved if the ongoing religious withering is not to lead to hopeless spiritual degeneration, is the extraction of the Christian truth content from the shells of foreign additions that are incompatible with the German spirit, and its connection with the elements of truth also contained in the primordial ideas of the Germanic nature religion.

It seems to me that no one, whatever his religious stance,

whether Catholic or Protestant, can deny that the historical course of events surrounding the introduction of Christianity in Germania was a reprehensible one, and that the resulting discord in the spiritual condition of the German people has not yet been resolved in the course of subsequent times in a manner consistent with our insights from both a religious and a national standpoint.

This establishes the necessity and the demand for church reform for both Christian denominations. We look beyond the material sense of these demands—which are initially posed only formally and appear formal, but are no less binding for that reason—and already see progress in the fact that the recognition of the necessity of reform is penetrating even where salvation has hitherto been seen in the preservation, cultivation, and expansion of the traditional.

Such immensely significant insights in the fields of natural science and cultural history have come to light—one might illustrate them, for example, by referring to the introduction by Herman Wirth in his significant work, “The Ascent of Humanity”—that a failure to heed them on the part of those who acknowledge even a historical-humanistic aspect of religion is becoming increasingly impossible and culpable.

Religious upsurge and church reform never seem to come about through the decision of people gathering together. But they can be prepared for, until the light of the new religious day breaks at an unexpected hour. Part of the preparation now required is the illumination of the Germanic past, especially the spiritual life of our ancestors, insofar as this is still possible.

The desire, on my part, to understand more of this spiritual life—or at least to feel more of it—than I had learned and than could be found in books became the impetus for me to turn my attention to a site whose former significance for the Germanic cult had never been in doubt to me during many earlier visits: these are the Externsteine located near my current place of residence. They served as the starting point of the series of new

observations that I present in this paper.

One more word of explanation in advance. The deeper I have delved into archaeology in the narrower sense (the science of the spade)—not with regard to individual finds, but with regard to the principles of their identification and evaluation—the stronger, on the one hand, has become my admiration for the meticulous working methods and the overall results achieved in just a few decades, thereby transforming what was once a baseless speculation of earlier times into a science with a firm foundation under its feet. On the other hand, however, serious doubts have arisen as to whether an absolute chronology and the determination of the ethnic origin of the finds do not require a far stronger basis than can usually be derived from the excavation results themselves. Excavation results depend on luck yesterday, today, and tomorrow and must not be treated as if they were systematic statistics. Added to this are other weighty considerations about which the finds themselves can say nothing.

Now, these considerations and insights have changed in recent decades, while at the same time the material with which archaeology must contend has become much richer. However, the principles, guidelines, and initial determinations that have become authoritative stem to a considerable extent from an earlier period. If, therefore, it does not become plausible that the principles, guidelines, and definitions are consistently—that is, even with regard to the most firmly established propositions—subject to review and necessary revision, then the question mark that had to be placed behind the chronological and ethnic classifications is reinforced.

In particular, I have by no means been able to convince myself that the inherited, emotional prejudice against Germanic culture has been eliminated to the extent necessary for an objective assessment. It still causes questions that are entirely in line with our own archaeological findings to be regarded as downright absurd.

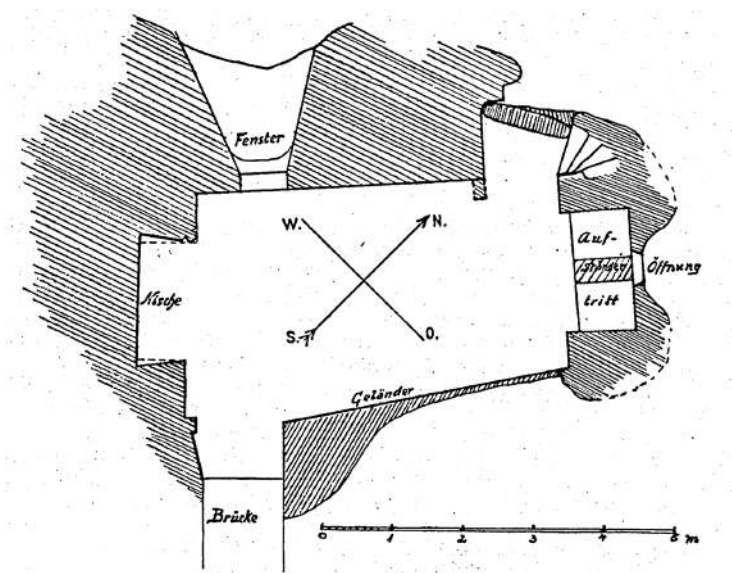


Fig. 3. Floor plan of the Sacellum



Abb. 4. Die Externsteine bei Horn in Lippe

Fig. 2. The celestial sanctuary on the Externstein

This is also related to the following reason: In general, our archaeology fails to take into account the overwhelming fact that, during the 32-year Saxon Wars and the subsequent period, we are dealing with a radical destruction of the culture that existed in Germania. This cultural destruction affected the entire body of literature (whether major or minor) and all stone structures—which, after all, were limited to the cultic sphere—along with the associated sculpture, while centuries earlier the extinction of the custom of grave goods had already put an end to the cultural artifacts that could be recovered from graves. These are insights that, in the further development of the young science of archaeology, cannot possibly be allowed to leave the premises and course of its work unaffected.

For a long time now, serious doubts have arisen in wide circles as to whether a discipline predominantly oriented toward spade science and museology—and in danger of becoming a narrow-gauge science, is at all capable of fulfilling its task. This concern must be recognized as justified if the reluctance persists to draw the necessary logical conclusions from the results of one's own work and those of other sciences. This should be done for the sake of truth, even if in the new Germany everything that amounts to an elevation of German national consciousness is held in the lowest possible regard.

My view that Germania has been inhabited by Germanic peoples without any significant interruption from at least the transition to agriculture until the advance of the Slavic tide—a view with which I have so painfully offended the proponents of the countless contradictory settlement and migration theories—has been increasingly reinforced by my more detailed study. I have no reason to change the views I expressed in the chapter on the Germanic peoples.

I hope that my book will serve as an aid in the search for the truth, based on facts that can no longer be set aside.

I hope for readers who possess the will and the ability to be

objective regarding Germanic matters, who, despite my likely inevitable errors in detail, do not lose sight of the trivial and focus on the whole, and who wish to assist both in correcting the errors and in the positive development of the subject.

The Detmold State Library holds a collection of approximately 100 items of literature on the Externstein near Horn in the Teutoburg Forest, 11 of which can be regarded as more detailed monographs (up to 200 pages in length). These all date from the previous century, the last one by Kisa in 1805. To us, who have a significantly broader perspective on Old Germanic culture, the entire approach to the subject seems outdated, with the exception of Kisa. He, however, devotes his entire attention to the grotto in Rock 1 and the sculpture of the Descent from the Cross located there, and, it seems to me, only briefly touches upon Rock 2, which is by far the most interesting. The other early scholars, too, dismiss it with surprising haste. While some do express the conjecture that the chamber at the top of the rock must originally have served Germanic cult practices, they generally settle for the conclusion that it is a Christian chapel. We shall see that we are in fact dealing here with a still relatively well preserved, significant witness of Old Germanic cult, which speaks clearly of the high level of culture of our ancestors in ancient times.

Dewitz (*Die Externsteine*, Breslau 1886, p. 11) shows us how the early scholars turned a blind eye to the facts: "Among the pagan peoples, the older Germanic tribes and the Saxons must, on the basis of the technique used in the grotto's construction; for as crude as the work may be, it is nevertheless clear that a wide variety of stonemasonry tools were employed. We can see small holes made by a awl, as well as rough cuts from a pickaxe, fine broad strokes from a chisel, and so on. The technique proves that the work was carried out by members of a nation that stood at a higher cultural level than those peoples. Therefore, the choice remains between the pagan Romans and the Christian nations."

The technical remarks are superficial and erroneous. The ignorance with which the prejudice manifests itself is astonishing, since even a Dewitz was able to realize that his prejudice was built on thin air due to a lack of knowledge.

What is striking is the scant interest shown by many scholars of the Externsteine in Germanic matters. As late as 1898, even Levin Schücking and Ferdinand Freiligrath, in their otherwise detailed description of the Externsteine (*Das malerische und romantische Westfalen*), wrote only a single sentence regarding their Germanic significance:

“The Externsteine have often been attributed significance as a temple and place of sacrifice even in pre-Christian times. We, however, refrain from addressing this view, which in any case amounts to nothing more than conjecture.” This passage best characterizes the outcome of previous efforts to unravel the mystery of the Externsteine.

A growing distrust of the completeness of previous investigations and of the accuracy of the judgments led me to make my own observations, which I began to publish after presenting them to a wider circle of members of the Historical Society and to the Detmold State Conservator. The continuation referred to the fact that the cult at the Externsteine was only a small part of a centralized celestial cult for the entire people, one that influenced their entire lives and was based on a broad scientific foundation.

The tower- or column-shaped rock (No. 2 in Fig. 4), which is about 30 m high, features a man-made grotto-like chamber at its summit, accessed via a staircase—partly ancient—hewn from Rock 3 and the bridge (Fig. 4). We shall retain the neutral name “*Sacellum*,” which has been used on several occasions, for this space, primarily to distinguish it from the larger grotto located below in Rock 1.

It was the first, fundamental observation—to my knowledge, incomprehensibly never before voiced by anyone—that the

Sacellum does not stand before us in its original form, but rather bears the unmistakable traces of a massive act of destruction that has also affected several other parts of this tower rock. Nearly a quarter of the rock outcrop (Figures 1 and 4), which formed the roof and the southeastern wall of the cavity hewn out of this outcrop—originally enclosed on all sides—has been violently blasted off and plunged into the depths. It shattered halfway down its fall upon striking a corner of Rock No. 3, leaving a still-visible mark. It scattered its debris across the space next to rocks No. 2 and 3. There they lie, it seems, in part even now, while the other part—and likely precisely the worked pieces—will have found use in Count Hermann Adolf's fortifications around 1660.

The detachment of such a massive rock fragment weighing several thousand hundredweight was made possible by the fact that its entire northwest side (in Fig. 6) was not connected to the main rock at all due to a continuous rock fissure, that the base of the block, apart from the thin southeast wall of the cavity, had already been detached from the main rock by its excavation, and that the only surface connecting it to the main rock mass—the southwest face—features a continuous layer of gypsum precisely at this point, which had already prepared the ground for detachment and offered only relatively little resistance to the blasting. Consequently, using the numerous methods available in ancient times for rock blasting, the entire blasted block could be detached and initially shifted. This made it possible to break through the thin southeast wall by applying a number of winches and to push the block toward the southeast until its own weight forced it to fall.

While this blasting was carried out at the eastern corner of the rock, on the northwestern side of this very rock, 2, at roughly the same height and further down, a section of rock that supported a staircase leading up to the Sacellum beneath the so-called window (Figs. 5 and 6) was also blasted away. The staircase extended slightly beyond the window to three small, enigmatic remaining steps that are still present. Three holes carved into the rock in a

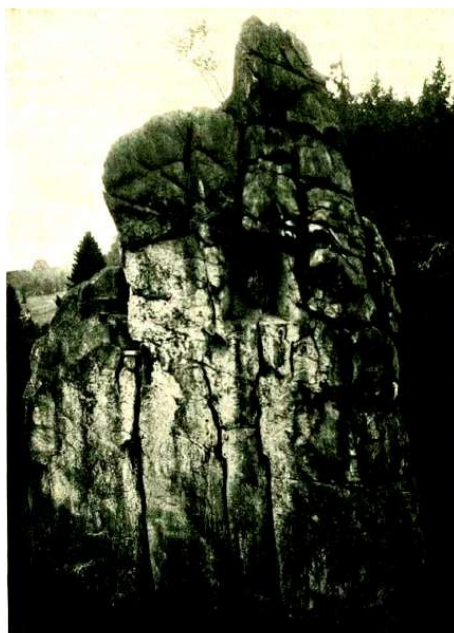


Abb. 5. Zerstörter Kopf des Zumbühlens (Nordwestseite)



Fig. 6. Destroyed top of the tower's southeast side

corresponding arrangement, which may have served as support points for a lower section of the staircase, bear witness to the staircase that once existed. With the blasting of the rock section, the entire staircase was destroyed. There are indications that there was also a walkway on the northeast side of the rock, which has likewise been destroyed.

Both the blasting of the top section of the rock and that of the staircase can be clearly recognized by a striking difference in the state of weathering. The color tone and texture of all other exterior surfaces of the rock suggest a vastly longer period of weathering than the color tone and texture of the blasted surfaces.

There can be no doubt about these facts. The question that needs to be discussed is whether they might not also be attributed to natural processes, such as earthquakes or the gradual loss of cohesion due to weathering and the action of water. The idea that a natural event should have occurred simultaneously on two or three opposite sides of the rock, or even that several successive natural events should have occurred in such a purposeful manner as to shatter a human structure, the removal of which corresponded to the intense human efforts prevailing at a certain time, is from the outset of a high degree of implausibility from the outset.

But such a general consideration is not even necessary. For while a natural event is conceivable as the cause of the staircase's detachment, the fall of the boulder above the cavity must be ruled out as a natural process for physical reasons. After being detached from the main rock by some force, the boulder could at most have pushed into the cavity and sunk down to its floor; but as long as this sufficient support was there—it is still there today—it had to remain lying on top, and all the more so because the cavity forced it to tilt not toward the southeast but toward the northwest.

It therefore remains only to assume a deliberate act of destruction, which required a considerable investment of

expertise and manpower, as well as energy, courage, and time. Our knowledge of history does not allow for any explanation other than that the act was carried out at the time of the introduction of Christianity in this region, that is, from 772 AD onward. The subsequent conversion of the site into a Christian chapel—which, incidentally, was poorly executed—is entirely in line with the practice customary at that time. The conversion of the sanctuary into a chapel was not carried out until around 1350 by the Worden Monastery (site 44).

There are compelling reasons to believe that we are dealing with an Old Germanic cult site that was deliberately destroyed but still retains its most essential features—specifically, a significant celestial sanctuary.

Figure 5 provides a good view of the sacellum as it was restored by the monks after its destruction. Its floor area is 8.14 x 5.15 feet (excluding the apse and niche). Hardly anyone would claim that it gives the impression of a Christian chapel. It contradicts virtually all the conventions followed in the construction of Christian places of worship.

The “apse” is designed in such a way that the priest would have to stand either to the right or to the left of the “altar”! This “altar” mocks the requirements that would be expected of it. With a width of 33 cm and a depth of 79 cm, it leaves no room for the sacred vessels, the missal, the crucifix, the holy lamp, or the like. With the same effort and care with which this peculiar stand was hewn out of the natural rock, one could have constructed a proper small altar and granted the priest a small space to stand in front of or behind it. Portable altars and catacomb conditions should not be used for comparison here, since this is an altar of quite exceptional durability and spatial proportions that certainly allowed for its normal positioning and a proper place for the priest.

A square hole (6x6 cm in size and 6 cm deep) carved into the slab in the front part of the stand would serve no purpose for an

altar, but was well-suited to accommodate an instrument used for celestial observations, such as a gnomon, which was placed in front of the circular opening above the pedestal. The small hole was completely unsuitable for storing relics, of which, incidentally, the meticulous monastic inventories make no mention whatsoever. The circular opening above the pedestal, measuring 37 cm in diameter, bears very little resemblance to a Christian choir window.

In the opposite wall, spanning a width of 180 cm, there is a 40 cm deep niche, more than man-high, solemnly flanked by two columns carved from the rock without capitals. If we assume this was a Christian chapel, there is no explanation whatsoever for this arrangement. The columns appear to be ancient but were later smoothly carved. In Malta, we have an ancient cult niche in front of a burial site that is entirely similar to ours.

Anyone who looks at the so-called window located in the northwest wall, visible in our rock-top images 5 and 6, cannot help but shake their head at the naivety with which some describers of the Externsteine attempt to justify—or rather excuse—this opening through a 215-meter-thick rock. This is difficult to accept in light of a supposed open-air chapel that already suffered from an excess of light. One of them mentions that it allows a view of the summit of the first rock! He would have been better off pointing to the sunset on the summer solstice, but that wouldn't have fit with the Christian chapel. This remark is not intended to offer an explanation for this enigmatic opening; I can only note that it shows heavy wear at the front of the Sacellum (noticeable in Fig. 6), that in the middle of its depth there is a structure for a heavy beam closure, and that it was accessible from the blasted-out staircase.

The following observation is now significant: the entire niche with the circular hole above the pillar does not face east, but northeast toward the sanctuary toward the sun setting on the summer solstice and the moon rising at the point of its



northernmost orbit. The orientation of Christian places of worship has been eastward from the very beginning; the northeastern orientation toward the summer solstice was frowned upon as pagan. Durandus, Bishop of Mende, wrote in the 13th century:

“One must lay the foundation so that the main axis faces correctly toward the east, namely toward the sunrise on the equinox, and not toward the solstice (June 22, as some do).”

Violations of ecclesiastical regulations and pagan tendencies seem to have occurred at times in the secular building trade, especially through the incorporation of old sculpture (cf. E. Jung, *Germ. Götter und Helden*, and E. Weiß, *Steinmevert*); but where monastic work was carried out, as here, violations are not to be assumed. Inaccurate determination of the orientation occurred in old churches up to $> 1^\circ$: here, however, there is a 47° deviation from the orientation (Fig. 4).

The rock provided ample space for a proper orientation; the northeast orientation was clearly intentional, contrary to the natural direction of the rock face, with which the chosen longitudinal axis of the room forms an acute angle.

The hole is situated at a height such that the first rays of the great celestial bodies rising behind the opposite hill ridge on those days struck the heads of the men standing in the room. With a simple compass it can already be determined that the centerline of the room, passing through the center of the hole, points in the required direction. Even assuming the site is very old, the shifts in the positions of the sun and moon rises relative to their current positions are not so great that the hole would no longer have allowed the rays to enter. Today, however, the solar azimuth at the summer solstice is 131° and the lunar azimuth at the northernmost extreme is 111° , while the centerline of the room, which Siegfr. Müller (Düsseldorf, Winkelfelderstr. 31) has referenced in a new survey relative to the apse wall (Fig. 4), can be assumed to be $106\text{--}108^\circ$.

For the use of the room as a place of worship, such an orientation would be sufficient. Furthermore, if one may infer astronomically precise measurements from the corner stones, so that an answer to the question of the sacellum's date of origin might be approached, it depends only on whether the evidence for the locations of both lines (for the solar line and for the lunar line) is considered satisfactory; for we may consider the general question regarding the astronomical activities and measuring skills of the ancients to have been answered by our chapters 5 and 15.

The entire surface of the northwestern side wall—most of which is visible in Fig. 5—has been carefully carved, more so at the top than at the bottom, in a style of stonework that is clearly from a later period than the rest of the stonework. The wall likely bore images and symbols related to the room's use, perhaps zodiac images or runic symbols, which would have been considered offensive when the room was used for Christian purposes.

The “window” discussed above and the so-called apse were subsequently given the shape of a neatly crafted round arch, and the straight lines are also later work, while the original work is recognizable everywhere by its rougher execution and more severe weathering.

The three small steps on the left side of the apse, attached to the outside of the rock, are completely inexplicable in the current design of the supposed chapel and could not have served either for the priest's use or for any other purpose related to its use as a Christian chapel. The planting of a cross, which is rightly inferred from a recess located above the sun hole, could have been done far more easily and safely from the inside. These steps actually presuppose the existence of the large rock fragment that has broken off and forms the ceiling of the chamber. They served to climb the rock outcrop, whether there was another sanctuary there or whether the ascent was made for the purpose of

observing the starry sky. On the remaining upper rock section, there is still a man-made groove (not visible in our photos) in the appropriate place, which appears to have served to support a railing. The lowest steps of the staircase can be seen in Fig. 7.

Anyone who has convinced themselves that the Sacellum is a ruined cavity but nevertheless refuses to draw the necessary conclusions, insisting instead that it originated in Christian times, finds themselves in the awkward position of having to resort to implausible assertions—namely, either that the sensational marvel of a chapel at the dizzying height of a 30-meter-high stone column could not only have been built in historical times without a trace, but could also have been destroyed by a catastrophic event while all sources remained silent; or, that the builders constructed the chapel into an already shattered rock face, yet proceeded in such a way when installing the window as if they were dealing with a cavity in need of light.

The assumption that the Sacellum was a Germanic sanctuary dedicated to the worship of the stars has been further supported by the observation that an ancient alliance of old farms in the widest surrounding area still had the custom, as late as the middle of the last century, of celebrating the summer solstice at the Externsteine. It is likely the very last remnant of the pilgrimages that were once undertaken to the Externsteine according to ancient tradition. Since the orientation of the Sacellum equally takes into account the extreme positions of the sun and the moon, provided we assume an age stretching back millennia; and since the competition between sun and moon worship in antiquity is becoming increasingly evident, the view that we are dealing with a moon and sun sanctuary deserves preference. The coexistence of both forms of worship is also excellently illustrated by our Figure 42.

One of Prof. Unger's most recent discoveries in Babylon is of great significance to this question. He excavated two temples standing side by side, one dedicated to the sun and the other to

the moon; the road leading from the sun temple is aligned precisely with the summer solstice, while the road leading from the moon temple is aligned with the northern lunar extremity.

All the local conditions at the Externstein sites hardly support the assumption that this was the seat of the men charged with observing the celestial bodies in a scientific sense. The indications that the positions of the sun and moon were astronomically determined from the Sacellum, and that the religious service was thus not without a scientific basis, will be discussed in the chapter on "Germanic Astronomy," which leads us to the seat of the astronomers.

Here, the question remains as to how the cult of the stars might have been practiced in the Sacellum. We know nothing of sacrifices, which may well have taken place. On the other hand, it is possible to consider another aspect of the cult.

The enigmatic small cubic hole located at the front of the sacellum's pedestal has already been mentioned. The most plausible explanation is that it was intended to cast a shadow behind which a sacred ritual performed by the priests took place.

Since we know that the Indo-European (proto-Germanic) peoples originated in the north, and since the connection between the fundamental religious ideas of all ancient civilizations has become unmistakably evident, it must be considered not only permissible but also imperative for us to draw upon the religious systems of Oriental peoples, including the Sumerians and Babylonians. For the decayed remains of Germanic wooden architecture and the largely destroyed, already sparse remains of Germanic stone architecture, we may, proceeding cautiously, seek to find a substitute within narrow limits in the traditions of the Orientals, which have been preserved under a more fortunate star and rediscovered after a slumber of thousands of years.

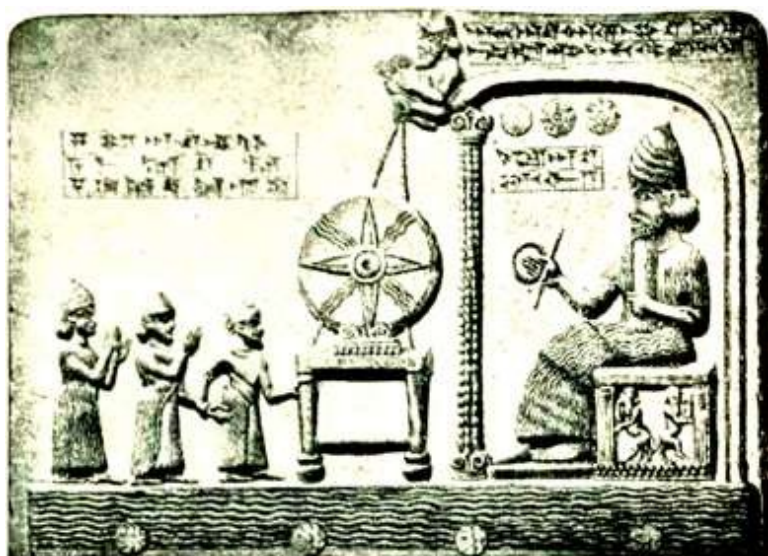
There, then, is the image from Sippar (Fig. 9), which captivates our gaze with an inner compulsion and is able to lead

us out of our utter bewilderment regarding possible events in a Germanic celestial sanctuary. The value and uniqueness of this image lie for us in the fact that it does not exhaust itself in the depiction of external appearances, but reaches the heights of fundamental religious ideas. This occurs in forms whose similarity to the situation in the Sacellum is hard to overlook. We are looking at the image from Sippar!

In the space to the left of the dividing column are the priestly figures, depicted as small in comparison to the superhumanly powerful deity. They are intent on establishing a connection with the deity, on attaining a divine power that flows into their world through mysterious means. The deity sits enthroned in aloofness and invisibility in another realm of the cosmos, marked by the symbols of the sun, the moon, and Venus as the starry sky. The underworld subject to her, with its animal-bodied figures, lies beneath her seat, the whole situated above the cosmic waters suggested by the waves. Yet the deity wishes to reveal itself to the human race from its inscrutability. It does so through the sun and its powers, represented by the ring (serpent ring) held aloft by the deity's hand, along with the scepter that grants authority to the king. It may be that the Sippar image specifically concerns the investiture of a king.

However, it is not the glowing and glaring rays of the sun themselves that bring the higher divine powers—otherwise, all people would naturally share in them. — While the sun's rays are indeed the carriers of what the deity has to say and give to specific people, one attains these higher gifts only when the mundane is stripped away from the rays, in the shade; yet even then, only on the condition that the light-reflector, bound by human hands, is held by appointed divine hands. On this carefully guarded path, the forces become a fluid which, overcoming distance, air, and matter, also flows through the holy table (the stand), passes to the high priest touching it, and is also fulfilled in those.

For the third, who is permitted to approach in prayer, it is



likewise not without blessing. Or is he to be the witness that all proceeds in order, the candidate for the next incarnation? The rich symbolism of the image suggests that here every detail has its meaning.

We can hardly be mistaken in imagining that once, even in the sacellum, the high priest placed his hand on the pillar with the shadow-caster to pass on the power he had received by touching the one following him, and that all were convinced of the value and significance of this solemn act at that hour for their own thoughts, lives, and destinies.

If we now consider the approach to the apse of the chapel, whose former existence can be inferred from the alignment of the lines and the weathering patterns at this location (Fig. 8, right), and regard it as the place from which the revelations intended for the crowd waiting below were communicated to them, the entire process becomes more vivid in our imagination. But groping for a conception of something so remote from us must be regarded as an indispensable means of approaching the truth.

Due to the mistake of some tourists who believed they had recognized the Hermann Monument on the ridge forming the northeastern horizon of the Sacellum, I happened to notice a curious structure interrupting the solitude of the forest, which presents itself to the eye looking through the sunhole. It is the Fissenknicker mill stump, which has been converted into a lookout tower from the Meinberg bathhouse. It represents the astronomically correct reference point of the northern lunar extreme line. To the southwest, across the Varnacken, the line strikes the Kohlstadt ruins (formerly the “Hünnenkirche” and “Heidenkirche”) at the same distance of 6 1/2 km with the same precision. Since both are archaeologically significant sites, the phenomenon made a strong impression on me and has indeed become a guide for me into the Oesterholzer Mark and for further astronomical observations—though this, of course, did not yet settle the question of whether the phenomenon was

intentional or coincidental. For in such a field, prone to error, experience must first be added to experience and fall into the same scale before the balance tips in that direction.

If three points of a certain nature align in a line, one can still reckon with the possibility that this order arose by chance. If a fourth point of the same quality joins the same line, mathematical probability theory already points strongly toward the improbability of chance. Here, however, the fourth point on the farthest horizon is the point of the moon's rising on the day of its northernmost extremity! In other words: the line passing through the four points is not just any one among the possible lines, but it is the moon line of great mythological significance for the age of celestial worship, and indeed with the precision of survey maps.

There was no doubt about the considerable mythological significance of this line. It demarcates the part of the underworld into which neither the sun nor the moon nor any planet ever enters, and represents a path of the dead along which departed souls wander to Hel, a path that has its counterpart in the Milky Way, the "bridge of heaven."

The need for an intermediate station between Externsteine and Kohlstädt on the Barnacken should not be off-putting, since it stands to reason that the ancients in mountainous regions would not have allowed themselves to be hindered by intermediate stations, if indeed they had been intent on creating such cultic lines traversing the land. After all, it was not encouraging that on the Barnacken only holes remain, whose possible significance (cf. p. 202) was still unknown to me at the time.

All the more reason to investigate the significance of the site of the Fissenknicker Mühle, which, as a commanding vantage point near and above the sacred groves of the Leistrup Forest (see p. 161) with its stone settings, sacrificial stones, and burial grounds, already demanded special attention; it was the designated site of a

watchtower for the people's assemblies and festivals in the grove. Added to this was the discovery in the records that here, on the adjacent property of the "Hünkemeier," one of the region's vanished solitary chapels had once stood. This suggests that, during the period of transition, the need arose to rid the site of the evil spirits of the old faith that dwelled there.

Location markers of the site emerged during the investigation of the orientation system of the great Teutoburg as an intermediate station on the west-east line Teutoburg-Fissenknicker-Mühle-Lauer via Schiederburg, a phenomenon whose significance will become clear from the explanations in the location chapter of this book

Even more impressive, as far as the currently existing, visible evidence is concerned, is the Kohlstädter Ruin, because the origins of its structures date back to pre-Christian times. We will have to devote a special chapter to this.

The location of the summer solstice marker of the Externsteine has also recently been determined. It is less than a kilometers from the mill above Bad Meinberg—and found it! At the corresponding spot, a few years ago I initially found only numerous stones lying scattered about, which—insofar as they were examined by an expert hand—all exhibit a "bedrock-like" surface, as required for cyclopean masonry. Below lies a quarry still in use. The effort to make one's way up to the height will certainly not be in vain, even if the distance is short. However, a newly discovered manuscript by Colonel Scheppe now provides the findings from the site 60 years ago. Ramparts, ditches, and stone rubble led Scheppe at the time to the conviction that it was a place of worship. Our determination that this is the site of the Externsteine solstice monument (130°) confirms Scheppe's research.

Regarding Stonehenge, Lockper—according to Niem—reports that the azimuth of the summer solstice at Stonehenge is -19° 05' 51" from north, i.e., 130° 21' 09" from the south) is



confirmed by the fact that the azimuth from the center of the temple marks a hill 16 km away at 10° , known as the ancient hill fort named Silbury or Sidbury, and that the same line, continuing past Stonehenge to 8° , reaches another ancient fortified site named Crowley Castle, about 12 km away, with the same azimuth. "It is therefore simply a straight line between two hill forts, running through Stonehenge in the middle." This gives us a perfect correspondence with our Externstein lines, and the "objection" regarding the uniqueness of such astronomical landmarks in the world is thus invalid.

On Rock No. 3, where the current staircase carved out of the rock meets the small footbridge leading to the Sacellum, one can see, looking back and down, a horizontal, perfectly straight,-angled groove (notch) on the rock, 4 inches long and about 35 centimeters wide (Fig. 10). It has no significance for the stone staircase leading up beside it or for anything else. The weathering is considerably more severe than that of the staircase, and the stonemasonry also reveals a much greater age. The groove gives the impression of a bearing for a large beam. At the end facing Rock No. 2, there is an outward-projecting recess, formed at an angle of $<15^\circ$, with sharp right angles, which apparently served as an abutment to prevent the beam from shifting longitudinally toward Rock No. 4. At a corresponding distance, where the natural rock stands at the same height as the beam bearing just discussed and is quite flattened over an even greater length, one can observe the unmistakable evidence of a second beam bearing, precisely parallel to the first beam bearing at a track width of 210 cm. Anyone observing these two beam supports cannot help but surmise that they must have been the abutments on this side of a bridge that ran from Rock No. 4 across the current country road to Rock No. 3.

Confirmation that this was indeed a bridge of considerable size, with a span of about 21 meters, is provided by an examination of the conditions on the northwestern bulge of Rock 4 itself. This area is difficult to access and is not mentioned at all

in the descriptions of the Externsteine. Here, however, there are man-made features on the rock that can be explained by their purpose of serving as supports for a bridge, as well as clear traces of a path carved out of the rock, which appears to have been created to accommodate a large wooden staircase corresponding to the bridge.

I will pass over the other signs of human activity found on this inhospitable rock—including a skull drawn by pitting the stone, the carving of runes, and the like—but I do not wish to leave unmentioned that the geologist Dr. Wildschrey, Duisburg, based on his observations through binoculars, has declared the stratification of the famous Wackelstein on this rock (Fig. 10) to be horizontal, while the stratification of the rock itself runs vertically, from which one would have to conclude that the Wackelstein was placed there by human hands—an almost impossible notion!

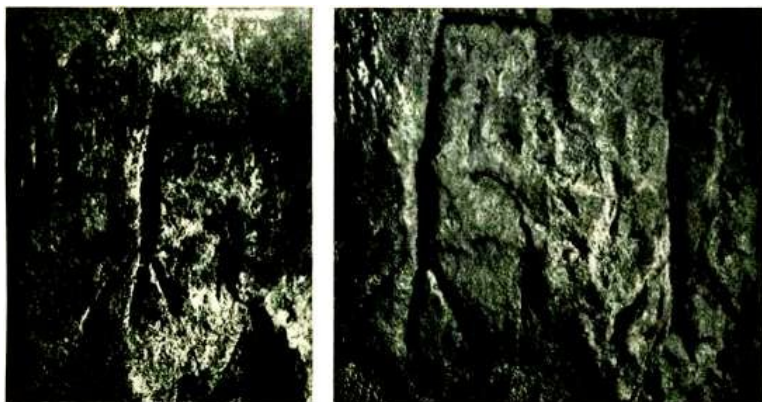
The Lower Grotto and Its Rune Sign

A few minor observations should be mentioned first. On the southwest face of Rock 1 (Fig. 4), below the viewing platform built there—accessible only by ladder or rope—I found, on a well-leveled rock ledge, the unmistakable traces of a fairly spacious human dwelling. Further down, in a crevice, lie several hewn stones that may have belonged to the dwelling. Furthermore, at the outermost tip of Rock 1 toward the water, where the constriction caused by the surrounding rocks ends, there are straight-edged recesses in the artificially leveled rock that meet at right angles. They enclose, over an area of 4x6 meters, the entire rock tip, which drops steeply on three sides, and may have served to support a heavy wooden railing. This feature suggests a significant ritual use

On the side of Rock 1 facing Rock 2, there are strong indications of a former connection with Rock 2. Accordingly, all Rocks 1–4 would have formed a coherent system for human use,



Fig. 11. Front of the lower grotto



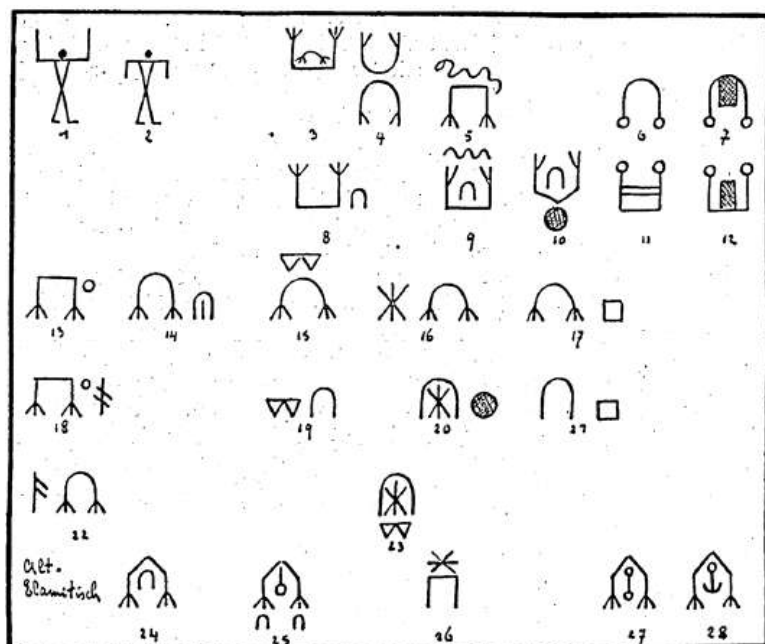


Fig. 14. Ideogram table

the primary purpose of which is likely to be found in the sun and moon sanctuary of Rock 2. My further investigations have focused on this.

We now turn our attention to the large lower grotto in Rock 1. Its occasional use as a Christian chapel is attested by an ancient inscription next to the entrance door, according to which Abbot Heinrich of Paderborn consecrated it in the year 1115 (Fig. 11).

This grotto has come to the forefront of our interest over the past year due to a surprising discovery. Until then, doubts remained as to whether it had actually been hewn out of the rock by the people of Paderborn, or whether it was rather of Germanic origin, based on the absence of an altar area, the presence of a cauldron-like depression in the floor measuring 1 m in diameter—which could not possibly have been used as a baptismal font—and a large tyr-rune affixed to the rear side wall, whose appearance suggested a very great age. The latter, however, could not be considered a stonemason's mark simply because of its size (35 cm), but given the possibility of its later creation, its evidential value could be disputed.

Now, however, in January 1020, a benevolent twist of fate allowed us to witness a small miracle through the following event: On the occasion of a visit to the grotto—which is otherwise rare during the winter months—with several friends interested in Germanic prehistory, the entire bare rock surfaces of the inner grotto walls appeared uniformly covered with a beautiful, white hoarfrost. Otherwise nothing remarkable, but from the white wall to the right of the old rune, a second rune of the same shape stood out in distinct dark lines, connected at the top to the old rune by a horizontal line, so that now a massive double rune symbol (40x43 cm) stood before our eyes!

It turned out that the reason for this phenomenon was that the old, tough plaster, which had once completely covered the walls and had mostly fallen off, had remained stuck in the recesses of the newly uncovered part of the rune and had

prevented the formation of hoarfrost.

The frost had already disappeared by the night following the discovery; the photograph we see in Fig. 13 was taken a few weeks later after careful softening and removal of the remains from the recesses.

The runic inscription has now provided us with irrefutable proof of the grotto's age and offered an important clue for understanding its significance. The inscription was found beneath the plaster and is therefore older than the plaster itself. The plaster, however, must have been applied to the walls before the room was consecrated as a Christian place of worship. For, given the spiritual mindset of the first centuries of Christianity, it seems entirely out of the question that a single Mass could have been celebrated in the room as long as the large pagan runic symbol, conspicuously visible to everyone, remained on the wall. It is a stroke of luck that it was not hacked away with axes at the time, but that one contented oneself with covering it with plaster.

The identification of the symbol as an ancient ideogram of numerous ancient peoples relating to the winter solstice was carried out in late May 1921 by Professor Herman Wirtz-Marburg and published in detail in issue 1 of 1929 of "Germanien" (Journal for Friends of Germanic Prehistory. One of the plates: Fig. 11). A few months later, traces of a large swastika that had been chiseled away were discovered in the grotto by a student from the Oldenburg Pedagogical Academy.

Taking into account all the features of the grotto, especially its history and the varied stonework, the following hypotheses now suggest themselves. In this, I essentially follow the observations of Lieutenant Colonel Platz, to whom we also owe the floor plan (Fig. 10).

As an earthly representation and replica of the Earth's womb, into which the winter sun has entered, the grotto was by nature a lightless cave, and it was carved out of the rock using a hand axe and a hammer, making use of some pre-existing cavities in the

sandstone that are still visible today. The large nun symbol was located at its northernmost end. The current door and window openings were cut through at a later date, as evidenced by the traces that remain. My initial assumption that the grotto might have been the sanctuary's treasury is all the more abandoned following the discovery of the entire runic inscription and the recognition of its meaning, especially since the examination of a very small grotto located to the right of it has yielded a noteworthy result regarding this question. The latter was always very difficult to access and easy to guard, as its only possible entrance is located about 7 feet above the ground (see Fig. 11 for the small opening at the right edge). Its dimensions—1.50 meters in height, width, and depth—make it unsuitable for human habitation; an adult cannot stand fully upright or lie down fully extended. The only purpose that seems reasonable to us is therefore the storage of objects.

According to Wirth, a pair of arms pointing upward or downward appears in the Neolithic rock art of the Predynastic period of Egypt and ancient Elam, as well as in the megalithic cultures of the Atlantic North; in Egypt, it also appears in later cult symbolism. Here, the meaning and significance for the sun cult become unquestionable through the addition of determinatives: the ascent or descent of the sun, the symbol of the Son of God, “who bears the light of the lands.”

The Sanctuary of the Winter Solstice is to be seen, namely of valuable objects not intended for convenient use by everyone and used only rarely; otherwise, the effort required to create the grotto and the difficulty of entering it would be inexplicable. Thanks to Einhard's account of Charlemagne's plundering of the gold and silver, we know with desirable historical certainty that there must have been a repository for such treasures at the Irminsul.

If the remaining openings are of later origin, our large grotto had its entrance through the still-existing but unnamed, narrow, snake-like southwestern tunnel. This has been shortened to its

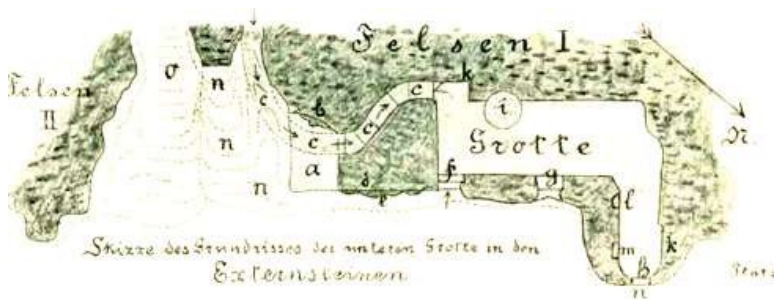


Fig. 16. The celestial sanctuary on the Externstein



Fig. 17. Rock coffin

current length by the still clearly recognizable removal of a substantial section of rock and likely began between the two rocks 1 and 2, so that the entrance to the tunnel was through the rock cleft from the water side (southwest side) (Fig. 22).

According to this view, the so-called Peter figure, which would be located in the tunnel, is hardly that. It would belong to the “apostle images” with which Charlemagne, according to Hamelmann’s account from the 16th century, adorned the Externsteine when he turned them into an altar to God following the act of destruction (Fig. 21).

It is difficult to speculate about the cauldron-like depression in the floor of the grotto unless A. Schierenberg’s opinion is considered noteworthy. He believes that this is certainly an important piece of furnishings dating from the brief period of Varian rule, when, following a favorite idea of Emperor Augustus, the cult of Mithras was introduced in many places throughout the Roman Empire.

When Varus began to do the same in Germania, this was one of the main reasons that led to the outbreak of the revolt. Schierenberg states that he found similar cauldrons in all the Mithraic temples he visited in southwestern Germany, Italy, and the Orient. However, this view seems to me to require further evidence (Fig. 10).

Felsensarg

Below the lower grotto, where the terrain drops steeply down to the Wiembeke (Sacred Brook, Wehme-Weibe), lies the boulder with the rock coffin (Fig. 17). Carved into the base of a semicircular niche, with a body length of 1.80 m and in the shape of a mummy, is a coffin that appears to have been created for the known purpose of burial. For the person lying in the coffin, there is a recess in the side wall, shaped and positioned to fit the grip of the hand.

As far as I have been able to ascertain so far, the scattered replicas of Christ's tomb found in Christian churches all have different dimensions, which make them unsuitable for the ceremony of the entombment. Such a ceremony has never had a place in the Christian church, whereas at the tombstones, the entombment is precisely the most striking purpose of the structure.

The idea that the rock coffin originated in the Middle Ages and was intended to serve as a magnet for pilgrims is completely unfounded. Not only does it lack any basis in the mere reference to the existence of the flat image, but it will also be regarded as inconsistent for all periods by anyone who has closely followed the history of the Externsteine in the Middle Ages (see page 10). It is not Christian but pre-Christian pilgrimages that are relevant to the Externsteine.

The laying of the coffin is still part of the Masonic ritual today, with the exception of a higher degree. The ritual takes us far beyond the origins of the present order in England (1700) into the times of the builders' huts and from there back to the Germanic era. The forced adaptation of the inherently non-Christian ritual to Christian, particularly Old Testament biblical, circumstances, persons, and events is most clearly evident in the story of Hiram.

The meaning of the laying on of hands is most likely to be seen, not only in the Freemasonry Order but elsewhere as well, as an initiation with a vow and a commitment to keep the mysteries secret. Mysteries played a major role in ancient religions, are explicitly attested among the Greeks, and were also present divinatory spells and prophecies among the Germanic peoples. For where higher powers and wisdom are to be bestowed, where there is, there are also mysteries and rites that require secrecy.

In Tacitus, *Germania* 39, we find an account of a solemn ceremony of the Semnones in one of their sacred groves, which gives the distinct impression of referring to the burial with



Fig. 18. Block of the Felsen Sarg (with the stairs,
viewed vertically from above)

accompanying rites. A man is laid to rest. Only delegations—that is, the initiated—are permitted to participate, provided they identify themselves by a ribbon (*vinculo ligatus*) tied around their wrists, etc. Tacitus, who naturally derived his knowledge not from an initiate but through hearsay, and who, moreover, views these incomprehensible matters through a Roman lens, imagines a ritual murder and produces a wild tale. It is regrettable that German translations of a word carefully chosen by Tacitus, the term “*caedere*,” can only mean “to kill” in a literal sense, so its ordinary meaning must be translated as “to fell,” “to strike down,” or “to lay low,” not carelessly intensified and rendered as “to slaughter.” The idea that Germanic human sacrifice is poorly attested in general is apparently still far from their minds. The reverence even for reports of atrocities, provided they come from classical authors, is still astonishingly great.

A new observation, valuable in itself and complementing our view, now comes into play.

On the rear, highest part of the boulder containing the rock coffin, two previously unnoticed small staircases, each consisting of several steps hewn from the rock, lead to a small platform where just one person can stand. Our Fig. 18 shows the boulder photographed vertically from above; anyone standing on this highest point of the boulder, reached via the two staircases, looks—with their back to the slope—toward the north (Fig. 19).

This curious little spot, for which the effort of constructing two staircases was certainly not expended in vain, recalls a custom whereby the priest ascends to the altar on one side and descends from the altar on the other. Is this a Christian-origin regulation still observed here and there in the Christian church today, or has it passed from pre-Christian custom into Christian practice? The answer to this question came to me quite unexpectedly through an article sent to me from an illustrated magazine about Peruvian sacred sites of the Maya and Incas, whose religious concepts, as is well known, show striking similarities with the religions of the

Ancient World, so that there can be no doubt about their common roots. To our astonishment, a picture in the article (Fig. 20) shows that the Incas, too, had a spot just like the one at the Externsteine, connected to other sacred sites, to which two staircases led—one for ascending and one for descending; for without assuming this purpose, the structure would be even more incomprehensible.

In any case, the throne of the Incas there in distant Capacabana, like the spot above the rock coffin at the Externsteine, was a solemn place, a place of prayer, a place of proclamation, a place of vows for the man primarily involved in a ritual act—and at the Externsteine, likely for the newcomer before or after the coffin was laid to rest.

The facts presented here should be sufficient to shed new light on the overall significance of the Externsteine in pre-Christian times and, beyond that, on the culture of our Germanic ancestors as well as on the historical events surrounding the introduction of Christianity. Just as it was always the aim of conquerors to strike the people they sought to subjugate at their most vulnerable point, at the center of their national life, so too may we assume that Drusus, Varus, Germanicus, and Charlemagne did not undertake their campaigns to the Teutoburg Forest without reason. This region—between the mountains in the southwest and the Weser Valley in the north and east—was therefore hardest hit by the destructive zeal of the early Christian era. A thorough cleanup was carried out

Yes, Charlemagne himself, when he spent several winter months at the Herlingsburg in Lügde and celebrated Christmas there. From the history of those days, no other purpose for this conspicuous stay can be discerned; Charlemagne's regiments had ample work to do.

Our overview map covers the area around Osning, where Karl primarily turned his attention.

The History of the Externsteine

In Norse antiquity, sacred persons and places were often given multiple names. For us, who prefer to categorize everything into paragraphs, this is difficult; but back then it was popular and certainly helped ensure that there were no dogmas and that people let one another be.

That is why, alongside the well-attested “Eggesterenstein,” the name “Agister Stone,” which is used in the deed of sale from 1093, — not in spite of, but also because of the similar sound. There are several noteworthy attempts to explain the mysterious word Agister. We are best advised to limit ourselves to the actual main name Eggesterenstein (with a slight variation in spelling), the only one that has stuck in popular usage; it has been worn down to Externstein. We adhere to Professor Giefers’ detailed investigation. There is all the less reason to contradict him, as this Paderborn archaeologist, incidentally, supports the view of the Paderborn origin of the “chapels.” He thus acknowledges, with remarkable objectivity, a name that strongly lends credence to a view that diverges greatly from his own.

Those names that stem from a connection with “Elster”—the name derived from the medieval reinterpretation “rupes picarum”—are out of the question, especially since it is contrary to the nature of the Elster to nest on rocks. Most interpretations suffer from artificiality in comparison to the simplicity of the anciently attested name “Eggesterenstein.” Eggesterenstein is the star stone at the Egge. For “Große Egge” and “Kleine Egge” are still the names of two hills today at the foot of which the Externsteine lie. The reference to celestial service inherent in the name may unconsciously have been the sole reason for some people’s resistance to it.

According to Dr. Otto Hauser, the successful discoverer of sites, remains, and evidence of early humans, the Externsteine must have invited early humans—if they were in this area—to use them, and specifically at a very particular spot: deep down at



Fig. 19. Block of the Felsensarg (view from the rear of the block)

Rock 1, at the Bach, where the small lake now meets it (Fig. 4). Then, at some point during the Early Stone Age, the utilization of this rock formation—unique in the wider region—for essentially cultic purposes must have begun.

Through constant expansion and manifold development, what emerged gradually was likely what emerged from the depths of the Germanic millennia up to the time of the conversion of this region. The evidence available to date does not provide any more specific information regarding the date of origin of the individual ritual structures; we must content ourselves with the distinction between “Christian” and “pre-Christian” until, for example, excavations provide clues regarding the date of origin for this or that feature. Nor are the lines of the Sacellum’s ground plan sufficiently certain and precise to provide a sufficient basis for calculating its date of origin from the precession of the sun’s or moon’s position (Fig. 3).

By contrast, the boundary between the Germanic and non-Germanic periods—namely the reign of Charlemagne, specifically the year 772—can be determined with certainty and precision Giefers, *Die Externsteine*, an archaeological-historical monograph, 2nd ed., Münster 1867. as the year of the destruction of the Irminsul, the location of which must be considered to have been identified at the same time as the discovery of the Externsteine.

Even if the Irminsul were not to be considered, it is impossible to assume that Charlemagne would have allowed the place of worship at the Externsteine to remain when, in 772, he advanced northward toward the Externsteine as far as Altenbeken with the resolve to violently suppress the old faith.

The Saxons, initially unprepared for war with the West Frankish power, then paralyzed by the shock of this unheard-of act, which now joined the ranks of other atrocities committed by foreign envoys in Germania, and internally divided into religious factions, succumbed in a 32-year struggle for their freedom.

The supreme sanctuary of the Germanic tribal confederation at Osning had become a ruin, and with the public administration of the pagan cult in the Sacellum, it was all over for all parties, even though there was no lack of secret attempts to preserve it. For Karl, however, it was beyond doubt, in accordance with the customs of his time, that a place of worship for the new faith must arise at this very spot. If we look at the 16th century: The news of Hamelmann's account that, according to ancient sources, Charlemagne himself had converted the sacred stones into a Christian place of worship, one can indeed hardly imagine a more credible report from that time. Under no circumstances could Charlemagne have been content with merely destroying this site if he was serious about eradicating the supposed devil's cult; and he was certainly serious.

We must therefore date the immediate conversion of one of the two grottoes into a chapel to the time of the Saxon War. We will think of the winter of 781–85, when Charlemagne, in nearby Schieber (Lügde), had enough time to personally oversee the conversion and the decoration with images of the apostles reported by Hamelmann. The idea of the establishment of a mere hermitage is ruled out by Hamelmann's account.

The Sacellum had become an inaccessible ruin. In his account of the Mass... visitors, given its dizzying location, it was in any case not initially considered primarily as a chapel (Fig. 3).

In contrast, the lower grotto in Rock 1, which had previously represented the womb of the earth, was fitted with a convenient door and window openings and converted as best as possible into a space for worship. This included plastering the rock walls, which also had to conceal the large runic symbol.

This resolves the historical implausibility that the Christian church would have left this site to the followers of the old faith and the devil for 300 years (until 1115) without taking any countermeasures.

If Charlemagne had to “erect an altar” here, then we must also

take seriously the account of his decoration of the Externsteine with images of the apostles. Considerations regarding the extent to which Charlemagne was involved not only in the removal of the likely existing Germanic sculptures but also in their replacement with the figure of St. Peter and the large relief next to the new entrance door are entirely justified. However, a peaceful creation of the relief until its completion is unthinkable given the circumstances of the time. The image itself speaks clearly on this matter.

The subjugation of Saxony turned out differently than Charlemagne had intended. For another 20 years after his stay in Schieder, the balance of power at the Externsteine shifted, and periods of Mass-reading were followed, time and again, by years of triumph for the old faith.

Indeed, even as late as around 1100, the Externsteine must have remained the contested scene of bitter struggles between the fading old faith and its supplanters. The fact that the noble family in Holzhausen, to whom the ownership rights and custody of the rocks had been transferred, was unable to maintain order and religious services follows as a conclusion from the two facts that in 1093 the Paderborn monastery Abdinghof decided to purchase the property and that the chapel—probably after the completion of the flat painting—was reconsecrated by its Bishop Heinrich in 1115.

But even the episcopal consecration could not bring about a satisfactory state of affairs. Up in the ruins of the Sacellum, the devil still lurked, and down in the eerie chapel besieged by evil spirits, the Masses read rarely and irregularly by the priest from Horn would have attracted no worshippers at all. And why should they? The area around the Externsteine was deserted; the inhabitants of Horn and Holzhausen had their own churches and would have been careful not to visit the notorious site—where there were not even the relics of saints or miraculous powers—unless absolutely necessary.

Under such circumstances, Paderborn ceased holding Mass and now attempted to preserve the Christian character of the rocks by converting them into a hermitage. Through the addition of several walls, traces of which are still visible today, the chapel was transformed into a dwelling.

This, of course, marked the beginning of the worst period in the history of the Externsteine. The hermits—who, by nature, had to be chosen from among very sturdy, combative men capable of confronting the dangers of that unholy place even with unspiritual means—became highwaymen.

Paderborn, where at that time a spirit of gluttony on the one hand and the oppression of the lower classes on the other had taken hold, and the tempting opportunity to compensate themselves with the treasures of the merchants traveling from Paderborn to Hamelin or vice versa, likely prompted the monks to bring this disgrace upon themselves and the venerable place of worship.

When, around the year 1350, the situation had escalated into an open scandal and the frightened population demanded a remedy, the ruling Count Bernhard of Lippe felt compelled to take the matter into his own hands and restore order. However, this could only be achieved through a conflict with the monastery. Abbot Leonard was stripped of his right of patronage and administrative authority, and both were transferred to the Benedictine Abbey of Werden an der Ruhr, which already held a right of ownership in the nearby village of Oberholzhausen.

A monk from Werden was now appointed as chaplain at the Externsteine. It is during these years that we must date the conversion of the small cell at the top of the tower rock into a chapel. For only this period can explain the origin of an old legend containing very specific details; it rules out any other possibility. The legend is reported in detail by Bessert and recounted by Menke. The priest lived in Holzhausen.

The story begins: “When the lofty chapel on one of the

Externsteine was completed, it was to be consecrated, and the monk from Werden was to celebrate the first Mass there.” But the devil, “who had been up to his old tricks here only a short while ago,” wanted to kill him first. “Satan had long since stretched out his fiery tongue; short flashes shot from his eyes, and flames spurted from the tips of his horns.” The monk noticed this in the still-dark early morning, so that he was able to make a half-turn to the left and reach the entrance to the chapel behind some bushes. Then the black fiend seized a massive boulder and hurled it—missing the monk—all the way to the summit of Rock 4, where it still lies today as a loose stone. The monk, having reached the top and now inspired by an unusual courage, climbed the three steps that miraculously appeared before him and, in the glow of the rising sun, sent a powerful stream of holy water from the pinnacle of his ethereal temple toward the Prince of Darkness. The devil, staggering backward in a daze, lost himself in a hollow oak, and there was no lack of a sudden bolt of lightning that utterly destroyed the oak.

It is noteworthy to us that even in the middle of the 14th century, this event of the first Mass in the Sacellum was regarded as a special act and was typically embellished with miracles, undoubtedly because there were still adherents of the old faith at that time who, through their secret gatherings in the Sacellum, had maintained the room’s reputation as an eerie place of the devil.

The use of the Sacellum as a Christian chapel lasted from around 1350 until at the latest 1538, when the Reformation was introduced in Lippe. According to Gemmecke’s careful findings regarding the Catholic parishes in Lippe, only very few Masses were celebrated annually—about three in winter and about five others. Under no circumstances do the conditions at the Externsteine—which were mostly dire in the Middle Ages—and their exploitation for cultic purposes justify the frequently expressed opinion that they were once a famous Christian pilgrimage site. Not only are the essential prerequisites lacking,

but the actual circumstances suggest the opposite, namely, that the place was avoided because of the evil spirits haunting it.

The persistent folk tradition of the famous pilgrimage site supports the assumption that the memory dates back to Germanic times, since all the conditions for a gathering of crowds at the Externsteine were present. There, especially at the summer solstice, the worshippers would have received the revelations that the priests in the Sacellum had received, for instance, in the shadow cone of the rising summer sun; and when the Irminsul stood there, when the stone circles on the Bärenstein offered themselves for the sacred-holy prayer exercises, when the solemn rites and sacrifices in the grove by the Great Egge beckoned, and the games on the adjoining “Langenberge” enticed, then it is understandable that the Externsteine held a far-reaching appeal.

The last traces of the Germanic sanctuary’s allure persisted even into the mid-19th century. We see them in the custom described above, whereby members of a “Wehrenverband”—an association of ancient Lower Saxon farms from a very wide area—made an annual pilgrimage to the Externsteine to celebrate the summer solstice.

This entire perspective is illuminated by the only historical account from the post-Reformation era that has come down to us, which refers to the cultic character of the Externsteine.

It was 1654 when the Grand Duke of Florence, through the mediation of the Dean of Paderborn Cathedral, entered into negotiations with Count Hermann Adolf von Lippe for the purchase of “the” Externstein for 50,000 Florentine crowns and 4,000 Reichsthaler. The art-loving gentleman, in any case, wished to incorporate the celebrated flat stone into his collection without having the slightest idea of the specific circumstances or the size of the “stone.” This likely caused some head-shaking in Detmold, where it was said that the “transport would likely cost half the value of the Grand Duchy”; but Landdrost von Donop nevertheless sent a letter of support to Chancellor Tilhen in view

of the substantial sum of money involved. This letter contains the remark of interest to us, which people at the time thought of the significance of the Externsteine: "...considering that this stone has not actually profited His Grace the Count, nor is the supposed holiness of this place held in any regard, but rather is considered idolatry, and also..." etc. The Landdrost means to say that, for reasons of Christian piety, there is no need to refrain from this profitable venture, because the Externsteine are not a holy place, but rather a place of idolatry, where the image of the Descent from the Cross need not be left. He was therefore prepared to have the rock 1 destroyed to the extent necessary to make the flat image transportable.

Count Hermann Adolf, however, could not bring himself to agree to this; on the contrary, he now took an interest in the Externsteine, which until then had most likely looked desolate, and built a hunting lodge next to it, only to then come up with the whimsical idea of turning the Externsteine into a small fortress.

Of the fortifications, which, however, soon fell into disrepair and were completely removed in 1810 by Princess Pauline, we have a 17th-century drawing in which, although no attention was paid to the accuracy of the rock formations, it does explain some of the disturbing features.

In any case, the construction and occupation of the fortress have caused great damage to the preservation of the ancient site. Above all, the elevation of the soil in front of Rock 1 and Rock 2 has been altered, thereby greatly diminishing the prospects of success for the planned excavation work. At the summit of Rock 1, a landslide has occurred, and the area has been cleared—a spot that may initially have served as a resting place for the garrison and is still climbed today by the numerous visitors who come to the Externsteine as a destination for excursions and recreation.

The view is beautiful, as it is at countless spots in the Lipperland region, which abounds in natural beauty. Added to

this is the sight of the rugged rock formations, which stand out all the more impressively against the gentle landscape of mountains and hills, and the high artistic value of what is likely the oldest large German panel painting tends to leave an impression even on the simplest of observers.

But only those who do not shy away from the second ascent to the tower rock and who, in the Sacellum, reverently and devoutly commemorate the times when the great priests of our Germanic antiquity served the “inexplorative divinity,” and when, on festive days, a listening crowd gathered down below, or a solemn ceremony took place in the lower grotto or at the rock coffin.

Even if, due to the vicissitudes of the Externsteine’s history, many traces of their former significance have been buried and obscured, it is by no means impossible that, based on new discoveries and observations, important elements may yet be incorporated into the historical and factual picture of the Externsteine—and thus into our image of the Germanic past—once the veil has been lifted.

Regarding Irminsul and the rock carving

According to all the accounts in the annals from the Carolingian period, Charlemagne, with the firm resolve to completely subjugate the Saxons and the even more fateful decision to forcibly convert them, set out with his army from Mainz, took Eresburg (Obermarsberg) by surprise, and then moved to a place from which he destroyed the Irminsul, “the highest sanctuary of the Saxons”.

This event is described so clearly by a miraculous occurrence that it must with all certainty be concluded to have taken place at Altenbeken. For the army, parched by the prevailing drought, was quenched by a spring that burst forth unexpectedly (*subito, omnibus insciis*). Only the single notable intermittent spring that existed in the old Saxon lands can be considered for this event.



Fig. 22. Tironseffel at the crossroads of the rock carving

This was the “Bullerborn” near Altenbeken, whose intermittent nature ceased around the year 1610. We still possess a lovely engraving of the “fons resonus” from that time. From the valley near Altenbeken, which is still called “Frankental,” one reaches the Externsteine via Beldrom on a comfortable old road in a two-hour walk (11.5 km). From there, an ancient road leads via Fissenknicker Mill to Schieber (Altschieder, Siekholzer Lager, Herlingsburg) or via Lemgo to Nehme on the Weser, where the destination of this campaign of Charlemagne’s lay. In any case, Charlemagne, who was staying in Altenbeken, could not have missed the sanctuary at the Externsteine. Abel also says regarding the Quellenwunder: “No other location can be meant here. Where the Frankish army was encamped, and there, about 8 hours north of Eresburg, the Irminsul must also have stood.”

The Irminsul, of which there must have been many in the Germanic lands, and which later also gave rise to confusion with Germanic heroic statues, was a “Götzenbild” or, as the better tradition puts it, a “truncus,” a wooden totem that symbolically conceived as the bearer of the universe and undoubtedly had a corresponding design. It was thus a symbol of deep, restrained religious sentiment and universal religious thought. We believe that a faithful representation of this symbol has been preserved for us in the Externsteine within the Deposition of the Cross image, which will be discussed below. As for the significance of the Germanic Irminsuls and their names, I refer to the numerous and extensive discussions that have addressed these questions.

Such rot in the wood, no matter how extensive it may have been, could have been destroyed in a few hours. When we read that Charlemagne had to take 2–3 days to carry out the work of destruction from Altenbeken—“ut funditus destrueret”—it follows that this supreme sanctuary of the Saxons must have consisted of more than just a wooden pillar. If the destruction by Charlemagne’s engineers could not be completed within 2–3 days (which, however, is thoroughly disputed by experts), Charlemagne likely made use of the winter of 885–86, when he

was staying in Schieber, a few hours' distance away, over Christmas.

We reflect on the significance of the Externsteine as a Germanic sanctuary of a special kind, one that certainly had few equals among the sanctuaries of ancient Saxony; we are convinced that neither Charlemagne nor the Church, given their fundamental stance at the time, could have left such a sanctuary intact; we recall the hopelessly futile search to date for the site of Irminsul; and when we then vividly hold before our eyes the two images—first, the king, fanatical from the divine miracle, as he cries out “God wills it” to his army in Altenbeken, and second, the ruins of the Sacellum in the obviously shattered top of the tower rock — then the historical probability arising from the actual circumstances for the solution to the Irminsul question presented here appears to us to be overwhelming.

The latest research by Rev. Hans Schmidt (Vaterl. Blätter, Jan. 1930, Detmold) also reaches the same conclusion as we do: “The entire complex at Irminsul is identical to the Externsteine.” He reaches this conclusion after a careful examination of the records and the consultation of old, forgotten material, some of which dates back to the fourth and eighth centuries of our era. Of particular significance is also his evidence: “The idol was overthrown and burned; it must therefore have been made of wood. The sacra, i.e., the sacred structures, were destroyed, including, of course, the sculptures of Mars, Mercury, etc. But the material from which they were carved—the stone pillars “of great height,” the pyramids (i.e., not just one)—these were not removed. At first, they stood as raw masses of stone that did not stand in the way of the Christianizing effort; then the complete destruction of the sanctuary itself (perdestruction) took place in haste and with great difficulty, “barely” in three stages, as is expressly attested. There is no further mention in any historical source of a later, subsequent destruction of the columns—of whose strength “miracles were told” even later (in the 14th century)—or of the Irminsul at all. Only once, for the year 936,

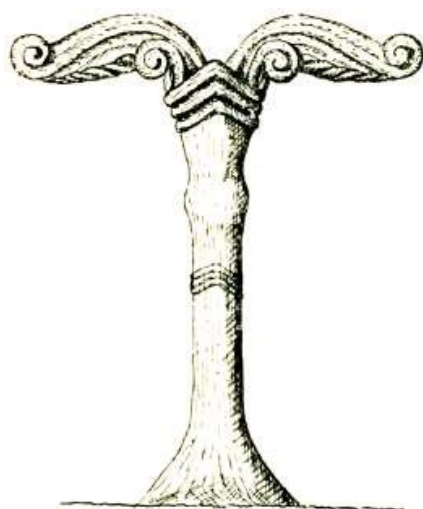


Abb. 24. Irminsul

Fig. 24. Irminsul and the rock carving

does Dittmann's Chronicle mention a Church of St. Peter, "where the Irminsul was formerly worshipped by the ancients." The context, however, is not entirely clear. Widukind (*Rer. Ges. Sax.*) does not, for example, mention the "Irminsul" in the same passage. I)l. Schmidt thus interprets the Old German glosses and those of Henricus de Hersordia, as well as his sources, to mean that the Irminsul consisted of several parts—a wooden statue, stone pillars with sculptures, and sacred war symbols—and that, as remnants of this "mighty high" folk sanctuary within the actual boundaries of Charlemagne's campaigns, only the Externsteine can be considered.

But that is not all; we also have compelling historical evidence that Charlemagne himself dealt with the Externsteine, converting a Germanic sanctuary into a site for Christian worship and devoted special care to the new place of worship by adorning it with images; the Externsteine are explicitly named by their name "rupes picarum," as used in Latin writings. This account comes from Hermann Hamelmann, a historian of the Reformation era who is still highly regarded today, who wrote in 1561 in his *Delineatio Oppidorum Westfaliae*: "Horne... ex vicina rupe picarum, antiquo monumento, cuius veteres scriptores mentionem fecerunt, claret. Legi aliquando, quod ex rupe illa picarum, idolo gentilitio, fecerit Carolus magnus altare sacratum et ornatum effigiebus apolostolorum. (Horn is famous for an ancient monument, the most remote one mentioned by the ancient writers. I have previously noted that Charlemagne had a sacred altar built at that Externstein, which was a pagan folk shrine, and had it decorated with images of the apostles.

Even if the Frankish annals do not mention the name of the place where Charlemagne carried out his act of destruction, knowledge of it nevertheless slipped through and found its way into medieval writings that Hamelmann still had at his disposal, but which, like many others, have since been lost. Who has the right to brand the credible Hamelmann a liar in order to evade acknowledging the destruction of the sanctuary at the

Erternsteine by Charlemagne? Only in the case of Grupen and Schierenberg does the conclusion regarding the Irminsul, which must be drawn from Hamelmann, hold true.

The reader will be as alarmed as I was that Hamelmann's report—so crucial to the Externstein question—which should have been the central, was not even mentioned by most commentators, or at least not emphasized, because it was set aside in disregard of the otherwise entirely impeccable historian.

What are we to say in response to this explanation, which is repeatedly contradicted in Genoa? It is indeed as if a current of anti-Germanic sentiment were running through the entire history of the Germanic peoples. This current has succeeded in silencing or rendering ineffective whatever might contribute to a vivid picture of Germanic history. The twenty books of Pliny, probably the principal work of antiquity on Germanic peoples, are lost; likewise are writings and sections of writings by Livy, Tacitus, and others, often precisely at points where interesting information about Germanic culture would have been found. The Nibelungenlied and the Edda have a striking history of loss, which suggests, at the very least, an almost outrageous indifference on the part of their owners. Tacitus's *Germania*, among others, has also only resurfaced after a long period of obscurity. Grimm also counts the following as having vanished without a trace: Nicholas of Damascus, Labianus, Ermutius Kordus, Agrippa, Augustus, Ausidius Bassus. As for any objective writings that may have existed regarding the later centuries and the Book-Writing Era, not even the names of the authors are known.

One simply cannot help but see in all this a certain system and the workings of the aforementioned anti-Germanic spirit. The fruits of this spirit, above all the prejudice against Germanic culture, can be clearly observed in the bearers of these renowned names. Gustav Neckel writes in "Germans and Celts," page 21, in one of his striking examples concerning the great Mommsen: "In

all circumstances, however, the bias of the biographer is evident.” There is ample reason to believe that the existence of valuable temple treasures in the Germanic sanctuaries, however, is a fact that has gone unnoticed until now, one that we wish to commit to memory with particular emphasis and a reflective spirit.

The new understanding of the significance of the Externsteine in pre-Christian times also influences the assessment of the large rock relief. Two questions arise: Are there indications that the Christian image of the Descent from the Cross supplanted a pre-existing Germanic image, much as the upper and lower sanctuaries were converted into chapels? Can connections be found in the Christian image to the significance of its location?

The base image, upon which the main image is built, has posed the greatest difficulty for all interpreters. It depicts two kneeling figures entwined by snakes or dragons, along with a large bird, perhaps a swan. The weathering is considerably more severe than that of the rest of the image. The image has nothing to do with a depiction of Adam and Eve in Paradise—a conclusion to which one might be led out of embarrassment—or with any other biblical event. The assumption that it dates back to the Germanic period is by far the most plausible, opposed only by the prejudice against artistic activity in pre-Christian times. If the image on the base existed previously, then there must also have been a main image above it.

Our assumption is reinforced by the highly conspicuous fact that the tilt of the image toward the viewer—which would have been natural for an artist working from rich material—is not only absent, but that the base is carved further back the higher up it goes. Indeed, there are the strongest indications that the creation of this base, along with essential parts of the image lying flat upon it, is a later work. This applies above all to the cross itself, then to the outstretched right hand of the upper man, to the right hand of the man standing below, to the victory banner in God the Father’s arm (incidentally, a quite unusual depiction!), and to the



Abb. 26

Die Irminful in christlichen Kirchen

Abb. 26a

flat parts of the two medallions in the upper corners. Three factors supporting this assumption converge to mutually reinforce one another: work that is clumsy and unartistic, whereas the figures in the upper sections demonstrate considerable artistic skill; a noticeably younger patina on the lower parts; The bending of the lines of both crossbeams, which is all the more incongruous the more sharply the stylization of the cross stands out from the otherwise non-stylized figures—upon closer inspection, it almost gives the impression that the four parts of the cross were inserted between the figures at a later date to form a passable cross. I recommend paying attention to these striking inconsistencies. From them, the creation of the current image can be traced in three stages: the base image from pre-Christian times; the “apostle images” of Charlemagne, which he had placed in the spot of the removed Germanic upper image; the image of the Descent from the Cross in its present form, produced by Paderborn in the 12th century at the time of or after the chapel’s consecration. Charlemagne’s apostle image may also have been a Descent from the Cross, but it appears that it was no longer acceptable in later times. Did the sculptor, still imbued with Germanic sensibilities, imbue it with even more mystery than we shall soon hear? Or had the Germanic tribes smashed it?

If any part is to be recognized as a component of the “Apostle image,” then the richly decorated throne comes into question, which in a quite unusual way replaces the otherwise customary ladder and has always attracted the attention of art historians, including that of Goethe. Provincial Councilor Körner and Eugen Weiß point out in a convincing manner that the throne is the overturned Irminsul; Colonel Platz has depicted it upright in Fig. 24. It bears no notable resemblance to the candelabrum in Hildesheim Cathedral, which, according to tradition, is said to be a supposed Irminsul Column found in Corvey.

Körner assumes that the symbol depicted in gold would have stood atop the Externstein. In that case, the image of the apostle would symbolize that Christianity should be recognized as

victorious over the shattered paganism, and it is understandable that the enraged Germanic tribesmen shattered the feet of the man entering the sanctuary. The unmistakably same symbol is found

E. Weiß identifies in the churches of Alpirsbach, Hamersleben, and Pavia. What appears in its central position as having been overcome and crushed by the victory of the new faith was thus a symbol well-known throughout the Germanic world (Fig. 26)!

Also worth noting is the contorted lower body of the man carrying the corpse, which would be more fitting for a man bending over, as well as the excessive size of the corpse, which is appropriate for one bowing toward the cross. Only an image aligned with this cross could be distorted, such as that of the "Herrgotts von Bentheim," which Herman Wirth presents in "Aufgang der Menschheit" as a pre-Christian depiction of "Sig-Tyr" (the oath-god of the Tubanterland) and uses as the cover image of his work.

In light of these considerations, the nearly 1-meter-high, unadorned area above the image of the Descent from the Cross, with its deep recess in the rock, deserves the utmost attention. The recess served no purpose for the image, was pointless and detrimental from the standpoint of protection against weathering, and unattractive from an aesthetic standpoint. A phenomenon that finds a reasonable explanation only if a larger original Germanic image was covering the entire surface. This image had been properly carved out of the natural rock face to the same dimensions as the base image. While preserving all reusable material, it was then chiseled down to its current size. The removal of the Germanic image from its uppermost edge down to the upper line of the base image created an awkward situation for the first Christian artist: the lower part of his new image had to be adapted to the remaining lower sections of the Germanic image, which could not be completely removed (so as not to lose

the material entirely). This would then explain the inconsistencies and the inadequate treatment of certain forms in the lower part of the Descent from the Cross.

Were there sculptors in Germania before Charlemagne who possessed artistic intent and technical skill? — or have we been too hasty in assuming that the depictions of “Mercury (Wodan), Hercules (Donar), and Sol (Frey, Freya)” that adorned the Irminsul as entirely crude?

First, we must consider the general fact that the art of the Gothic cathedrals, which still arouses admiration today, did not come from outside nor fall from the sky, but has a long prehistory rooted in the people themselves. Furthermore, the sight of the metal Germanic art objects in our museums compels the conclusion that people endowed with such inclinations and such skill did not stop at the artistic working of wood and stone, and that it is a fatal fallacy to infer from the absence of sculptural works of a perishable and destructible nature that such art never existed. But it appears that the view of their non-existence must also be qualified.

Recently, a considerable number of sculptures—mostly attached to or located inside old churches—have been brought to light from the obscurity of scholarly neglect; their conceptual origins trace back to the ancient Germanic faith, and their creation under Christian rule would have brought the artists not praise but rather persecution at the hands of the ecclesiastical patrons. If, nevertheless, depictions from the Germanic religious world found their way into Christian buildings—often in inglorious places—this could have happened in two ways. Either the artist, thinking and working in the old tradition, took advantage of his patron’s ignorance to sneak his work in, or people simply did not want to discard unrecognized pieces from the ruins of ancient sanctuaries.

Whether a stone sculpture dates from the 11th or the 7th century cannot be determined at all from weathering and

workmanship, and if it shows no wholly characteristic features of later periods, nor from the artistic style, especially since we do not know the style of the earlier period. In such individual cases, we will mostly have to rely on the judgment of the spirit that speaks from the work of art itself. But the internal reasons presented are strong enough to reach an unequivocal affirmation of our general question regarding Germanic sculptors.

Germanic culture was, wherever applicable, a culture of wood. Its sculptors, too, created wooden figures that have decayed into mold and ashes. Stone sculpture, by contrast, played a minor role. But the aforementioned monument research, with its keen eye for artifacts that could only have been born from the Germanic spiritual world, will continue to lead us to recognize the numerous surviving stone sculptures that were carved by Germanic hands as early as the pre-Carolingian period.

At the Source of the Lippe

At the Kleine Egge, at the foot of which lies the “Eggesterenstein,” the Strote, the longest and uppermost of the Lippe’s source streams, springs forth. While the water gushing powerfully from beneath the castle in Lippspringe—which immediately joins the Jordanbach coming from the Dedingerheide—is usually regarded primarily as the source of the Lippe, this is not entirely correct geographically. The Lutterbach from the Lutterkolk and the Rotenbach from the spring pond at Langelau, among others, join the Strote, only to merge into the Lippe as the “Thune” below Neuhaus-Elsen, where the Pader and Alme, to flow into the Lippe as the “Thune.”

The storm-free area between Neuhaus and Elsen, rising from the confluence of the Alme and Pader and almost entirely surrounded by water, was once unquestionably regarded as the Romans’ Aliso, until people began to interpret various finds—sometimes one thing, sometimes another—from the large number of Roman castles, where Roman weapons, ramparts, and shards, as Aliso, thereby also undermining this fine tradition among our people. According to Bishop F. von Fürstenberg of Paderborn, who, due to his nine years of study at the Vatican Library and for other reasons, deserves by far the greatest trust among the older scholars, Charlemagne’s fortress was built on this very site, where the bishops of Paderborn later erected their castles and buildings. He identifies Neuhaus-Elsen with certainty as the site of Aliso. However, the soil, which has been thoroughly dug up and built over down to the last square inch, offers the spade no prospect of success whatsoever. Neither here nor elsewhere will a plaque ever be found inscribed with the words “here was Aliso.” Thus, the hypotheses can merrily continue to proliferate. Incidentally, when it comes to the location of the Battle of Teutoburg, it is quite irrelevant whether Aliso was situated in Neuhaus or further west. The name “Elsen” or similar

occurs very frequently.

The often water-rich stream is called, as mentioned, “Thune” in its lower course. This is noteworthy because “Thune” and “Danube” are the same word with the same meaning. Consequently, attempts have already been made to resolve the confusion and mix-up—undoubtedly present in the German heroic saga and linked to the Danube—by interpreting the “Thune” as the Danube in several passages of the saga. Of importance here is the *Thidreksaga*, which recounts that Dietrich von Bern rode eastward from Bonn into Hunland and arrived at Susat (Soestl), where the Hun king had his court; from there he rides on and encounters Niesen Ecke, who has set out from his dwelling—a monstrous stone. In any case, Soest unambiguously identifies the Lippe region. We shall leave aside the further conjectures regarding the setting of the Edda, which G. A. Schierenberg in particular has investigated.

The significance accorded to the region of the Lippe springs in the ancient history of Germania cannot be overstated. The region forms the heart of Germania (which remained free from Roman rule) between the Rhine and the Elbe, not only in the Roman period but also in the Frankish period. The next reason for its significance is the geographical location and nature of the Lippe Valley, which is immediately apparent from the physical map of Germany and which, for any incursion into Germania coming from the west—whether peaceful or warlike.

But the reason is also the highly remarkable configuration of the Germanic tribal territories, for which the area of the Lippe springs served as a common center. These are the tribes that, under Arminius, put an end to the advance of Roman rule, and who, 700 years later, under the collective name “Saxons,” fought as allies under Wittekind against the West Frankish yoke: the Sigambri, Marses, Bructeri, Angrivarii, and Cherusci; furthermore, the Dulgubni and Chatti. The borders of the first five tribes mentioned were arranged almost like the rays of a star,

the core of which is the great Osningmark, with the area around the sources of the Lippe as its southernmost part. The Chatti came close, but not directly adjacent. We believe we have identified the route they likely chose to shorten their journey through foreign tribal territory when they wished to enter the common borderland; the peculiar circumstances of this route, as documented in historical records, are so noteworthy that I shall return to them in detail (p. 157).

In view of the borders converging at the sources of the Lippe, the question arises regarding the relationship among the Germanic tribes. There is no doubt that the Germanic tribes often—far too often—settled their disputes by bloody force of arms. But the essentially uniform development of language and culture right up into the Frankish period tells us that, on the whole, a normal state of peaceful relations prevailed among the tribes of the Germanic people, characterized by numerous shared institutions and aspirations. This view is also supported by the unified picture of Germanic culture painted for us by the classical writers. In particular, we are struck by the religiously imbued state of mind in which the conflicts of individuals and tribes took place. Battles and wars were invariably regarded as divine judgments through which the divine will was to be revealed and established. Civilis's appeals to the Germanic tribes can be regarded as virtually paradigmatic evidence of this*. Hence the demand by the victors and all uninvolved parties that the vanquished submit to the judgment and consider the dispute settled. Hence the demand for fair conditions of combat, the characteristics of which have been preserved right up to our own time in the customs of single combat and the equal distribution of light and shadow in competitive games. With St. Michael-like innocence, such a chivalric conception was also assumed to apply to other peoples. How often, then, were they deceived in the most pitiful manner. It has remained as we read right at the beginning in the battles of Marius against the Cimbri and Teutons.

In Germania, however, the moral-religious conception of war in such a way that the development of the entire people did not by disastrous persistent hostility and isolation, — not even in the chaos of medieval and later history.

These considerations are of great significance for understanding the shared sanctuaries that we encounter in the Osningmark above the sources of the Lippe.

“Of a common care for religious matters within the Germanic people, we have sufficient evidence in the available reports and facts, so that even religious scholars deeply entrenched in barbaric misconceptions cannot avoid acknowledging such a civilized phenomenon”. '(Tacitus, Histories III and VI)

Religious concerns inevitably gave rise to political, scientific, and other aspects of public life, including economic ones, which led to the establishment of shared institutions. There must have been a kind of federal capital where everything converged, and where the facilities were available that the gathering of large crowds required for assemblies and festivals, as can certainly be assumed during the times of the great spring and autumn celebrations

For the tribes mentioned, the area around the sources of the Lippe, which, together with the groves of the Osning and extending beyond to Externsteine, the Teutoburg Forest, and the Leistrup Forest, formed a large border region, was the natural location.

Indicative of the exceptional status of the area around the source of the Lippe is a lengthy analysis conducted 110 years ago by the wise, reliable, and also critical Demold archivist Clostermeier in a response to the royal treasurer, who had asked him about the significance of the Kohlstädt ruins. He admits to having published not the slightest thing about the ruins, but takes the opportunity to compile his knowledge of this area, which is valuable to us. One notices his astonishment and perplexity regarding the peculiar circumstances of this isolated



Fig. 27. The Princely Hall in Oesterholz (Feststrasse)

region, which he encountered during his archival research into the significance of the ruins.

After pointing out that, apart from Detmold and Schieber, no other places in the Lippe region appear in the light of history as early as Osterholz, Kohlstädt, and Schlangen—that is, precisely the towns between Detmold and Lippspringe that are of interest to us—he confirms the highly striking fact that in this economically poor corner “German nobles have been wealthy since the earliest times.” “This stretch of land must therefore have been more cultivated and populated since ancient times than other parts of the Principality of Lippe.” The reason for this is not hard to find. The Romans were the lords of the Lippe; Roman culture must have attracted the Germans to settle in the vicinity! ‘How many advantages, then, did the region around Neuhaus and Lippspringe offer its inhabitants!’ Clostermeier then, quoting Einhard, turns to Charlemagne’s method of conversion. “Saxones perterriti... spoponderunt se esse Christianos... supe Lippian venientes unacum uxoribus et infantibus innumerabilis multitudo baptizata est.” (The frightened Saxons vowed to become Christians and were baptized in the Lippe River, along with their wives and children, in countless numbers.) “The region around Schlangen, Kohlstädt, and Oesterholz was thus the first among all other parts of the Lippe region to enjoy the beneficial influence of Christianity.” Clostermeier’s insights are valuable, but the full misery of the outdated view of history cries out to us from the mouth of this respectable German man. Even in him, the sense of the religious and national humiliation of the violent conversion, accompanied by subjugation, had died.

The masses of the Paderborn and Lippspringe urban areas, as well as the many nobles who owned estates in the area. ' Helm, Old Germanic Religion.

Clostermeiers’ confusion regarding this is understandable. We, however, recognize the root causes of the offensive facts in the character of Paderborn—unknown to him—as the “capital city”

and the region as a “part of the Mark,” where the local people once held their communal rights, privileges, and customs, which they then transferred to the great lords and ecclesiastical institutions as legal successors of the disenfranchised people.

There may have been other noble families, but worth mentioning are a noblewoman named Frau Ida with their three sons, one of whom was named Imiko, and the family of Duke Ecbert, particularly his son Bewo, and a nun named Oda of Gesecke, who likely descended from this family, the counts and lords of Westphalia, Lippe, Braunschweig, Waldeck, Calenberg, Rheda, Haxthausen, Falkenburg, Schwalenberg, Brannenbruch; then the monasteries of Paderborn, Werden, Corvey, and Hardehausen.

Among the nobles, the aforementioned friend and governor of Charlemagne in Saxony, Ecbert, stands out. The sacred groves and most important sanctuaries of the Mark were evidently entrusted to his reliable hands. The family, however, would not have derived much joy from these sites of the old faith, as we can see from a failed attempt to found a monastery. We do not know whether the Kohlstädt ruins, which we will discuss below, also belonged to these estates, especially since the names Kohlstädt and Oesterholz have been used interchangeably right up to modern times. But we may assume so.

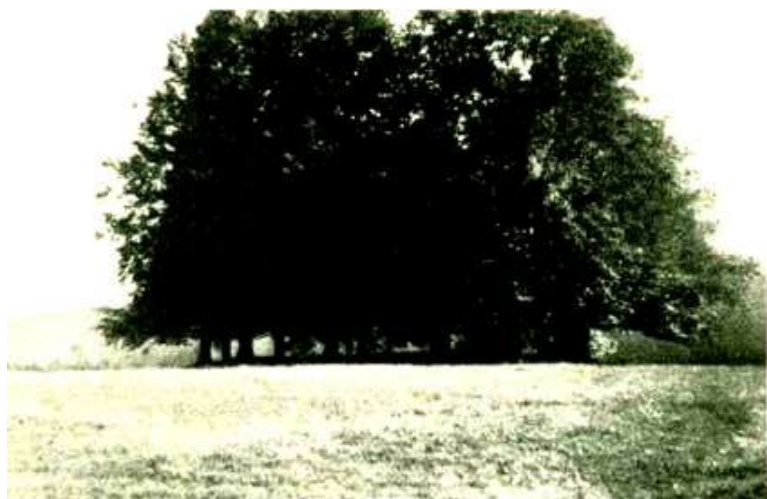


Abb. 29. Der Hagedorn bei Zöblangen

The Paved Road

The Fürstenallee, which runs in a straight line for 3 km from Schlangen in a northerly direction, is a magnificent avenue 11 meters wide with four to five rows of old oak trees, interspersed with a few beech trees, to which a considerable widening is added in the upper section; 700 meters run along the “Sennetrift.” The avenue lies 1,000 m away from the two large Oesterholz estates, the “Meierei” (hunting lodge, forest ranger’s office, retirement home) and the manor (Haus Gierken).

This magnificent avenue cannot have been laid out by the Counts of Lippe, because they did not become owners in the Oesterholz Mark until 1503, whereas a significant portion of the still-standing oaks and beeches date back to an earlier time.

Previously, however, Schwarzmeier resided at the estate and Meier Henke on the other side. A purpose for this magnificent avenue in this isolated area is not apparent in the entire history of the Christian Middle Ages.

The wide road begins in the south at the crossing over the Strote near the Schwedenschanze. The name “Schwedenschanze,” as in many similar cases, does not reflect the actual meaning but likely replaced an older name some time after the Thirty Years’ War. The Schwedenschanze, as it lies before us, did not—or at least not entirely—form as a natural dune through sand drifts from the Senne. This has been evidenced by a recently discovered, strong layer of wooden planks located halfway up its height. There are also reports of an earlier discovery of a megalithic tomb.

The road comes from the village of Schlangen, which is bordered by the Dedingrheide. The name of this heath tells us that people once gathered here (Ding = public assembly).

In the village of Schlangen, there were or are conspicuous old ramparts, and in the Dedingrheide, alongside a Ringwall and

other ramparts, a curious old system of graves, the purpose of which has puzzled expert farmers. All of this has largely fallen victim to cultivation and, for the most part, survives only in a meager state. The cadastral map at least records the vanished Ringwall, specifically as a walled pond, because its interior had become marshy.

But a valuable witness to the former significance of the Dedingerheide has been designated a historic monument and will not disappear. It is the “Hagedorn hill, so many hundreds of years old,” on the Prussian-Lippe border (Fig. 29). It is said that the people’s representatives gathered here for negotiations. The memory of the population, which is also attested to in the archives and which has preserved this small site separately and repeatedly planted it with trees, has likely proven itself in many places, where, for example, conspicuous solitary trees or groups of trees are found in locations that suggest they were once sacred or otherwise public sites. Between the southern village of Reinbardsbrunn near Friedrichsroda and the so-called “Langewiese,” I found a circular court hill surrounded by 12 linden trees, known as “the Twelve Apostles,” a name that occurs frequently. The village linden is the recognized and best-known example.

The ancient name form Dedingerheide—I came across this from another source: Knoch, Lipp. Aichin, Detmold 1817—matches exactly in its first half with the Gothic word *thiudangard*, which in Ulfilas’s “Matt. 6:13” means “people’s garden heath,” thus referring to the people’s assembly.

The Dedingerheide, to which E. Weiß rightly devotes special attention near Schlangen, had an artificially regulated abundance of water. The greater part of the Strote water flows above Schlangen in the direction of the Tütgemühle. This fork (bifurcation) exhibits such a peculiar line that it suggests the idea of a former man-made diversion. Here, the intention must have been to connect the Kohlstädter Ruins to the Lippe via the

Thune bed (p. 114)! Only then could the mill have been built.

The abundance of water in the Dedingenheide, with its peculiar system of ditches, met the needs of a large crowd that we imagine gathered there to set out from this point, during festive times, along the festival route leading to the sacred sites. This is where the Fürstenallee finds its meaning!

Festive streets, in Christian worship processional routes, and processions, arise naturally from the regular custom of crowds of people making their way to a festive destination. Processions as Christian rituals first appeared in the fourth and fifth centuries, when so much of the customs of the Germanic peoples was incorporated into Christianity. This has led to the assumption that processions—and thus the cloisters and festival streets—also originated in paganism.

Among the numerous striking, otherwise inexplicable ceremonial roads that undoubtedly still exist in Germanic lands, the road leading northeast from the Stonehenge sanctuary (the avenue) is recognized (alongside the stone avenues) as a ritual processional route. Its northeastern endpoint can no longer be determined; it is located near the racetrack, which lies somewhat to the side.

The situation is similar with the Oesterholz ceremonial road, which does lead near the sanctuaries situated to the side, but of whose northern terminus nothing has yet been discovered. It ends in the north on this side of a solitary forester's lodge at the edge of the forest, whose name "Kreuzkug" is unlikely to derive from forest paths branching off at an angle from here. Should it not remind us of its original meaning as being situated at the end of the "Kreuzgang"? Widening to a normal width, the road curves sideways toward this forester's house, while in a straight line through the forest itself, the former actual end can still be recognized at the junction of an old oak avenue in front of an even more isolated "forest house," the old "Kreuzkrug." The fact that people lived here in ancient times is proven by artifacts that

have been found. Either the site of this house, near which there is a 1–2 m high hill covered with oak trees, or a much higher hill located directly behind it next to a game shed, must have been the site of the old landmark! Added to this is another significant discovery that clarifies the entire matter:

We can now state with certainty that the destination of the festival road at one of these two sites was dedicated to Wodan. We owe this knowledge to Dr. H. Schmidt's finding in old forestry records that the area now known as "Paulinenholz".

Such a revelation, which only dawns on us in retrospect and proves to be a confirmation of a previously put-forward hypothesis, has its special value. We may joyfully welcome it as yet another new link in the chain of evidence for the Lesterholz sanctuaries.

German Astronomy

The Externsteine and the astronomical facts found there have spoken. How do they fit into our historical picture? How do we reconcile them into our general views, in which Germanic astronomy had no place?

Evidence of Germanic celestial worship and its influence on folk life can already be gleaned from archaeological finds, foremost among which is the Trundholm Sun Chariot. Also valuable is the sparse but very definite literary testimony regarding both celestial worship and astronomical activity.

Julius Caesar writes: "Among them, only the sun, fire, and the moon are held in divine reverence." — Tacitus—recounts a very wise speech by the Ampsivarian prince Boiocalus (58 AD) and then continues: "Then he looked up at the sun, called upon it and the other stars, and asked, as if they were personally present, whether they would look down upon uninhabited land."

Jordanes called the Goths the wisest among the barbarians, almost like the Greeks because of their priestly learning. Among the knowledge they considered part of theology, he includes the doctrine of the twelve signs of the zodiac and the courses of the planets. The same writer reports that as early as the time of Sulla, under their king, the wise Dicenäus, the Goths were already familiar with the names of 3–16 stars.

The Icelanders, a branch of the Saxons who had initially emigrated to Norway during the era of Christianization, maintained ties with their old homeland for a long time even after settling in Iceland. to their old homeland, and their oldest Christian clergymen received their education in Herford. In Iceland, the year was counted as 360 days plus 4 extra days (epagomenal days), namely 12 months of 30 nights and 4 days each. However, when it was noticed that with this counting

method, summer was shifting more and more toward spring because one day had been omitted, an extra day was inserted; from then on, the year was calculated as 363 days, with an additional day in leap years. This reform, however, was not adopted until 980.

Around the year 1000, the introduction of Christianity began in Iceland. A figure known from the sagas is “Star-Otto,” who had acquired such knowledge through his own observations that he was indispensable for the introduction of the Christian calendar.

It is generally assumed that the elaborate calendar sticks used for calculating time, which were common throughout the Germanic North, were used everywhere in the Germanic lands. But in Germania proper, 700 years of fanatical zeal for destruction spared hardly a single piece bearing runes.

An inexhaustible number of conclusive testimonies to the Germanic worldview, focused on celestial phenomena could be cited if we were to go into the realm of symbols and ideograms, of signs and images, of myths and legends, of fairy tales and songs, of the art of healing and superstition, of games, customs, and traditions.

Added to this is the vast field of parallel astral conceptions among the other ancient peoples. The similarity, even the identity, of the astronomical-mythological lines of thought, which seem to have emerged from a common source of humanity, has been convincingly demonstrated by comparative ethnological mythology, especially since Hugo Winkler published his fundamental research. A brief, clear compilation of only the most important facts pertaining to this subject, taking into account the relevant recent scientific findings, would fill a substantial volume and meet a pressing need. An article by Prof. E. Dittrich in “Das Weltall,” titled “The Orientation Question,” provides a vivid picture of just how rich this material—much of which is still entirely unknown.

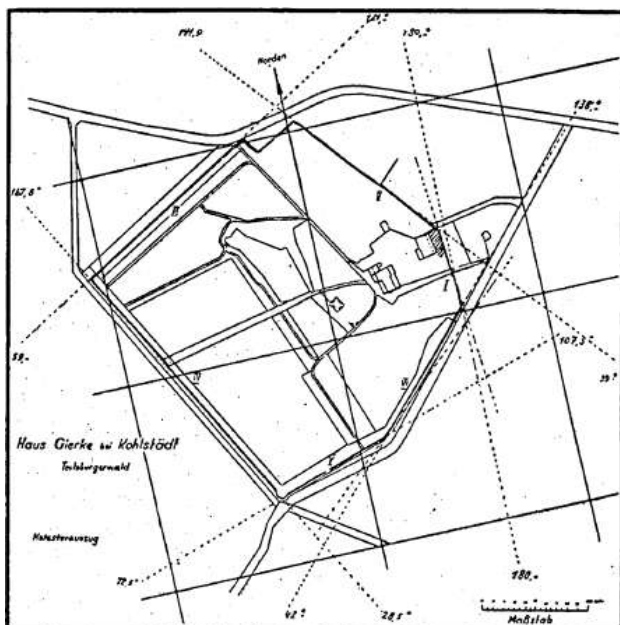
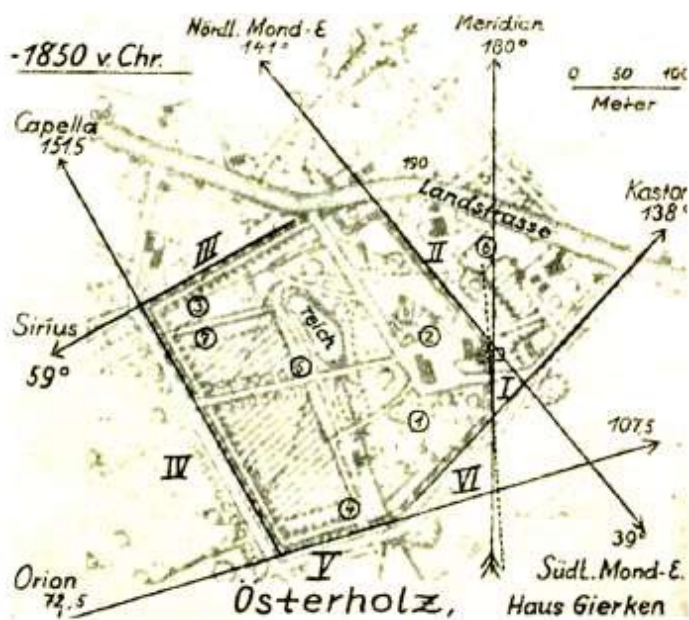


Abb. 30. Der Katasterauszug



Although only a few direct literary sources on Germanic astronomy have been preserved, it is nevertheless incorrect to conclude that it played a lesser role among the Germanic peoples than among other peoples. For the classical historians, the observation of the stars—even among their own peoples and the Oriental peoples—was a matter of conspicuous indifference, and perhaps often unknown to them. Thus, we learn, for example, from Herodotus, despite his visit to Egypt, not the slightest thing about the astronomy of the Egyptians. It seems that things were no different back then than they are today, when even the educated average European, despite school instruction, numerous scientific events, newspaper reports, and, more recently, planetariums, has little interest in the work of astronomers. When an explorer describes his experiences among foreign peoples, even today the astronomy of those peoples is among the last things we learn about. This intellectual work generally proceeds unnoticed in silence. It was also hidden in the religion of ancient peoples behind folk myths, whose original astral background then often fell into oblivion.

How much more, then, does this general observation apply to the attitude of foreign writers—among whom must be counted not only the classical authors but also the Roman writers of the period of conversion—toward Germania; they were all infinitely distant from the indigenous Germanic intellectual life.

If a certain astronomical interest can be observed in the time of Charlemagne, and if, during the reign of Louis the Pious, individual contemporary reports of an astronomical nature unexpectedly shine forth from an atmosphere of a completely different mindset, we shall not be mistaken in regarding them as a residual effect of the preceding Germanic astronomical inclinations. For not even a breath of astronomical thought could blow over from the Romanic world of that time. Since Cleon and his daughter Hypatia (around 400 in Alexandria), astronomy had died out, and it is only thanks to the caliphs that ancient astronomical knowledge could be preserved across the bridge of

Islam into the better times of the Middle Ages. Charlemagne, too, was inspired by Harun al-Rashid and by the Anglo-Saxon Alcuin, not by Rome.

This alone should suffice to explain the scarcity of information regarding Germanic celestial observation. But if the scholars, who refuse to acknowledge any astronomical activity in Germania, believe they are justified in drawing a distinction between the West Germans on the one hand and the North Germans and Goths on the other, this must be rejected as entirely without merit. Superficial comparisons must, after all, turn out to the disadvantage of the West Germans, for the simple, though so often overlooked, reason that in no Germanic land did the destruction of culture and tradition—which went hand in hand with the forced introduction of Christianity—take place even remotely as thoroughly or find such a consistent continuation as in Germany proper.

In any case, we have not only the scholarly right but also the duty to approach the traces of our ancestors' extensive astronomical inclinations—which are now coming into view—with full objectivity, unclouded by any preconceived notions. If there was an astronomical science in Germania, this opens up the most valuable insights into a Germanic intellectual life, the nature of which was, admittedly, very different from the intellectual life of Mediterranean peoples, but whose level need not have been any lower, and indeed—measured by other standards—may even have been more valuable.

Oesterholz

My experiences with the Externstein and its astronomical orientation lines had driven me to ask questions and search for any traces of astronomical activity by the ancients in this region. The lunar line, whatever its objective value may be, actually served as a guide for me in the Senne region. The correct identification of the northernmost lunar extreme necessarily

presupposes an undertaking carried out over a long period of time. Signs of such an undertaking could be found in the landscape!

That was the lesson of the Externstine.

My initial thought that the Kohlstadt ruins might be the central point of an astronomical grid system proved to be wrong. But the Senne held me fast, the Senne with its lonely, peculiar nature, which in large parts is scarcely disturbed by the sparse settlement, the Senne with its myriad of megalithic tombs, which lead one's thoughts into the world of ancient times.

On the edge of the Senne, where at the foot of the Teutoburg Forest is the landscape of Oesterholz, 2 km west of the Kohlstadt ruins, which already drew attention on the map due to its large and peculiar shape and, upon a visit, due to its monastic character and its strange enclosure. Partly sturdy, almost rampart-like embankments with an outer wall, partly walls whose embankments have crumbled, and partly just walls, enclose a 32-acre property with a total length of about 110 meters, consisting mostly of forest, a sizeable pond, garden land, marshy meadows, a residential house, an administrative building, and smaller structures; a farmyard has been laid out outside the walls for the associated agricultural activities.

The first visit gives the impression of a camp or a fortification that was later used as a settlement and then probably fortified again. But all sorts of considerations regarding the need, purpose, and construction of a fortification-like structure at this site revealed its enigmatic nature even back then, when I was presented with the assessment of military experts and the historical evidence—were not yet known. As mere court protection, however, a fortification whose defense required a considerable military force was out of the question.

But then the peculiar shape of the boundary lines had to catch one's eye from the very beginning, because it gave no indication of any purpose anywhere in the flat terrain. It is an irregular



hexagon in which equal angles and parallel lines are avoided.

'It seemed unlikely to me that merely a playful private whim of the first settler or a later owner could have been the reason for this shape of the property. Moreover, it was partly discernible on the map and partly confirmed by an on-site inspection that the shape is sharply defined by straight walls without interruptions. For the most part, these are old dry stone walls that have preserved the enclosure from decay; to a lesser extent, the walls have been rebuilt in later times with lime mortar from the collapsed stones, without shifting the lines.

The structure is significantly disrupted in only two places: in one instance by the encroachment of a farm building, and in the other by a country road cutting into one corner. A slightly wavering line at the beginning of one side at a third location and other minor irregularities are likewise of no consequence. In view of the fact that we are dealing not with a new structure but with an archaeological site, the conclusion can be drawn that the irregular hexagon lies clearly defined in its outline.

Although the layout of this estate initially interested me in a general sense, my astronomical questions had remained with me. The compass placed on Wall I pointed north without any noticeable deviation. The adjacent Wall II indicated, with remarkable precision, the same azimuth of the northern lunar extremity toward the setting side that I knew from Externstein.

Could there be an astronomical hexagon here, in which the astronomers of earlier times, as I had once read somewhere, drew several lines together so as to have them conveniently close at hand?

These two mentioned sides of the hexagon revealed yet another feature that struck me. The extension of the first line to the north intersected, at a distance of 910 meters, the ruins of the Great Teutoburg, a few meters from the current location of the Hermann Monument on the Grotenburg. The extension of the second line mentioned pointed, at a distance of 1,414 km,

toward the so-called Hünenkirche on the Tönsberg near Örlingshausen. Both the Great Teutoburg and the Hünenkirche are discussed and depicted in detail in Schuchhardt's *Atlas of Prehistoric Fortifications in Lower Saxony* and in Volume 3 of the second series of the *Lower Saxony Regional History Books*.

Negotiations regarding the Oesterholz estate now began with the observers at the Astronomical Computing Institute of the University of Berlin, Professors Riem and Neugebauer, who had advised me on the astronomical aspects of the Externsteine. They deserve the warmest thanks for the considerable effort they expended and their willingness to address the questions posed. Their work has led to the surprising result that the estate, excluding the possibility of a random occurrence, must be recognized as an astronomical site.

Here, it seemed to me, the rare case that a question of archaeological significance could and had to be answered initially independently of the evidence derived from the findings of masonry, from the "objects" found and otherwise preserved, and from the various other results of excavations—that perhaps all relevant positive evidence of this kind merely adds to the line of reasoning, while the main question itself had to be answered exclusively on the basis of an undeniably existing mathematical figure.

But others thought differently. I would have had to drop the whole matter back then if I had wanted to follow the well-meaning advice. Some asked, how the authorities in the field of archaeology judged the matter; others demanded first and foremost documentary-historical proof that the age of the farmsteads extended back to pre-Christian times; but all agreed that excavations were absolutely necessary. Dig, dig! Without immediate success, it would be a lost cause.

The "necessary" excavations have not yet taken place, and a wealth of important documentary evidence has come to light. But at that time I did not dig, nor did I promise any conclusion from

a search of the archives, because in both areas neither a success could prove the astronomical nature of the phenomenon nor could a failure disprove the fact of the astronomical finding. My decision to publish was based on the logical necessity arising from the astronomical findings.

The lines we encounter in nature and in the cadastral records were drawn by human hands at some point and in some way. They have formed a mathematical figure that now exists in and of itself. It matters not whether the lines were marked by cyclopean walls, earthworks, ditches, hedges, or isolated boundary stones, nor does it matter how often the material representing the lines has undergone changes over the millennia—so long as the lines themselves are still there for us. Figures 32 and 33 show how they appear today; we do not know what they were originally like. The date of their origin has been determined based on astronomical findings.

For this reason, numerous questions that are important in themselves had to be set aside for the time being in the discussion, including the question of to what extent the sections of the rampart, which bear a certain resemblance to the fortifications of some Roman forts, also served a defensive purpose.

To do justice to the unique nature of the case at hand, it is essential to recognize and acknowledge the existence of the bare mathematical figure in its absolute independence from the nature and fate of the material that represents it. However, in order to understand what demanded our recognition at the Oesterholz estate, we had to attempt to penetrate the astronomical-mythological worldview of the ancient peoples, which was still so foreign to us.

I now present the expert opinion in its entirety:

Berlin-Dahlem, 1926
November and February

Concerning the astronomical orientation of the Gierken House
in Oesterholz, Teutoburg Forest

We, the undersigned astronomers at the Astronomical Computing Institute of the University of Berlin, have been asked by Director W. Teudt-Detmold to examine the measurements of the azimuths of the perimeter walls of the Gierken estate in Oesterholz on the Teutoburg Forest to determine whether the assumption is correct that their original construction in prehistoric times was carried out according to astronomical principles. An official cadastral map, on which the enclosure walls are marked as such, was attached.

A latitude of $51^{\circ} 50'$ was entered into the calculation. The northern section of perimeter wall I is to be disregarded because its original orientation has been disrupted by the recent addition of a farm building; likewise, the southwestern end of perimeter wall VI, because its orientation is inconsistent. Accordingly, the lines have the following lengths: I — 14 m, II — 172 m, III — 193 m, IV — 270 m, V — 112 m, VI — 116 m. These lengths are entirely sufficient for the desired investigation, even if the lines were to contain more significant variations than is the case according to the cadastral extract.

The azimuths—that is, the deviations of the directions from the north-south direction—have been remeasured and found to be sufficiently accurate, especially since a margin of error of several tenths of a degree must be assumed, which is based on rounding in the last decimal places of the calculation and also lies in the uncertainty of the star positions used. Therefore, a completely precise dating cannot be expected, although this is by far the most favorable case, in that the calculation can be based

on multiple fixed-star azimuths, whereas a calculation using solar and lunar azimuths would require a margin of error spanning centuries.

As a result of the investigation, it can be reported that the azimuths of all six lines in question coincide, with sufficient and in some cases surprisingly high precision, with the azimuths we calculated for the time around 1850 B.C. of celestial bodies designated as mythologically significant.

The more limited the number of celestial bodies to be considered, the more it appears impossible that these six azimuths could have arisen by chance—that is, without astronomical considerations—during the construction of the estate. To reach this conclusion, no formal mathematical probability calculation is required, which would necessitate a cumbersome agreement on the factors to be applied. For verification, we have calculated the azimuths for all bright stars for the epochs 1000 AD, 1000 BC, 2000 BC,

3000, and 4000 BC, with the result that only for the specified epoch of 1850 BC did azimuths corresponding to the official measurements of the estate's boundaries yield consistent results for several stars, and specifically only for the stars listed below. The azimuths are calculated taking into account the existing elevations caused by the Teutoburg Forest to the east and northwest at distances ranging from 5 to 1,414 km, as well as average refraction.

Page	Azimuth of the Walls	Designation of the Line	Calculated Star Azimuth	Time
I	180	Meridian	180	
II	39	Southern lunar extremum, rising	39.0	
	141	Northern lunar extremum, setting	141.0	
III	59	Sirius setting	59.1	— 1850
IV	151.5	Capella setting	151.3	— 1850
V	72.5	Delta Orion setting	72.6	— 1850
VI	138	Castor rising	138.0	— 1850



Fig. 33. Boundary wall II

Risings and settings are equally important for determining the positions of the stars. Given the rapid change in the positions of the stars due to precession, the accuracy of time determination should be estimated at about fifty years.

The positions of the Moon change very slowly, and moreover, the rise or set of such an extensive object as the lunar disk is very difficult to observe as a point without adequate instruments. The calculation of time was therefore limited to the four azimuths of the fixed stars, since the constant meridian line is also not taken into account for the calculation of time.

A particular significance of the lunar azimuths lies in the evidence that, at that time, attention was paid here to the moon's rises in this manner and that knowledge was possessed of the 18-year lunar cycle known in chronology as the Saros period.

The significance for the history of astronomy to be attributed to the facts uncovered at the Gierke estate lies, in our view, first of all in the aforementioned finding of knowledge of the Saros, which suggests a long history of astronomical observations. Secondly, in the finding that the risings and settings of stars were also observed, that the same stars were given preference—those that played a role in the astronomy of the Orient and antiquity—and finally, that the Germanic peoples already possessed an ancient and highly developed art of observation around that time.

As for the purpose of the entire complex, its nature, size, and location give rise to the assumption that this was a center for the cultivation and teaching of astronomical science—significant for the entire people—with its multifaceted functions for religious cult, astrology, agriculture, and the rest of calendar-dependent folk life.

Its purely astronomical significance pales in comparison to the other finding: that it is highly probable that a highly developed culture already existed in the Germanic lands during prehistoric times.

Signed: Prof. Dr. P. V. Neugebauer

Signed: Prof. Dr. Johannes Riem

The official cadastral map of the estate at a scale of 1:2000, with a registered control network, forms the basis for the astronomical investigations (Fig. 30). The meticulous accuracy of such official documents, which are decisive for property rights, as well as the impartial compensation for any irregularities found in nature, ensured the suitability of the cadastral extract for the present task.

Certain discrepancies in the measurement of the angles formed by the boundary lines with the polar line are due to how the ruler is applied in light of the existing unevenness. The measurement discrepancies, which gave critics cause to question the astronomical findings, remain within such limits that the astronomical experts have declared them irrelevant to the overall assessment.

The critics have focused most on Line I (the meridian line), whose defects are also noticeable in the photographic reproduction of the cadastral extract (Fig. 30). But precisely here there can be no doubt that the original direction of the line is still indicated to us by the clear, 14-meter-long undisturbed section of the line, since the longer section represents by far the most compromised part of the entire perimeter, and its disruption by two farm entrances and overbuilding is evident. — There has also been a debate regarding the indented corner at the northernmost corner of the estate. The corner, which contains a spring and was likely separated for this reason to build a tenant's house, is clearly recognizable as a minor, later alteration to the planned hexagon.

As with any archaeological site, it cannot be expected that centuries would have left the Oesterholz estate completely untouched in its original state.

The statement reads: Even taking into account the figures

provided by Mitfeld, we therefore arrive at a conclusion that fully confirms our assessment set forth in the report and stands in clear contrast to other speculative interpretations.

Even for those who have not yet studied astronomy, it is not too difficult to grasp the main points of the report.

One extends the sides of the hexagon given by the meridian and imagines the extension carried through to the horizon. The angles that these lines form with the meridian (the line of the North Pole) are called azimuths. The question arose as to whether the azimuths of the Gierke farmsteads align with astronomically or mythologically significant to such an extent that the layout can be proven to have been created with astronomical considerations in mind.

On clear nights, we can observe how the starry sky seems to rotate from east to west as the Earth turns. The fixed stars always rise and set in the same place for us because the change in the Earth's position caused by its orbit around the Sun is completely negligible compared to the immense distances of the fixed stars and plays no role. It was to be expected that the Germanic peoples would observe the fixed and devoted their attention to the points of rising and setting of the fixed stars, as was also done by the ancient Chaldeans, etc. Their primary purpose was to observe and record the rising and setting points of the celestial bodies of interest from the north or south.

This is consistent with a single interpretation of the "Pleiades," which in a certain sense, unlike the fixed stars, the points of rise and set of the Sun, the Moon, and the planets on the horizon shift continuously throughout the year within certain limits. The Sun's course, which repeats itself uniformly each year, can be grasped relatively easily by determining the starting point on certain important days, especially on the days of the solstices. As already mentioned, lunar observation involved an 18–19-year cycle each time. However, the apparent irregularity of the planetary motion presented even the most experienced observer

with seemingly insurmountable difficulties before Copernicus. Thus, at the Oesterholz estate, we find no planetary line, but four fixed-star lines, one lunar line, and one solar line.

Whether or not the ancients were aware that the fixed stars do indeed gradually change their position in the sky over the course of centuries, is now a fact that enables our astronomy to calculate, with an accuracy down to the decade, the time at which the star's position was determined, based on the fixed-star azimuths from earlier times that have come to our knowledge.

This method of astronomical chronology has been applied to the perimeter lines of the Oesterholz estate, with the result that all six lines have astronomical significance, and that four of them, as star azimuths, provide the most favorable basis for drawing a conclusion about the time of the site's construction.

The four fixed-star azimuths clearly point to the time around 1850 B.C. The remaining line, which combines the two lunar extremes, as well as the meridian line, cannot be used to calculate the time of origin; the latter because it remains constant, and the former because the variation is very slight. Added to this is our lack of knowledge regarding the method used by the ancients to measure the lunar disk as it rose above the horizon.

It should be noted that, of the vast number of fixed stars, only a small number are significant enough to be considered here. All the others either have no rising or setting, or they had no mythological or other significance for the ancients. For the investigation, I specified only Spica, Capella, Sirius, Pollux or Castor, the Pleiades or Aldebaran, Arcturus, and Delta Orionis. If no results could be obtained with these 7 stars—excluding the Sun and Moon—I left it to the experts to decide whether to continue the efforts.

It was an immensely valuable contribution by the astronomical experts—one that greatly enhanced the probative value of the investigation—that, in addition to the stars specified to them, they recalculated all other bright stars for all epochs

between 1000 AD and 4000 BC, to see if a correlation between multiple stellar azimuths and the wall azimuths of the Oesterholz estate could be established in a similar manner) as had been found for the fixed stars examined for the period 1850 BC. The entirely negative result of this work likely had a decisive impact on the experts, leading to the rejection expressed in their expert opinion of the assumption that the findings at the Oesterholz estate could be attributed to mere coincidence.

The assumption that among the Germanic peoples, the very same celestial bodies likely held religious, scientific, or astrological significance as those in the Eastern and ancient mythology, in the Edda, and in the Bible, had already been confirmed by the celestial lines of the Oesterholz estate in a manner that exceeded expectations. Added to this, however, is a recent finding, namely that astrologers have selected from among the mythological celestial bodies those that are related to the concept of the female goddess of fertility and blessing, the Mother of God. The situation is as follows.

What Istar and Astarte are in the Oriental astral mythological world, we have in the Germanic tradition as Freya (also Frau Holle) or Ostara. Ostara is a name that, by all appearances, had become particularly popular in Northwest Germany, and in the last age—according to the renunciation formula—still retained a counterpart in “Sahsnot.” That Istar and Ostara are the same word is obvious. The concept of the Mother Goddess has undergone a greater transformation in the Greco-Roman pantheon than between the Oriental and Germanic traditions; yet even there, the same ideas can be found.

One of the strongest historical confirmations of the meaning of “Oesterholz”—which we had recognized through entirely different means—was the discovery of a tradition, still alive in this region as late as the 17th century, stating that a sanctuary of the goddess Ostara (*fanum Ostara Deae*) had been located at Oesterholz.

It is therefore highly noteworthy, and our understanding of the significance of the estate's astronomical layout becomes exceptionally clear, now that we know the lines were chosen with regard to Ostara.

1. Orion. The connection between Orion's Belt stars and Ostara is evident in Germanic folklore in that they are regarded as Freya's spindle. In the Orient, however, Orion is also the messenger of the gods who descends into the underworld to rescue Istar.

2. Capella, the goat Heidrun in the Edda and the singer of Zeus in Greek mythology, has an unmistakable connection to the female deity.

3. The significance of the Twins shines most vividly in the myths of the peoples. "In the lists of the gods of the Istar," we read in Jeremias, "Bubal is named as one of their servants, whose twin brother is called Batarak; both find their manifestation in the constellation of the Twins, opposite Orion. Orion and the Twins, as opposing celestial bodies, have been of the utmost importance in astral mythology right up to the latest times."

4. Sirius is the most prominent star among the Oesterholz stars, among which Venus, which also belongs here, could not find a place. In the Sumerian winter solstice calendar, it is literally called the "Maiden Star" and is regarded as another manifestation of the Virgo Celestis (heavenly Virgin), or also as the "Dog Star," as the companion of the Babylonian Madonna. In Egypt, it is Sirius-Sothis, named after the great goddess Sothis, who causes the Nile to rise with the heliacal rising (reappearance after invisibility) of Sirius. If the origin and final form of the Christmas festival were first established by the Germanic peoples within the Christian Church, and were then so fervently observed, its foundation is to be found in the pagan religion of the Germanic peoples.



Fig. 31. Strength of the Walls III, IV, V

In addition to the aforementioned meanings, we also know the Twins as the still-gazing eyes of Thiassi, cast into the heavens, Sirius as the star of the underworld, whose first appearance in the light of the setting autumn sun was often taken as the beginning of the new year, the Delta of Leo as the symbol of male power (phallus), and the Pleiades as the Blessing One and the Giver of human sustenance.

This fact—that all four, or rather five, of the constellations of the Zodiac correspond to the four to five celestial bodies that, according to folk mythology, can be designated as attributes of Easter—is so significant that it demands attention even within the colorful and dazzling world of astrology.

I have also named the star Spica in Virgo because its rising line coincides with the setting line of the constellation Leo around the year 1000. In our chart, Lyra is not included because the astronomical experts decided to include in their report a table calculated for the local horizon, which is influenced by the elevations in the east and north. Personally, I am of the opinion that the astronomers of Lestholz were certainly capable of measuring the positions of the stars against the open horizon—a task that ultimately required only the use of a vessel filled to the brim with water—and that they actually did so for educational purposes. This results in a criticism that differs only slightly but is equivalent to the assessment of the Oesterholz question, which I wish to present here in order to provide the reader with an overview of both methods of calculation. The values in parentheses are the Oesterholz coordinates (boundary, limit, meridian 180 (180), Southern lunar extreme 10.1 (39), Northern lunar extreme 142.3 (141), Sirius 59.1 (59), Capella 151.3 (151.5), Delta Orionis 72.6 (72.5), and Spica 107.4 (107.5), Pollux 138.5 (138).

In all the friendly as well as hostile discussions that the emergence of a center of astronomy in ancient Germania must have provoked, the question at the forefront is whether this

striking, almost astonishing astro-mythological phenomenon can be attributed to chance. The attempt to address the matter through mathematical probability theory fails due to the fact that there is always uncertainty regarding the type of calculation, the azimuth values, the number of mythologically “usable” stars, the assumed error margins, etc., there is always uncertainty and disagreement regarding the nature of the calculation, the azimuth values, the number of mythologically “usable” stars, the assumed error margins, etc. For readers who wish to critically examine the question of chance, I present some observations and conclusions below. The reviewers were right to refrain from mathematical probability calculations and to leave the assessment of the question of chance to the simple logical reasoning of the individual.

In my opinion, this is the most vivid illustration of the randomness issue. In the results of the mathematical calculations attempted on multiple occasions, the ratio of the “probability of intention” to the “probability of chance” a range between 4000:1 and 5:1. Therefore, anyone who gives their unreserved agreement to the sharpest criticism—which disregards such considerations as those that currently appear necessary for Line I—must then still admit that, on average, only one out of six arbitrarily hexagonally laid-out plots is to be expected to have azimuths with properties similar to those of the Sternhof.

But there is another consideration here that carries considerable weight and must be given its due. The entire purely mathematical method of calculation need not even be accepted as appropriate for the very first stage of the history of discovery that I have described. For even then, this estate was not, for me or for others, just any hexagonally laid-out plot of land: it was neither an industrial site nor any other property devoid of history; it was neither a small farm among others nor an enclosed pasture or garden; it was situated neither in a borderland nor in a valley floor, etc., but rather presented itself from the outset as an object well-suited to this hypothesis. The other characteristics and the

astronomical findings regarding the “boundary lines” came together to confirm the hypothesis and then elevate it to a scientific assumption.

In the purely mathematical calculation, on the other hand, we are dealing with entirely arbitrary plots of land that are fundamentally devoid of all geographical, historical, archaeological, and other qualities, some of which we have already learned about in the case of the Sternhof and some of which will still be reported upon. The moment the calculation were to consider not hexagonally outlined paper areas, empty fields, or the like, but only hexagonally bounded sites—large or small—that in some way offer occasion and possibility for investigation into their former cultic purpose, the ratio would skyrocket to unimagined heights.

What began as a preliminary stage has now developed into a situation in which, even without the astronomical findings to the assumption of an ancient site with ritual significance.

If it had become apparent in the early stages that the astronomical evidence was far less compelling than initially assumed, that would have led me at the time to consider whether the thesis might not have to be abandoned with a “non liquet.” At the present stage, this is no longer even remotely conceivable; rather, it seems to me that, once all reasonable archaeological and historical requirements have been met, the objection to the thesis must be regarded as groundless by all those who have not fundamentally opposed Germanic astronomy—albeit only from its inadequate mathematical aspect—is illustrated by a lottery analogy. The numbers used have been calculated as carefully as possible.

Place 90 tickets in an urn. They are to represent the number of possible directions for all 6 walls, i.e., only 15 per line. One then determines, by rough calculation, 24 numbers as winning tickets (for the Sun, Moon, and 10 stars, rising and setting), which are to represent the astronomically and mythologically

useful azimuths of a given period. Each participant must draw six tickets from the urn. The prize is won by whoever has six hits with their six tickets. Just as many people must be admitted to this terrible lottery until one has won the prize, so many hexagonal estates must be established in the world without astronomical intent before one of them would have the same astronomical quality as Oesterholz.

The assumption of chance is also decisively refuted by the declination results reported by Neugebauer*. Neugebauer determined the times at which any of the fixed stars in question had a rising or setting azimuth that matches one of the Oesterholz lines. When these times are plotted on a graph, there is a marked cluster around the year 1800 BC, and a second one around the same time AD.

If one asks why the ancients chose this place and no other, the reasons are exceedingly clear as soon as we assume that the Sternhof was a school of scholars where, just as is attested to us by the Goths, astronomy occupied a prominent place within all-encompassing theology.

Considered as a place of residence and activity for a school of scholars, which was to be situated in the common sacred area at Osning and the sources of the Lippe, surrounded by the megalithic burial mounds that bear powerful testimony, not far from the Externsteine, the location of the Sternhof is such that, it seems to us, the men once charged with the selection could not have envisioned a better place than this very one.

The site is still situated in the Sennewinkel, well-protected from north and east winds, on the border between the Sennesand and the heavy mountain soil. Nature had created a convenient 6-kilometer path to it through a straight mountain valley leading from the Externsteine; two excellent springs with fertile surroundings then marked the exact spot where the farm was to be established.

The mountain range—not too close—left $\frac{5}{8}$ of the northern

horizon open, from northwest to southeast, and the vast Senne plain offered views of the setting stars similar to those seen over the sea. In life, advantages rarely come without some drawback. If those astronomers wished to remain near the other sacred sites and not settle in inhospitable high mountain terrain, then they had to accept that they would not have the entire horizon unobstructed. It may well have been unsatisfactory to the inquiring astronomer in Oesterholz that the risings of the stars were obscured by the elevation in the east (the highest elevation caused by the Völmerstot is 270 m at a distance of 8 km), it stands to reason that for teaching purposes it was just as simple and advantageous to use the lines of the enclosure for observing the sets as for the rises. I believe that for Line VI as well, the setting point of Spica was decisive, to which was added, by chance, the rising point of Pollux—which lay on the same line around 1850—and not the rising point of Castor. Compare this with the consideration given above regarding the free and local horizon!

I do not wish to omit one more observation regarding the astronomical question here. The main lines, mostly paths, which traverse the property in a distinct manner, gave the impression that they might belong to the astronomical system; but an examination of their azimuths yielded no results for the period around 1850. In contrast, the investigation showed that the azimuths for the period around —1300, that is, 550 years after the first layout, matched several of the Oesterholz stars, namely Sirius at 61°, Capella at 160°, and Pollux at 141°; as well as Spica at 105.5°, and the Pleiades (Alcyone) at 105". My conjecture is that the Oesterholz stargazers sought to remedy the situation when, after several centuries, the progressive precession of the stars had caused such deviations from the lines originally drawn. The Pleiades (Gluckhenne, also a feminine principle) were taken into account.

Anyone who, like us, attempts to penetrate the peculiar world of ancient astronomical orientation must be certain from the

outset of the pitying smiles of those who believe they are entitled to claim a monopoly on scientific thought, even though they have long been forced to accept the strange limitation of their supposed right of rejection to Germania, since a denial of Oriental orientation is simply not possible. But their position is also crumbling in Germania.

The widespread dating of public sites in Germania, which we will address in our 15th chapter, had already provided strong support for the Oesterholz theory. Now, however, Schoolmaster Hecht in Holzminden is opening up a new field for the scientific investigation of the dating question, where we would not have expected it. It is the orientation of the old Christian churches, which we have hitherto regarded as rather insignificant, or at any rate as unproductive. The first brief publication has appeared in *Kosmos*. The insight into his highly interesting material, which Hecht most kindly granted me, has convinced me that the corrections to the west-east axes of the old Christian churches resulting from later choir additions will, in a remarkable way, shed light on the orientation techniques carried over from Germanic astronomy into the Christian era.

The enclosure of the Sternhof, as we have seen, extends far beyond the needs of an ordinary farm for demarcation, livestock enclosure, or protection against wildlife or sand drifts. Rather, in the sections where the ramparts are still preserved, it initially evokes the image of a fortification. There seems to have been even more reason for this in the past than there is now, as an old map from the 17th century depicts the farmstead as a fortress. It is reasonable to assume that the entire complex was used for military purposes during times of unrest, and that it was then reinforced. Therefore, Schuchhardt's opinion may be correct that the ramparts (III, IV, and V) date from the 17th century, as they appear today, we might add. The findings do not make it plausible that a fortification of this magnitude was ever completed. A small ditch discovered on the outer side of Line

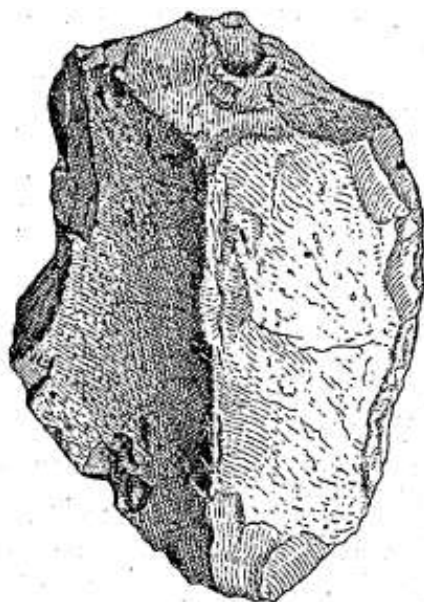


Abb. 35. Stein-Haustheil



III gave School Inspector Schwanold and Dr. Stieren the impression of a Roman pointed ditch; but Line IV already showed only a hint of a ditch. Incidentally, it seems that they never even managed to encircle the entire rampart with a ditch, a curious phenomenon, since a rampart is usually constructed primarily from the material of a ditch.

For us, the only significance lies in the fact that the alignment has not been substantially altered, and furthermore, that the military experts, Lieutenant Colonel Schroeder and Colonel Wittenstein, conclude in their expert opinion:

“From a military standpoint, the purpose of the entire complex remains a mystery, regardless of the time period we consider.” Neither the assumption that the structure was originally intended to be a defensive fortress nor the assumption that it was at any time planned as a refuge for the surrounding population finds sufficient support in the actual circumstances.

This leads us back to the entirely different cause of the complex, which was so impressively suggested to us by the astronomical findings.

In your expert opinion, the assumption is expressed that the Oesterholz estate, which we shall henceforth call “Sternhof,” was a school for the arts. It has always been the right of the experts to add their opinion regarding the meaning of the facts. It is valuable that the Berlin astronomers, in this case, made use of their right despite the expected opposition.

Just as certainly as the Druids of France—according to Caesar—had schools of learning, and the Goths of East Germania—according to Jordanes—must have had schools of learning, so certainly were schools of learning also present in West Germania. Just as certainly as astronomy belonged to “theology” there and everywhere, so certainly was this the case at Osning. These are binding conclusions, unless, on the field of history, alongside written sources and archaeological finds, rational conclusions—the logic and evidence of things based on our other knowledge—

are no longer to have any validity.

It seems to me that this astronomical finding, combined with this scientific postulate, makes it impossible for the discerning reader to pass by the center of astronomy in Oesterholz without stopping. Thus, the question of how the estate's other circumstances—above all its history and any other features—relate to the significance attributed to it becomes of the utmost interest. In this regard, it is of considerable value that an ancient astronomical site must certainly be regarded as a religious site, much like a master must absolutely be regarded as a religious institution. Consequently, we can readily apply the perspectives and considerations relevant to a Germanic cult site to support and further substantiate the Oesterholzer thesis.

The historical context, which offers us a wealth of information and insights of the highest value, is best addressed following the necessary more detailed investigation of the Germanic settlements. At this point, mention a few archaeological features in the farmstead of high archaeological value. First, a word about the immediate surroundings.

The area surrounding the farmstead to the south, north, and west, extending far along the Sennerande and the foot of the Osning, is abundantly dotted with megalithic tombs and burial grounds. Excavated throughout the last decades of the previous century, partly for the benefit of the London Museum, they provide no evidence of their date of origin. However, the graves situated on the heights, which were investigated by Schivanold, date back to the earliest Bronze Age (2000 to 1000 B.C.). Near the Kreuzkrüge, that is, about a mile from Sternhofe, magnificent megalithic tombs were destroyed just a few years ago by steam plowing, and numerous pottery shards were found there. Since it is assumed that only the nobility were granted such burials, the abundance of megalithic tombs suggests evidence that people even from far away valued being buried at Osning.

About 200 m southeast of the Sternhof, a burial site with

stone-lined graves from the Iron Age was discovered. A rumor that the contents were transferred to the cemetery in Schlangen not too long ago is not confirmed, according to the local pastor, Pastor Schelpf. The Christian Church prohibited the burial of bodies in unconsecrated ground from the very beginning. Since there is neither any record nor any indication, nor any likelihood, regarding the consecration of this site with respect to its owners in the Middle Ages and modern times, but conversely, since this burial site fits perfectly with pre-Christian conditions, it must be assumed that it served as the final resting place for the sages of Oesterholz, specifically during the last Germanic centuries, to which we must limit the age based on the iron finds and traces of lime mortar.

The archaeological finds in and around the estate, which can say nothing about its astronomical significance, but provide absolutely certain evidence of the settlement's minimum age, are so far limited to the results of small-scale excavations conducted by Lurch Schwanold and myself on and in the spring hill, and a recent survey of the surface by Mr. W. Düstersiek, to whom most of the finds mentioned below are owed. All of them were also presented to Müller-Brauel, director of the museum in Bremen, and identified by him.

A number of well-crafted small flint tools, found in the garden area within the enclosure.

A large stone hand axe, a so-called "museum piece" (Fig. 35), a surface find near the estate in the direction of Langelau.

Ceramic fragments, likely dating to the Bronze Age, as well as a small bronze fragment, found in and around the estate.

A sizeable fragment of a vessel made of Roman terra sigillata, found in the spring hill of the estate.

Numerous vessel and other clay shards, whose origin is attributed to the earliest Middle Ages (the so-called Frankish, or



Merovingian, period), but some of which “may also be older.” All sorts of iron fragments, to which the same applies. The very numerous finds near the ancient oak tree at the Schwedenschanze must also be fully included here.

As evidence of the settlement of the site from the Neolithic period (but at least the Bronze Age) up to the pivotal year 772—which is of primary importance to us in nearly all the investigations and considerations of this book—these archaeological finds should be universally recognized as sufficient.

The foundation walls of the residential building will have to play a role once again in elucidating the events at the estate as soon as archaeology is able to draw conclusions about the time when the mortar was mixed based on its composition. The foundation walls likely date back to pre-Christian times.

According to the previous owner, Privy Councilor Kellner, there are still numerous wall remains beneath the surface of the garden, and in one spot they are even visible above ground. They await examination, especially since, based on current knowledge.

It is difficult to explain certain aspects of the estate’s history based on conditions in the late Middle Ages, unless the Hethi monastery was located on the estate as early as 822, during the very first Christian era.

Holy Springs

Finally, we come to the Quellenhügel, a highly interesting feature. About 30 m from the residential building (cf. No. 2 on the map, Fig. 31), a man-made mound rises to a height of about 4 m, containing 2–3,000 cubic meters of mostly clayey sand, which we find in the surrounding area in striking thicknesses, up to 3–4 m deep (Fig. 31).

The original shape of the mound has been significantly altered, particularly on the north side, evidently due to removal of

earth, and then by refilling with rubble, including construction debris. This was also demonstrated by the aforementioned excavation with its jumble of finds from various periods, including the most recent. Nevertheless, a Roman toilet seat and all sorts of other ancient pottery were also uncovered.

Embedded in the side facing the residential area is a small circular dome structure with a diameter of 1 m and a height of 1 1/2 m, into which one descends to the floor. At its zenith is a niche about 60 cm in diameter, and toward the center of the dome is a low-rise extension. The door arch made of small rubble stones (Fig. 87) and the vault made of bricks are authentic: in estimating the age, one should not go beyond the late Germanic centuries.

The well-known district administrator von Uslar and his wife have determined the presence of a well a few meters directly beneath the dome. The water drains to the dike, and the dike has two outlets that disappear as side streams, just like the rest of the spring water on the property (cf. line 100). The pumping station immediately adjacent to it indicates that there is an abundant supply of water.

Consultation with all experts regarding the purpose of this curious structure revealed that neither the storage of fruit nor its use as a baking oven (to which one proceeded in later times), nor as a prison could have been the reason for the construction of such a building; regarding the time of the structure's origin, apart from its current condition, no statement can be made as long as we still are so shrouded in darkness that the views stand in stark and irreconcilable opposition to one another. The situation here is similar to that of the Hünnenkirche in Kohlstadt. A complete failure of all attempts at explanation as long as one adheres to a later date of origin; — clear insights and a plausible meaning of the structures when they are regarded as pre-Christian.

This domed structure finds its satisfying, well-founded explanation as a Germanic spring sanctuary. This is supported by

the enigmatic large zenithal opening, which, in the darkness of the building, gave the worshipper—connected to the earth's interior through the spring—simultaneous connection with the heights of heaven. Just as was the case 30 years ago in Pymont, uncovering the buried ancient spring here would likely be worthwhile as well. That our ancestors had sacred springs is, even without the Pymont spring, one of the completely indisputable facts of our knowledge of Germanic cult life. Even today, people passing by a spring called Glühthing between Marsberg and Canstein still spit into it as a sign of contempt—a symbol of the desecration of a once-sacred spring. But first and foremost, the sacred springs were likely found in places such as Oesterholz.

Thus, one link in the chain follows another, making the image of the estate as a Germanic sanctuary certain and vivid.

Let us now once again consider the plausibility of the image that has emerged before our eyes of a center for astronomy in Oesterholz!

The Externstein provides us with a witness of immense power for the well-documented truth that celestial worship existed in Germania, and for the validity of our conviction that astronomy must therefore have existed as well. If the Externsteine, as is evident, were not a suitable location for the seat of the astronomers, then it must have been in the vicinity of the university. In a convenient, straight-line crossing of the mountains, Oesterholz could be reached in 1½ hours, situated at the sources of the Lippe, at the southwestern foot of the Asen Mountains (Osning, Osnegge, Egge der Asen). There was a natural site for the fulfillment of their task and for the reception of those who were to pass on the knowledge to future generations. They therefore gave the estate they founded a considerable size. It was deemed appropriate to give the estate a character derived from their science and expressing the service of Ostara. This was the orientation of the boundary lines, similar to how their colleagues in the Orient oriented their buildings. Our

lack of understanding of these matters does not negate what has been revealed in the Orient and what seeks to reveal itself to us. Whether for the ancient astronomers this held only religious significance, or whether it also served a practical purpose—for example, during the popular evening lessons while walking—such legitimate questions can hardly be answered with mere conjecture.

In such a place, the astronomers sat from generation to generation, for whom the traditions handed down to them must always remain valuable and sacred. As times, people, and rulers changed, their service never became obsolete. No shift in views or customs rendered their work superfluous.

It need not have been a hereditary class of astronomers, but what Jordanes reports to us about the astronomy of the Goths does lead us close to this idea, which we find elaborated upon in the case of the Gallic druids. The astronomer would not have lacked the prestige of the “god.”

The astronomers had thus taken it upon themselves to mark the boundaries of their courtyard according to the stars. We do not know how they originally marked the lines. But given the Germanic preference for enclosing all places set aside for any purpose, there must have been some kind of enclosure here as well, and it must have remained in place. When the enclosure began to fall into disrepair, they repaired it and were careful not to alter it. They did this until the very end came, and this end certainly came in the years 772–804 AD, when the King of the West Franks, intent on violent Christianization, became lord of the land and spared nothing that could be regarded as service, expression, or favoring of the old faith. The more complete the subjugation of the Germanic people became, the greater the progress of conversion, and the more the people themselves were drawn into the fervor of the new faith, the less resistance the will of the new rulers met in severing the people from their past and cutting the manifold threads of memory.

Thus it was also the fate of Germanic astronomy, with its deep ties to the old faith, to be sunk into the sea of oblivion. Through endless ages, the diligent people of Märin stood watch on freezing starry nights, pondering, calculating, deliberating, and teaching; princes and the people listened to them and organized their lives accordingly. Then their memory was erased.

But now the estate has been found. Its boundaries were deemed to be sufficiently preserved to recognize within them the peculiar, harmonious astronomical orientation and to lead to the assertion that they cannot be the result of chance.

Just as if someone traveling through the wilderness had found a tree whose bark bore the overgrown but unmistakable figure of the Pythagorean symbol, and thereby became certain that here had stood not merely a human being—perhaps a savage—but a person of intellectual cultivation, so it is with our discovery of the astronomical lines at the Oesterholz estate. We, too, are glad that we are dealing not with savages but with people of intellect when we remember our ancestors.

The following chapter will show us the nature of the historical context into which an astronomical school of scholars at Oesterholz must be situated.

The Marks and the History of the Oesterholz Mark

The Old Germanic marks are neutral, uninhabited lands situated between the Stämmen (also known as Gauen, etc.), consisting mostly of forest, heath, marsh, and wasteland. The failure to recognize this significant aspect of living conditions in ancient Germania has led to the confused, contradictory picture that confronts us as the result of the great scholarly efforts of those who have studied the oldest land constitution. In this narrowest sense, the “Sundern”—as isolated tracts of land—also belong to the marks in terms of their legal status; we know nothing of their other significance.

Fundamental to our understanding of the nature of the ancient marks are the concordant accounts of Tacitus and Julius Caesar. The latter states: "For the individual tribes, the greatest glory lies in having created wastelands over as wide a radius as possible by devastating the neighboring lands. At the same time, the individual tribe sees in this an even surer protection for itself."—Heusler's apt remark applies to Caesar's foolish opinion of deliberate "devastation":

"Where southern writers attempt to explain, they almost always miss the mark."

The second indispensable source of our knowledge is Nübel's work. It is a collection and lucid, clear analysis of extensive material. Unfortunately, Nübel pays no attention whatsoever to the previous multifaceted and great significance of the Mar-ken, but he nevertheless depicts the violent work of the division of the Mar-ken by Charlemagne through a mostly dry enumeration of individual events with such vivid strokes that conclusions about the preceding conditions are possible.

The extent of the old marks varied greatly, not only due to the prevailing conditions among the residents but above all for natural reasons (the extent of the mountains, etc.). There were also marks ranging from districts and small communities to the narrow strips of pastureland that the clans left between the lands allotted to them.

The large marks were primarily free hunting grounds. Only where they narrowed to such an extent that conflicts over hunting, logging, and grazing could arise did they require agreements between the mark members, i.e., the residents on both sides of the marks who held rights there. This undoubtedly constitutes the oldest meaning of the term "mark members."

After the complete elimination of the old marks according to principles that no longer tolerated neutral land, the original concept of the mark disappeared, but the word remained in the German lexicon. The name not only clung to some actual former

marks, but it was now also applied, in a diluted sense, to forests or lands that had never been “Marken” in the ancient sense, e.g., the field boundaries of various localities; or the word was also simply used for “border,” e.g., in “Markstein.” Prehistoric conclusions may therefore be drawn from the name “Mark” only with great caution.

But where specific historical evidence of the name’s antiquity exists, such as in the case of the Oesterholzer Mark, or where the name recurs so conspicuously that a “Mark” territory or “Mark” belt can still be recognized, the name “Mark” can also serve as valuable evidence.

Those entitled to rights within a Mark were also called Markgenossen later on, when the Marks were no longer neutral but had, for the most part, not passed into private ownership, but had instead become the property of a segment of the population. However, there is no reason not to assume that the concept—with appropriate limitations—and also the term Markgenossen were already in use in the early Carolingian period. It is the established approach to use such reasonable assumptions from the earliest historical period to penetrate the immediately preceding prehistoric period.

It seems to me that a map of Germania, on which all forests and tracts of land that are still called “Mark” by their old name, or were so called in the past (i.e., without being recent field boundaries), were carefully marked in color with schematic symbols—that such a map could make a significant contribution to unraveling the geography of ancient Germania. It would be worth a try.

If contiguous belts of “Mark” were found to be probable, we would thereby also have the roads along which the great migratory groups sent out by the tribes once traveled without burdening the inhabitants of the land (cf. remarks on the Migration Period, Chapter 16). This would be followed, with good prospects of success, by an investigation of the Germanic

road network, including the mountain trails and ridge paths, and many a path now inexplicable, leading through deep forest solitude, which by its nature and by the parallel paths testifies to ancient use, would be brought to light in terms of its former significance. That these paths, running longitudinally through the Marches, were also used for long-distance trade of the time and for other travel must also be inferred from the fact that the Marches were home to the trading centers, the “market” places, which served simultaneously and primarily as sites for barter trade between the neighboring tribes and districts. We have moved beyond the time when we were content to trace the word “Markt” back to “mercator” and, quite satisfied, accepted this word as a loanword from Latin. Rather, we now ask the opposite question: whether the root *marc* was borrowed into Latin from the Nordic languages—a possibility supported by the far greater antiquity of Nordic cultural development—or whether the root was and has remained a common possession. Only in the Wetterau dialect has the *k*-sound been dropped.

Probably, often in close practical connection with the significance of the *Marken* for market traffic—did the marks encompass the places for all joint gatherings, festivals, and other communal institutions.

With the joint assemblies and festivals of the *Markgenossen* in the marks, we come to the inextricably linked question of the locations of the common religious sanctuaries, whether we think of several tribes or several districts and smaller groups of people: they were located in the Marches.

That common sanctuaries existed, and that they were located in the Marches—neither of these points is disputed. Helm remarks on the Trundholm sun chariot: “It is hardly conceivable that such a cult object existed without a periodically regulated cult order,” and Schaumann says: “Worship took place in the open air; the daily observance was the responsibility of the head of the family, and only rarely did people gather for general

festivals. The Mark naturally provided the most suitable place for this, as it did for all communal activities, and since this was mostly the forest...”

When Tacitus tells us about the Tansana sanctuary shared by the Marsi and other prominent tribes, when we hear of the intertribal significance of the seer Veleda in Civilis’s time, and when the Saxons gathered at their customary meeting place in Marklo during the wars against Charlemagne, these are clear historical testimonies from which far-reaching cultural conclusions should finally be drawn. If the tribes, as Einhard

reports, accustomed to deliberating and deciding in Marklo on war and peace—that is, on the most fundamental questions of their existence—then such a custom, which naturally usually concerned internal disputes, is entirely inconceivable without a permanent common supreme jurisdiction.

In the early Middle Ages, Oesterholz had a court, specifically a Freistuhl with its significance as a seat of higher jurisdiction; this is unmistakable evidence of the similar character of the site in the preceding Germanic period. Such court sites had to be tolerated in Christian times, but they were never reestablished, least of all in places such as Externsteine and Oesterholz.

As we know, as late as 1525, a Count of Waldeck granted the Freistuhl at Osterholte, along with the associated farmsteads (one of the Oesterholz hamlets?), to the Lord of Calenberg near Warburg; and this could not have involved judicial sovereignty, but only the estates and the site “near Kohlstädt and Schlangen, almost on the road leading to Schlangen, close to the Walken.” Accordingly, the Freistuhl is to be sought closer to Oesterholz than the “Hagedorn” of the Dedingenheide.

In Greece, too, the sanctuaries (Olympia, Dodona) were associated with judicial authority, as we see in Oesterholz and at the Externsteine. There, those residing at the sanctuary were called “Amphictyons,” who were not only responsible for its upkeep but also served as guardians of the customary law

governing relations among the participating tribes. We must assume similar conditions for Oesterholz. It appears that the small tribe of the Dulgubini was entrusted with guarding the common sanctuaries; Ledebour identifies them as part of the Cherusci, and according to Tacitus, they lived a tergo Angrivorum—to the west “behind the Angrivarii”—and, according to Fürstenberg’s map, had its settlements between the Cherusci and the Chatti, so that we would have to assign to them the territory from the Nethegau to about Horn.

Anyone who, on our overview map, considers the geographical location of the Osterholz Mark with the Osning Mountains lying above it—which, together with the Kohlstadt and Schlangenei Marks, constituted a border region of considerable size—will recognize the exceptional advantage of this location in the midst of the Germanic tribes, which played a role in the Roman and Frankish wars. This area was connected to the Hornschen Mark and the Holzhausener Mark, between which the Knickenhagen with its Externsteine is situated. Although the ancient fortification method of the hedgerows—consisting of living shrubs grown together in the tightest possible manner—was used in numerous other places, the enclosure of sacred groves was likely the oldest, and certainly the most striking, use for the people. For the hornbeam, the tree most suitable for hedgerows, derives its name from this. Where the hornbeam grows freely—that is, without any apparent reason for its deliberate planting in the Middle Ages or modern times—one must keep one’s eyes open when looking for the places where the ancients went about their business.

The Schönemark appears to have been connected to the Holzhausener Mark via the Brautberg and Bannenberg near Schmedissen, to which the Leistruper Wald (Chap. 12) adjoins with the Fissenknick. Then, to the north, we have the Dörenwald, the mountain forest known as “Der Knick,” part of which is still state-owned, and then, across the state forest at Kluckhof, the Lemgoer Mark, Lüerdisser Mark, “Luher” Heide,

Leeser, Reetzer, Istorfer, Brüntorfer Mark with Mönkeberg and Rehberg, Matorf (1345 Marktorp), and then the Hohenhausener (formerly Hodenhausener) Mark, thus reaching the junction with a large Mark area that encompasses the Heidelbecker Knick, Stöckerberg, and the Marks of Tevenhausen, Langenholzhausen, Kalldorf, Hellinghausen, Stemmen, Barenholz, Erder, and, north of the Weser, the Marks of Beltheim and Holzhausen all the way to the Porta. A significant portion of the aforementioned forests is state-owned, a fact that must therefore attract our particular attention, as it suggests that, during the time of Charlemagne, land was granted from the available common lands to the great lords of that era.

Apart from the 23 areas bearing the name “Mark” within the belt of marks indicated on our map, there is only one other group of six marks in the Lippe region, located between the Fissenknick and the Hiddenser Mark near Herlingsburg, which likewise gives the impression of a belt separating two districts from one another; Wilbasen would then lie within this belt, whose large annual folk festival with a horse market is traced back to the Germanic period.

There is only one isolated mark remaining at “Wüsten” (with its old name reminiscent of a mark—it may have belonged to a chain of marks running from Lemgo to Schweicheln), and a Grester Mark (first mentioned in 1789), about which I have no theory. At any rate, the distribution of the Lippe marks—whose archival documentation is due to the work of Dr. H. Schmidt—deserves serious attention. This would not only provide us with a broader view of the conditions of ancient times in general, but also reveal the sought-after boundary between the Cherusci and the Angrivari in this region.

Our particular interest is focused on the Oesterholz Mark, which, because of the sanctuaries found within it, appears to have been the core of a large central mark of the allied tribes.

The History of Oesterholz

Once the significance of the estate in Oesterholz had become clear to me, I did not believe I could expect that enough historical and archival information would come together regarding the remote corner of the world in which Oesterholz lies to provide support for the Oesterholz thesis.

Since, given the size and nature of the site and the unique nature of the core question—which lies in the realm of the intellectual—there is unfortunately little or no prospect of uncovering anything conclusive, positive or negative, even through the most extensive excavations, I initially assumed that the thesis would have to be limited to its astronomical basis, meaning that its acceptance could only be expected where one was content with the astronomical evaluation of the existing boundary lines, which are regarded as unchanged and deemed sufficiently precise.

But in the time since, the picture has changed. Even Clostermeier's memorandum on the Kohlstadt ruins and the bailiwick of Schlangen, which was most kindly made available to me from the local archive, demonstrated the great antiquity of the name and the Mark of Oesterholz, dating back to the early Carolingian period, which in turn is itself closely connected to the conditions inherited from prehistoric times. Those dark centuries offered no scope for independent cultural creativity, unless it concerned the consolidation of foreign rule, Christianization, or the interests of the Church. For a long time, conditions were not such that the oppressed and dwindling population could think of establishing new farms. According to Wigand, the documents from the 9th to the 12th centuries contain quite a few references to "*mansis et agris desertis*," that is, to places that had disappeared but had once existed.

These earliest records concerning Oesterholz reveal connections between this small patch of land and the rulers of that era in the empire and the Church, from which one could

surmise its greater significance. My examination of, among other things, the extensive Schwarz family records held in the local archive at least provided certainty that there is no doubt regarding the identity of the present Gierken house with the Schwarzmeiershof, which was granted by the Paderborn monastery, and furthermore with the Bevos estate in the Oesterholz region. Numerous other sources completed the picture of its history throughout the Middle Ages. Most significant, however, is the discovery of an attempted monastery foundation in Oesterholz.

From this, a historical framework has gradually emerged regarding the significance of Oesterholz as a border settlement and estate, in the context of which the theory of an astral-mythological site finds as strong a basis as can be expected under the given circumstances. Now that attention has been directed in this direction, further clarifying and illuminating. The outcome will either be positive for our thesis or irrelevant to it. For, whatever may be reported about the estate after 772, the question always remains: "What was there before at the site where there was, after all, no hole in the ground?"

The "lack of historical records" in German prehistory inevitably means that our historical science—which is helpless without documentary evidence—is relegated here to the modest role of an assistant and, subsequently, a beneficiary of archaeology. It is futile to take the standpoint of historical science against this admittedly regrettable but existing state of affairs, and it is short-sighted to misjudge the legitimacy, necessity, and achievements of archaeology and other avenues of knowledge, or even to strive—with a threateningly raised arm—to prevent the establishment of historical certainties by means other than documentary history. Once again, the suspicion arises that the deafness of many historians to the fanfare of archaeology in matters of Germanic antiquity has its roots—besides justified caution and restraint—in "resistance" as well. For there is far too little evidence of the thorough transformation of the entire

conception of Germanic prehistory, which should have become apparent long ago.

Here we are dealing with a case in which there can be no question of “historical evidence” or historical counterevidence, but rather where historical documents at best create a high degree of probability, and the circumstantial evidence from astronomy and mythology, in conjunction with local findings, provides certainty.

The historical picture of our object—which has been so uniquely snatched from the darkness of oblivion and brought into the light—is characterized by clear lines and color.

The area of the northern Sennerand is proven to be an ancient inhabited region dating back to the Stone Age through countless megalithic tombs and settlements. A thorough archaeological survey, particularly of the Oesterholz area, is still pending, but the findings of recent efforts reported above are entirely sufficient for our purposes to prove that the estate and its immediate surroundings were an ancient settlement dating back at least to the Early Bronze Age; regarding the Stone Age settlements, we have the new book by H. Diekmann-Örtinghausen.

During the Roman period—as indeed during the Frankish period—the area around the source of the Lippe sources, to which Oesterholz belongs, held the significance that typically befits a target of enemy military campaigns. We already find the elder Drusus and Tiberius at the sources of the Lippe. That the Romans had their most advanced military outpost here—be it Aliso or the unknown fort (Annal. 2.7; 2.9); that Germanicus advanced here in both 15 and 16, where he expected the main resistance of the Germanic tribes; and that this is where the “media Germania” of Velleius Paterculus (2.117), into which Varus marched and where he established his headquarters, is still by far the most reliable historical knowledge we have of the Roman period.

Thus, the Germanic school of scholars, which we assume was

located at the Oesterholz estate, may have been subject to severe disturbances during the Roman period, especially if it turns out that the Romans actually carried out the attempt to convert the estate and its enclosure into a defensive fortification for themselves. These were likely the remnants of Varus's army that had escaped from the mountains on their flight to Aliso.

In addition to the accounts of the Germanic struggles for freedom, which in any case affected the Oesterholz Mark in some way, Roman literature from the 1st century CE also provides us with the story of Veleda, the setting for which we seek and find here by considering all the circumstances together.

The following centuries did not bring about any major upheavals in the media Germania. Without denying the various political changes that occurred in the interim, we arrive at this certainty because, in the Frankish period, we find the same Germanic tribes that had repelled Roman rule still in place and in a political community that had a parliament in "Mark-loh" which decided matters of war and peace. "Wittekind's Saxons were the unadulterated descendants of the builders of the megalithic tombs" (Schuchhardt). How much more must the religious commonalities, including the school of scholars in Oesterholz, have continued! There is not the slightest sign of "storms of the Migration Period" in this region.

The shift of the center of gravity of political development outside the country must have resulted in a generally peaceful internal life for the entire Germanic people at that time. Emigration, a drive for activity, and attention were directed in western Germania first toward Gaul, then toward Britain, and in eastern Germania toward Italy, Spain, and North Africa. We are compelled to embrace this belief in the steady and robust cultural progress of Germania between 250 and 772—a view that stands in stark contrast to the scholarly opinion familiar to us—as soon as we relentlessly eliminate every *argumentum e silentio* and carefully evaluate all positive cultural indicators—laboriously

gathered from the most diverse sources—that must justifiably be applied to those times in Germana.

In Oesterholz, scholarship and religious worship held sway. In the last few centuries, when the preaching of Anglo-Saxon and other Christian missionaries was no longer a rarity, questions of Christianity undoubtedly formed the subject of lively interest there. In general, however, they met with rejection in Oesterholz, as in the whole of conservative Saxony; yet there were long-scattered adherents of the new faith, upon whom fell the infinitely tragic fate of being regarded as traitors to their people as soon as being Christian and being Frankish became synonymous. Later times have also shown that the Germanic disposition is not equal to the moral dilemmas arising from such a situation. In Oesterholz, people likely yielded to coercion; the customary festivals ceased when they were prevented by the Franconian garrison of Neuhaus. Quiet Christian activity may have persisted in Sternhof for a few more years—perhaps until the Battle of Verden. Then that, too, came to an end.

In Oesterholz, religious worship was primarily dedicated to the East Germanic deity. The name is far too common to allow a conclusion to be drawn from it alone. But we have an explicit historical testimony from Casimir Wasserbach, a respected 18th-century writer living in Lemgo, whose knowledge was likely based on the oral tradition that still existed at the time, tenaciously preserved through the centuries. Perhaps he still had written sources at his disposal that we no longer have.

Wasserbach published his research on a statue of Hermann the Cheruscan, which he considered identical to the Irminsul, and listed in the introduction the other “antiquities” of the region, including the Oesterholz Ostara sanctuary: “*lucos ac nemora consecrata diis apud Colstede et fanum Osterae deae prope Osterholz*” (in English: Sacred groves and forests dedicated to the gods near Kohlstädt and a sanctuary of the Ostara goddess near Oesterholz).

This provides historical evidence to support our conviction—already formed through entirely different avenues—regarding the cultic character of the Oesterholz Mark. It stands to reason that this sequence is even more conclusive than if someone had set out to search on the basis of a historical note and then declared: here is what we were looking for. The significance of Wasserbach's testimony for our thesis is so great that we must examine his person more closely.

With his mostly erroneous explanations of names and his critical acumen, Wasserbach was a true child of his time. His introduction provides a good basis for assessing him as an honest writer; I present most of it here in the translation by retired Major F. Meyer; the entire pamphlet is available in the translation by p. Nase-Hiddesen (typescript).

Ernst Casimir Wasserbach

Dissertation on the Famous Column of Arminius

(From the Preface)

Hail to the admirers of antiquity!... That line from Sallust's *War with Jugurtha* is certainly famous: "I have often heard," he says, "that Q. Maximus, Scipio, and other illustrious men of our state used to say: 'When they gazed upon the images of their ancestors, their spirits were kindled to virtue.'" Since this is the case, do not be surprised, kind reader, that I bring forth from the darkness of history the statues of the ancient heroes and the ornaments and monuments of our fatherland, and all that has been handed down to us in the stones of pious antiquity, and present them to posterity as models. For although all of Westphalia is famous for its many wars with the Franks, no part of Westphalia displays more magnificent traces and monuments of antiquity than the County of Lippe; here are the sources of the Lippe and Ems, rivers both of which are steeped in history—

reddened by Germanic battles and marked by Roman encampments, the assemblies of Charlemagne, and the baptism of Wittekind; here, on the banks, stood the tower from which the seer Vellida delivered her wondrous oracles; here lies the Teutoburg Forest and the Roman Field, here is the great Siegfeld, German Winfeld, places made famous forever by the Varian defeat, the slaughter of three legions, and the loss of the eagles—today's military standards of Germany; here are the burial mounds and encampments of the legions near Herse and the graves of the liberators from Roman tyranny; here the Teutoburg Forest, groves and woods dedicated to the gods near Kohlstedt and a sanctuary of the goddess Oстера near Oster-Holtz; the ancient Detmold (Thietmallum) and the Schyderburg, once the residence of Charlemagne, on the Emmer, as well as the famous seats of the Ambrones, Cherusci, and Bructeri, the peoples most militant in the struggle for the freedom of the fatherland; here the old camp of Harminius, the liberator of Germany, when he sought the kingship, today called Harmiensburg, and I do not know, what other treasures of antiquity this famous county does not hold within it, all worthy of posterity.

Since, among all these monuments, the most distinguished was the Hiermensul, which was erected by the Cherusci for Harminius, their leader and the terror of the Romans, by the grateful posterity, and was later conquered by Charlemagne after a thirty-year struggle and finally destroyed, I wished to restore it as an example for the fatherland and posterity. Therefore, I have collected the testimonies of the ancient writers that still existed and have drawn from them, for their respective contexts, whatever I could elicit in the most truthful manner. Whatever has been greatly obscured by the opinions of lesser-known writers and very often distinguished by them on the basis of mere rumor without judgment, I have considered honestly; finally, when the occasion demanded it, I have added what might serve to improve the understanding of Frankish history from reliable ancient traditions and historical sources, yet in such a way that I wish that

in all this, one would not believe me, but rather those whom I intend to cite as witnesses to what is to be said. But you will say: If you have heard it from others, what new thing do you bring? Oh, if only I had nothing new to offer, but could simply pass on to you the monuments of all the ancients untouched and remain silent myself! Indeed, once this long day and this very voracious age have passed, I have exerted myself to gather together once more the testimonies of the ancient writers concerning our Herminsul, to restore them with their passages and sections, and illustrated them for greater clarity with figures created here and with coins cut from metal. What else I have accomplished in this new edition, you will see from a comparison of this with the earlier edition and from the judgments of the scholars.

This introduction faithfully reflects the views, style, and critical intent of the finest writers of that era. There is not the slightest reason for any particular mistrust of Wasserbach.

The historian is compelled to examine and sift through even the most dubious sources of the Middle Ages in order to extract from them what is unobjectionable and credible. No less caution should be exercised toward the classical writers, who are full of views and reports that, from our standpoint, must be described as follies, absurdities, or fabrications. Even the subtle Tacitus, as a child of his time, serves up to us without batting an eye the most absurd accounts of omens upon which the outcome of battles is thought to depend; and Pliny (IV) reports on people with horse's hooves and others who cover their naked bodies with their excessively long hair (the Fanesians on the island of Fanö and the Hippopodes, whom he seems to have sought in Holland). Anyone who wishes to do justice and measure with an even hand must, with the same zeal, break the rod over Tacitus and Pliny and all the others who are no better, and deny them all credibility, even in the most innocuous matters, as has already been done repeatedly with Wasserbach in order to dismiss his testimony when it did not fit into the historical view of the critics, e.g., regarding his eyewitness accounts of archaeological

finds on the Winselde, which are significant for the site of the Battle of Varus.

Wasserbach's testimony regarding the Ostara sanctuary is all the more beyond suspicion because it could not even serve to reinforce his own views. Nor did he intend to tell readers anything new, but rather to demonstrate to them the sound reasons for their local heritage. The testimony states: It was still in the consciousness of the 17th century that there had been an Ostara sanctuary in Oesterholz. It is a pity that we do not even learn whether the memory of that time referred to a specific site—perhaps the three hills we will discuss, or some other location. We must gratefully content ourselves with the testimony: Oesterholz as the site of an Ostara sanctuary! There are more than twelve places in the Lippe region whose names include "Oster"; but Wasserbach knows of only this one sanctuary, which the reader is to regard with reverence!

The local population's memories of former sanctuaries have, under the influence of a thousand years of hostile treatment, transformed into ghost stories and tales of horror. But the fact that these exist at all must not be overlooked. The Sternhof is one such place. Even in our own day, the fear of the White Woman (Freya I) and other ghosts (the spirits of the wise men driven from there!) had not entirely died out, so that at first it was hardly possible for the family of the last owner, Privy Councilor Kellner, to find staff from the surrounding area.

I myself was immediately regarded as someone who wanted to search for the great gold treasures said to be hidden in the estate's cellar and at another very specific location.

Added to this is a legend of a tall tower that is said to have stood there, in which a woman lived who fed herself on doves (the dove being an attribute of Freya-Ostara), and in which spears and other weapons were said to have been kept.

A memory of a real or supposed secret knowledge possessed by the inhabitants of the estate has been preserved in a rumor, which

then—in accordance with the usual development—has always been transferred to an object conceivable to the people, namely the Freemasons, as a result of the opposition of the Catholic Church: “In the view of the people, the Freemasons engage in supernatural practices that are very closely related to the devil and the torments of hell.” Even if a Freemason had once lived on the estate—which I have not yet been able to confirm—the causes of this peculiar reputation are much older. It is part of the demonization of the old faith during the age of conversion.

The name Oesterholz originally refers to the Oesterholz district, that is, to the border region in which the village and estate were located. That the village and estate took their names from their surroundings is a very common phenomenon in the history of place names; it is pointless to try to distinguish between them here. In the oldest documents, we find the forms Astanholte and Marcha in Osterholte. Later names containing “Oster” may also have purely geographical meanings; here, however, the idea of a connection between the name and the Easter service is obvious. Its transformation to “Astanholte” in the monastery records is perhaps an example of the intention pursued during the period of conversion to eradicate even those names that recalled the old faith. But in this case, the attempt failed due to the persistence of the popular name. The area of the great royal tombs in the Lüneburg Heath is also called “Ostenholz,” and it would be worthwhile to examine the “Oster” places to see whether their names merely denoted the cardinal direction.

The present-day village of Oesterholz, to which only the recent enthusiasm for settlement has brought a number of new houses, consisted throughout the Middle Ages of so few sites that we can make sense of them without confusion, despite some vague historical accounts. There were only two actual estates:

a) The feudal-free Meierhof Henke, whose Meier rights had to be specifically purchased from the Meier by the sovereign in 1594;

b) the Schwarzmeiershof (later Haus Gierken), which was a fief of Paderborn; this is our Sternhof. In addition,

c) three to five associated small smallholdings (two belonging to Schwarzmeier's farm), one of which may once have been the Freistuhl farmstead.

For a long time, the little village was known as "Kohlstädter Heide" and was part of Kohlstadt, until it recently regained its old name.

If the old records refer to monastic or ecclesiastical property and feudal rights to an Österholz estate with servants and people, then they can mean nothing other than Schwarzmeier's farm.

In the oldest record, we learn of the existence of this farm as early as the time of Bishop Warin of Corvey (826–853). The estate belonged to Bevo, the son of Duke Ecbert, and was bequeathed to the Corvey monastery in the event of his death without heirs. Corvey had a very peculiar historical connection with Oesterholz.

It is noteworthy that Charlemagne deemed it appropriate to bestow upon his most trusted man precisely these economically impoverished regions. This was not meant as a reward for loyal service; he had enough good land at his disposal for that. Rather, he wanted to know these dangerous places in the hands of his most reliable and strongest man. All of this is part of the facts that, in their consistency with the conditions of the time, contribute extraordinarily to our ability to form a vivid picture of the events surrounding the subjugation and Christianization of Saxony.

The most important thing, however, that I can report with some reservation regarding the history of Oesterholz, is the attempt—which fits perfectly into the context and mindset of that time—to transform the old school of scholars into a monastery. We will have to examine this highly interesting matter in greater detail. The attempt dates back to the year 815. When

the site was abandoned as a monastery in 822 and the monks had left Oesterholz, the property reverted to Bevo, who, for reasons now understandable, did not wish to cede it to the nearby, competent authority in Paderborn, but rather to Corvey.

The inheritance stipulated in the will did not take place. For about 150 years later, around the year 1000, we find a nun named Oda of Gesecke as the heiress of Oesterholz, who donated it to the Church of Paderborn. Between 822 and 1020, Oesterholz thus belonged to the Ecberts family, in which the name Ida = Oda occurs frequently.

Paderborn enfeoffed the estate to the Schwarz family, which is counted among the four “Stapeln” (pillars) of the Paderborn monastery of Busdorf. According to the first surviving feudal charter from the year 1482, the enfeoffment took place “just as these estates had always been held in fief by our monastery from earlier times.” We thus have a very straightforward succession of ownership: following the division of the fiefs by Charles, first the Ecberts family until 1020, then the Busdorf Monastery in Paderborn with the Schwarz family as vassals until the year 1591. Possibly Hethi as an interlude.

There is also a record from 1320 stating that a piece of forest in the Oesterholzer Mark belonging to a Kohlstadt estate was likewise enfeoffed to the Schwarz family by the Count of Schwalenberg, a secular representative of Paderborn; Paderborn thus owned, in addition to the manor, a Kohlstadt estate with forest holdings. Since the estate undoubtedly originated from the purchase transaction in which Paderborn acquired the Externsteine from the noble Lady Ida and her sons in 1093, this record once again confirms the significant close connection between the sacred sites of the Externsteine and the Kohlstadt or Oesterholz Mark.

The later history of the Oesterholz estate from the dawn of the modern era to the present day, as eventful and turbulent as it is, offers little of value to us. We learn that it was primarily the

Thirty Years' War that brought devastation and fire—the traces of which we can still find—upon the estate. The unsuccessful attempt to transform the existing enclosure—whatever its original form may have been—into a defensive structure was likely undertaken for the last time during the brief period of the count's ownership. Thus, the appearance of the enclosure as it presents itself to us today was essentially formed from older and newer components.

In a barter transaction in 1591, Adolf Schwarze ceded the Oesterholzer Hof to his sovereign, Simon II, who relinquished the feudal obligation and added the Henle farmstead along with the farming rights in 1594. Thus arose the Princely Farmstead, which was expanded into a moated castle with a hunting lodge, later became a head forester's office, and now serves as a retirement home.

The Schwarzes, who lived in Braunbruch near Detmold, had likely ceded the unprofitable farm to a steward in exchange for a very small fee.

The last steward considered himself the owner and, as the story goes even today, refused to be evicted when the property was sold: "He won't even come out of his barn." During the Thirty Years' War, the farm was frequently occupied and harassed by foreign troops.

For centuries, the farm was called the Schwarzmeiers' Farm, even after Count Hermann Adolf incorporated the most valuable lands into his dairy estate in 1656 and leased the now-diminished, devastated farm to his master of the hunt, Krecke. There is a document from the Horner Office dating from 1696 stating that Krecke had newly constructed residential and farm buildings, a brewery, two fish ponds, and a vegetable and orchard garden, and had surrounded the latter with a "fence," which the appraisers valued at 150 thalers. Krecke built the fence with a sigh at the count's command, because of the wild horses that were ravaging the garden. The unfinished experiment of expanding the

enclosure—which was far too sprawling for the needs of a farm—into a fortification could not, in any case, have been undertaken by Krecke; rather, it is more likely that Count Hermann Adolf (who, after all, also attempted a failed fortification project at the Externsteine) began the work and then got stuck. Historically, we learn nothing further about these matters. But on a map from the 18th century, the estate is depicted as a fortress.

With regard to the ramparts and walls, which cannot be compared to a mere enclosure of a farmstead in the ordinary sense, and which, according to expert military judgment, could never have been intended from the outset—at any time—as either a blocking fort or a refuge, we are faced with a mystery. We must assume that an old enclosure—constructed for some other purpose and of some other nature—was, simply because it existed in this size and form, passed down from generation to generation; it was not removed, but rather used, reinforced, and renovated, however much the owners may have sometimes regarded it as a burden.

Only in this way can the numerous other enigmatic individual features found on the estate be explained: the incorporation of marshy terrain; the choice of an irregular mathematical shape for the plan, not dictated by the terrain; the incompleteness of the enclosure; the presence of a Roman-style ditch, while other sides have different, incomplete, or no ditches at all; the construction of a large artificial mound within the enclosure, into which a mysterious domed structure is built over a spring; thick foundation walls in the cellar and other foundation masonry for which no adequate explanation can be found in the context of the Middle Ages and later periods.

The historical records and local findings alone should lead us to ask what specific purpose this ancient site in the Mark Oesterholz may have served. For me personally, this question was the starting point. It found an answer in the astronomical findings, an answer that has since been expanded upon and

confirmed in many ways, particularly through the connection this site exhibits with the orientation common in Germanic lands, and through the attempted founding of the Hethi monastery.

What we know about Oesterholz consists only of mosaic pieces of varying degrees of clarity. But these mosaic pieces are closely arranged, interlocking, and in some cases so distinct components of a larger picture that Oesterholz emerges from them in vivid colors as a significant site among Germanic sanctuaries.

Hethi

In historical matters, whose source material has long been processed by scholarship and cannot be expanded upon by us, our primary concern is to read with newly sharpened eyes and to piece the facts together.

Hethi is the lost name of a place in ancient Saxony—the existence of which remains unproven—where an unsuccessful attempt was made in 815 to found a monastery, a project that was finally realized in Corvey in 822. I demonstrate that Hethi was not located in Neuhaus/Solling, as has been accepted without question since the 16th century, but most likely at the Oesterholz estate. The reader will find a more detailed explanation based on the sources[^] in the journal of the Friends of Germanic Prehistory, “Germanien,” Issue 3, 1930. Here I can only briefly provide some context and share the findings.

The founding of the monastery, intended to assist the Paderborn clergy in the difficult Christianization of the diocese, was decided upon at the first Imperial Diet of Louis the Pious in Paderborn following protracted preliminary negotiations, particularly regarding the location. Adalhard, the abbot of the monastery of Corby in France, also became abbot of the new monastery, which was called Hethi, i.e., Haide. Monastic activities, including the monastery school, could begin

immediately and attracted a large number of people. But after a short time, Abbot Adalhard was sent into exile; the monks split into three factions and demanded that this site be abandoned and a new, more suitable one be chosen.

It was a remarkable and also inglorious affair in every respect, which is already the compilation of sources in the footnote on the following page. The only extant, fundamental account of the “*Translatio St. Viti*,” dating from around 850, gives rise to serious factual concerns. The main contradiction lies in the fact that the site of Hethi, selected after great difficulty, is first praised as exceptionally suitable (*multum aptus*), rich in water, etc., but is later, in the course of the narrative, dismissed as completely unsuitable, barren, and arid. In any case, the reason given for leaving Hethi—infertility—turns out to be a pretext, perceived as such by others and supplemented by the account of a severe storm and the drying up of a spring. This may have been a secondary factor.

Regarding the location of Hethi, we learn from the *Translatio St. Viti* that it was situated in the Paderborn region and was subordinate to the Bishop of Paderborn. The otherwise quite detailed report avoids providing more precise information about the location; nor can any unintended clues be gleaned from it. Under extraordinary precautions, Corvey near Höxter was chosen as the new site for the monastery.

For several hundred years, up until the 16th century, nothing is reported about the Hethi incident. However, oral rumors about the incident appear to have been circulating in Corvey, which Johannes Letzener (1601)—who was opposed to Paderborn’s claims to sovereignty over Corvey in favor of Corvey’s interests—seems to have used in his lengthy reports and in his assertion that Hethi was located in Neuhaus/Solling. Neuhaus/Solling, however, lies east of the Weser, and thus outside the original boundaries of the Diocese of Paderborn, which were established by Charlemagne. The map by Bishop Ferdinand von Fürstenberg

of Paderborn—which is certainly reliable in this case and explicitly applies to the era of the Frankish and Saxon emperors—reveals to the attentive eye the Weser as the eastern border. Sturm’s mission district from Fulda, from which the Diocese of Paderborn was formed, extended as far as the Weser and Diemel; and these boundaries were to be maintained according to Charlemagne’s command. Beyond them lay the Provostry of Einbeck and the Diocese of Hildesheim, founded in the same year as Hethi (815).

The people of Paderborn, who knew nothing more about Hethi than what is stated in the *Translatio*, could not contradict Letzener, but now believed that the power of the Bishop of Paderborn had nevertheless extended beyond the Weser, as this case proves.

Apart from this discrepancy, closer examination now reveals that the reasons cited by Letzener for Neuhaus/Solling do not hold up in any way. Through oral interviews with local residents and written information from Fricke, a teacher knowledgeable about local history, it became clear that there are no monastic field names in Neuhaus on which Letzener relies, and that no wall remains are present either.

Finally, the decisive evidence for the certainty that Hethi could not have been in Neuhaus/Solling is the very specific account in the *Translatio* that the monks, when they moved from Hethi to Corvey, had to spend one night on the road. Neuhaus/Solling, however, is only 10–11 miles from Corvey.

Spending a night in the forest during this journey, which could have been completed in 2–3 hours, must appear entirely impossible. Falke, who is also from Corvey, has noted this glaring contradiction and wishes to reject the entire *Translatio* because of it. Wigand would like to declare the impossible possible, and the others remain silent.

Letzener’s claim that the sinkhole stream formed during the storm exists in Neuhaus/Solling and resurfaces as “red water” or

the Rotenbach is also incorrect. Furthermore, the formation of a sinkhole stream in the sandstone Solling Mountains is highly improbable for geological reasons, whereas it is a known phenomenon in limestone mountains. The older people in Neuhaus know nothing of a “red water,” while the younger generation, who have been informed about the Hethi hypothesis, believe that the village pond must be the “red water.”

If Hethi was not located in the Solling, we must look in the Paderborn area, where a monastery may have existed from 815 to 822. Since all places with a known history are ruled out from the outset, and since architectural traces of such a monastery must still be found, the possibilities are limited to a very small number.

Foremost among them is the Oesterholz estate, to which all the general prerequisites apply in a completely convincing manner, and for which, moreover, there is a very specific line of evidence. This line of evidence is as follows: While there is no sinkhole stream in Neuhaus/Solling—nor can there ever have been one—we have three such streams in Oesterholz: one that springs from the estate itself, disappears, and reemerges in the pond of the neighboring farm; a second between the estate and the hilltop sanctuary, which behaves similarly; and a third that originates at the hill sanctuary, sinks into the Langelau, and reemerges a few hundred meters to the south under the old name “Rott-” or “Roten-Bach” before flowing into the Lippe. This establishes an extremely striking connection with the tradition reported by Letzener, Schaten, and others, according to which the monks from Hethi were driven out by a storm—a sinking stream and red water.

Added to this is the fact that a move from Oesterholz to Corvey (49 km as the crow flies) would indeed have required at least eight days of travel. Furthermore, the almost astonishing consistency of all the general circumstances, first and foremost the fact that only a location so suitable for the reception of monks and students as well as for their monastic life completely suitable

and equipped property, as we assume it to be at the Sternhof Oesterholz, could have provided the opportunity for the spiritual activities reported to us during the six years of the monastery's existence. Further enigmatic wall remains, which are still located in the estate garden within the rampart, require further investigation.

Once we are convinced of this plausible solution to the Hethi mystery, we gain an exceedingly vivid picture not only of the interesting individual event of the failed monastery foundation, but also of the conditions and struggles that must have prevailed in that turbulent time immediately following Charlemagne's death. The following account is likely to be close to the truth.

Paderborn needed monastic assistance for the particularly difficult Christianization of its region, where pagan inclinations were still strong, and where the people, above all, were not willing to give up their customary festivals so quickly and easily. The population of the often-devastated Saxon lands had dwindled due to 32 years of uprisings, mass executions, mass exile, and heavy emigration to Norway and Britain. Those who remained had bowed to the greater power of the new God; but only a minority had been fully won over in their hearts. For the others, it was a matter of resignation, a hesitant going along, a clinging as much as possible to their customary faith and way of life, or perhaps even a stubborn, defiant, secret disobedience. The holy sites still drew visitors.

Duke Ecbert, of Saxon descent, who had been summoned from England and appointed by Charlemagne as governor of Saxony, resided in the West Frankish fortress built (according to Fürstenberg) on the old Aliso near Paderborn, upon which the bishops later built their castles (now Neuhaus near Paderborn). In the great undertaking of the distribution of the Marches by Charlemagne, the Oesterholz March had fallen to Ecbert as his personal property; after all, the sacred groves and sites could not have been placed in more trustworthy hands. Excluded from this

and assigned to the extensive estates reserved for royal authority were the pastures and grazing grounds of the sacred horses, whose separation from private ownership has been preserved to this day.

Ecbert's sons and relatives from Saxony, whom Charlemagne had provided with a rigorous monastic education from the very start of the war, were already living in Corby, France, as devoted monks. As in numerous other cases, these sons of the "barbaric" Saxon people—who were supposedly incapable of even the simplest cultural and intellectual achievements—had risen to positions of leadership with remarkable speed. From this entire clan—Adalhard, Wala, Warin, Theodrat, and others—who had retained a heart and a sense of belonging to their homeland, the Corby abbot Adelhard stood out as a noble and wise man. He promoted the founding of the monastery, and in 815 he was also made the first abbot of Hethi, holding the position concurrently with Corby, although relations with the differently minded Bishop Hathumar of Paderborn were not entirely harmonious, and Adalhard was also among those who viewed the choice of location for Hethi with concern. But the other faction—comprising King Louis, Ecbert, and Hathumar—had just set its sights firmly on this location, considered the advantages to outweigh the reservations (*"notius desiderare quam resistere velle"*), and prevailed.

Adalhard went to Hethi, whose soil was not exactly barren but still poor—the name Hethi means heath, Gothic *Haithi*, which, incidentally, is hardly to be found in the Solling region—and whose other characteristics were, of course, well known following the many years of negotiations. The buildings of the Sternhof, which were likely partially dilapidated or destroyed, were restored. A monastic life began that was, in accordance with Adalhard's knowledge of the people, cautious and gentle, and which then demonstrated its immediate success in the strong influx of monks and students.

But certainly, on the one hand, Adelhard had to relax many of

the spiritual exercises and monastic discipline that were possible in Gaul, and on the other hand, he had to overlook or even incorporate into the monastery's way of life and thinking many elements that stemmed from the old faith. This, however, filled his West Frankish and more Roman observers with horror. One must take what Scheffel wove into his Ekkehard with his psychological insight, translate it from the Alemannic into the more robust and consistent Low Saxon, and then shift the whole setting back 100 years to the very edge of the Germanic era, in order to gain an idea of the spiritual forces at work in the monastery of Hethi, which consisted predominantly of Saxon men and youths.

The worst rumors reached King Ludwig's ears regarding the pagan conditions that were running rampant in Hethi under Adalhard's culpable leniency. Adalhard was denounced as a renegade, or at least as one possessed by demons, although, it seems, nothing could be said against his orthodoxy and his blameless conduct. The *Translatio*, in which we must of course read these things between the lines, cautiously expresses it this way: "*nihil proficere potuerunt, nisi quod religio sancta in loco deserto tradebatur.*" They could do nothing more than transmit the holy religion in that lonely place." Within a few lines, we read first of a powerful flourishing and then of such a failure of the monastery.

Louis's narrow-minded piety must have been outraged to the utmost by Adalhard's conduct of office in Hethi. For he dared to depose the influential man without further ado and send him into misery.

That the successor—about whose activities nothing is said, and whose name itself remains unclear (a younger Adelhard?)—proceeded in the spirit of Ludwig with the opposite means, we must assume as a matter of course given the circumstances. The result was the rapid development of unprecedented conditions. Instead of monastic obedience, three factions emerged: likely the

supporters of Adalhard, the supporters of the new abbot, and a middle faction.

At the same time, the number of monks, which had grown so rapidly at the beginning, declined to such an extent that by the time of the move in 822—that is, after only a few years during which the abbot could have ruled only in Hethi—there were, apart from the elderly and the boys, only a few monks of working age left; and even these were unwilling to remain in place at any cost. Only in this way can the hasty abandonment of the site of six years of toil be understood. It is a completely different matter than the relocation of the Hersfeld monastery to Fulda. They did not even allow the construction of temporary dwellings on the new site, arrived with all their belongings, and housed the sacred symbols and relics in a tent.

This entire episode clearly revolved primarily around the site of the monastery in the strictest sense of the word. This is also evident from the monks' fearful behavior in choosing the new site at Corvey near Höxter, as far away from the old site as possible. Above all, they did not reclaim any already developed land but staked out the dimensions on an open field. Beforehand, they had taken conspicuous pains to ensure that nothing suspicious was there. But as if to mock them, a rumor later arose that a Irminsul had indeed been found in the ground! In any case, this raises the question of what experiences may have been had in Hethi that they did not wish to repeat. The answer is obvious.

The new abbot's ruthless administration had stirred up all the spirits of dissent among the Saxon monks and the surrounding population, and in doing so had simultaneously awakened the ancient spirits of the place. We can imagine that the abbot and monks were frightened and terrified by the hostile and diabolical clamor emanating from the sacred groves, where the old spirits had come back to life. At night, it became all the more eerie and dangerous. People no longer felt safe within the monastery walls; after all, only ten years had passed since the last bloody uprisings

by the followers of the old faith! Detachments of the Frankish occupation troops stationed near Paderborn had to patrol the countryside to restore calm, but they could not be allowed into the monastery as an occupying force!

Even here in the monastery itself, things were no longer safe; whispers and murmurs began in every corner, apparitions of spirits multiplied, and incantations and exorcisms no longer helped. There was no holding back now; even the bravest demanded another place where one could have the peace and quiet that one had sought and expected in the monastery.

The bishop and the king had to yield. But what is most striking is that Adalhard, who had been so shamefully expelled, was recalled with honors to set the tangled affairs back on track. He became the first abbot of the new Corvey. For chronological reasons, Adalhard's recall cannot be connected to Louis's general humiliation before his sons.

The attempt to render a major center of the old faith harmless through ecclesiastical exploitation did not succeed in this case.

The story of Hethis—as summarized here—serves to shed light on the actual events during the period of conversion and, based on the relevant facts, becomes, through its inherent truth and persuasiveness, evidence for our Oesterholz thesis, as we could hardly expect it to be more compelling under the prevailing circumstances in the field of history.

The Ritual Stone Structure in Kohlstädt

Germanic architecture—Veledatum

The Kohlstädt ruin (Fig. 38), situated on the Externstein Moon Line, lies at the southern end of the village, where the road to Oesterholz branches off. Its base is washed by the Strote. It is a massive tower ruin with walls two meters thick, still standing 10 meters high above the water in places, which may have supported a tower of considerable height. The interior, now filled with rubble, measures only about 5 square meters. There were no door or window openings up to this height, similar to the tower in Grimm's fairy tale of the maiden Maleen. Access was from the water, on the right where a courtyard measuring 12 by 22 square meters, enclosed by weaker walls, adjoins the structure. The enigmatic nature of this structure—which Clostermeier's investigations 100 years ago and more recent research have failed to unravel—arouses our interest to a high degree.

Its old names—Hünnenkirche, Heidenkirche, or Old Church—which in modern times were thought to have to be abandoned and replaced by the colorless “Kohlstädter Ruine,” correspond to the demonization in the legend. It is said that children were slaughtered here, and their mothers wept for them in the nearby vineyard. Treasures are buried within, and as late as 1702, people banded together to dig for them in vain. Excavations were also carried out out of archaeological interest; for to archaeologists, the ruin has always been an unsolved mystery and, despite efforts, remains so to this day.

Experts from various fields say that the structure could not have served any economic purpose (lime, metal, or glass furnace), and that in this form it was pointless as a military outpost or road defense. Research in the Paderborn archives revealed that it was never used for ecclesiastical purposes—which, for architectural reasons alone, seems unlikely.



Fig. 38. Hünnenkirche in Kohlstädt

The idea of a residential castle or other human dwelling must also be discarded, because the findings contradict all experience in this field and no rational explanation can be found for such a notion. Nor do the conditions of the adjoining walled courtyard provide any basis for an explanation.

To my knowledge, the very inadequate excavations conducted so far have uncovered only a single skeleton lying among the rubble, which may be an indication of the tower's violent destruction. This solid masonry, constructed with a tough, quite peculiar mortar, would have withstood natural decay to this day had it not been deliberately destroyed.

Since no attempt to explain the structure from the Christian medieval period seems plausible, we draw the logical conclusion that the "Heidenkirche"—much like the "Hünenkirche" on the Tönsberg—must be attributed to the pre-Christian Germanic period, and we inquire into its possible use.

Apart from our lack of knowledge, there is neither a factual nor a historical reason to contradict this conclusion. Or were the fathers and grandfathers of those men who, as early as the 9th and 10th centuries, led the spiritual guidance of Christianity into the, so exceedingly stupid, sluggish, and clumsy state in the 8th century and before that they could not even burn, slake, and mix the lime from their own mountains that lay right before their eyes, indeed, that—in the event of their own excessive stupidity—they also resisted any enlightenment from their cousins abroad and their sons returning from foreign lands?

We are dealing here with one of the most fateful errors in the assessment of Germanic culture.

Numerous obstacles stand in the way of clearing up the ambiguities regarding Germanic architecture. Even the otherwise invaluable and unique stroke of luck provided by the latest Trier excavations (Pros. Löschte) can only bring us a small step forward, because it concerns Roman borderlands. Even if the uncovered buildings in Trier all used lime mortar as a binding

material, this would be regarded as Roman rather than Germanic construction, and if it is older than Celtic.

Information provided to me by Lösches states that mortar structures from the period before the birth of Christ have never been encountered on German soil. "In the subsequent Frankish period, around the 5th century A.D., the smaller buildings on the temple grounds were erected with mortar, while the more imposing ones within the city were built with good mortar."

Nevertheless, we now have conclusive proof that their technical skills so clearly and who, moreover, by no means rejected the Roman method (as the sculptures and ceramics show), did not spurn lime mortar out of ignorance or clumsiness, but that they did so because they considered the clay bond more suitable, or at least sufficient, for the purposes at hand.

In my youth—that is, hundreds of years after it had become customary to fill the framework with bricks and lime mortar—I still witnessed stables being built with clay wattle-and-daub, because this was considered warmer and better; but where it was deemed more practical, those same village master masons built with bricks and lime. It would therefore be ridiculous to infer ignorance and backwardness from the clay walls.

Throughout ancient Germania, people preferred to build with clay. But in the rare instances where one wished to erect a heavy stone structure, such as the Kohlstadt Tower, or when one wanted to give a wall exceptional strength, as with the rampart fortifications in Gunzenhausen, as reported by Professor Eidam, lime mortar was also used. This would have occurred more frequently in places where the local mountains provided the lime, such as in Kohlstädt, than in places where it had to be obtained from far away.

In any case, lime construction most likely became common for the foundation walls of houses during the last Germanic centuries (500–800).

The case of Gunzenhausen, where the Germanic origin of the rampart wall has been proven beyond doubt, shows once again how indifferent our age is to such enlightening information about Germanic matters. We may be curious to see whether the Germanic origin of the Kohlstadt Heidenkirche, confirmed by the discovery of an axe, will be taken into account (see below).

Unfortunately, archaeological excavation is not in a position to extend its work to the actual sites of our ancestors' lives, that is, to the old farmsteads. Our ancestors once settled precisely on the best, carefully chosen sites where our oldest farms still stand today. Over the centuries, it has hardly ever occurred to a successor—neither in times of peace nor in times of war—to give up the established site. Even among the so-called deserted farms that were left behind after the depopulation of the 'Thirty Years' War, it is naturally the oldest—and thus the best—settlements, which are of sole interest to us, that have been restored as farms and can no longer provide any information.

Our archaeology therefore has nothing to seek and nothing to find at the actual dwelling sites of the free Germanic farmer, just as one cannot excavate on an old urban plot where a Germanic ancestor actually lived.

In fact, archaeology is left with only either the exceptional, sparsely yielding, or the inferior, misleading sites of our ancestors' dwellings and settlements to excavate and discover. These are primarily grave finds, which naturally can convey only an exceedingly incomplete, uneven, and sometimes pitiful understanding of a people's culture, especially since they are, on top of that, entirely subject to the custom of grave goods.

This is a custom that, for example, had died out as a cult practice in Germany in the pre-Christian centuries, just as we do not have it now either. A cultural judgment about us based on grave finds would be no greater nonsense than that which has now, made possible and encouraged by the lack of grave finds, crept into the assessment of the pre-Christian Germanic



centuries.

In addition to graves, the scientific spade also excavates secondary settlements of servants and commoners, emergency and refuge dwellings for times of unrest, and the like, whose finds are bound to present a completely false picture of the culture. Added to these are encampments, ring walls, and thing sites, where a discovery is a rare stroke of luck simply because of the site's size, so that a thorough, systematic search of the entire site is usually not even possible. Finally, mention must be made of the special cult sites—perhaps the most useful of all—which are confined to small areas but to which the eye and interest have not yet turned. What has been said here applies to all archaeological finds; among them, stone monuments and wall remains must be accorded a special place.

It is a bitter truth that today, due to the aforementioned misconception regarding Germanic mortar construction in our homeland, countless masonry structures—which in reality owe their creation to the skill, diligence, and unique building, as soon as they began to use masonry alongside and in addition to their timber construction, is attributed by our scholarship to the decisive influence or even the work of foreigners—either the Franks or, if an earlier origin cannot be denied, the Romans.

The conservative German farmer changed his way of life very little over many centuries up to the last century, and demonstrably did not change his building methods at all. Even the size of the houses changed only slightly up to the last century, so that when buildings were rebuilt, the existing foundation masonry could be reused. The size was mostly dictated by the natural conditions of the farmstead.

Fortunately, we have completely irrefutable evidence that our Germanic ancestors already had exactly the same half-timbered construction method during the time of Marcus Aurelius (2nd century AD) as we still find today in Lower Saxon villages, in the form of an image on the so-called Marcus Column. It depicts

Roman soldiers setting fire to Germanic barns (round structures resembling huts). In the background, one can see part of a dwelling, which I present here in a detail, and next to it, for comparison, a small half-timbered house from near Detmold that still stands today (Fig. 39, also Fig. 78). I also include the image of a Frisian farmhouse (Fig. 40), which was kindly provided to me by Prof. Herman Wirth. The same, perhaps even larger, pastureland of the ancient Frisians settled in this area supported the same livestock 1,200 years ago—which had to be sheltered under roof in winter—as it does today. The purpose and layout of the house, serving both people and livestock, could not be simpler and can hardly be conceived of any other way. Its appearance and size must therefore have been roughly as they have been preserved through the centuries. The thatched roof also attests to the antiquity of this type of structure, dating back to prehistoric times. With some reservations, the same can be said of the agricultural regions. Accordingly, our conception of the appearance of Germanic villages and farms must be shaped accordingly.

In our further considerations of this matter, it is most appropriate to limit ourselves to Saxony, because here the year 772, with the Battle of Haaresschärfe, can be identified as a turning point, prior to which there was no involuntary change in Germanic identity. The oldest stone churches in Saxony were built around 800. Consequently, no one objects to this; rather, everyone takes it for granted that the foundation walls from the 9th century are to be regarded as mortared. But if such a structure is to be attributed to the 8th century, then it is “impossible”! Unwittingly, wise archaeologists, including authorities, find themselves in the wake of one of the greatest cultural-historical errors that we must recognize in this dogma. They have probably not even logically thought through the fact that they are thereby making the cultural progress of an entire country dependent on the mere presence of a few missionaries—and not even an unrestricted one at that, but on the presence of



Fig. 39 Frisian farmhouse

Roman-Frankish missionaries, with the Irish ones. For the Frankish missionaries have done nothing other than to bring about the proper application of the mortar ban.

The very idea of introducing the mortar ban under any conditions or circumstances is a mockery of the mindset and nature of the Lower Saxon peasant. The idea could only have arisen in urban minds, and even there only in those desecrated by the Church and Humanism. As if the Lower Saxon farmer of the 19th century had undertaken nothing more urgent than tearing down his father's house and rebuilding it on the mortar-bound foundation walls!

Filled with the strongest distrust of any scholar who, based on the old view, casts doubt on Germanic cultural achievements, it was our intention to approach this important question, undeterred by any doctrinal opinion, with considerations grounded in our historical and psychological knowledge of the Germanic people. The result is: As early as the pre-Christian centuries, our ancestors used mortar in stone structures and stone walls wherever they deemed it necessary or desirable as a supplement to their wooden and earthen buildings. Such remains must be found in Germany, primarily among the oldest farmhouses, but also elsewhere, in the form of thousands of mortar-bound and other wall remnants dating back to the Germanic period.

Now, however, let us examine the reasoning that the proponents of the theory of the non-Germanic origin of all mortar walls put forward to support their view. This often-neglected approach—first establishing clarity regarding the overall situation and then addressing the arguments of those who claim to add very specific details to the overall picture—is particularly recommended for those who tend to be satisfied with textbook knowledge.

The reasoning is as follows: None of the archaeological finds associated with the mortared structures date back further than the

Frankish period; therefore, the structures themselves are not older than that.

I have resolved to defer to those who have long been engaged in the specialized questions of archaeology, because my task of mastering the overall subject is already great enough, and at my age I cannot yet concern myself with the details of anthropometric measurements. Although the issue at hand is by no means a specialized question but rather a very general value judgment strongly influenced by an ideological standpoint, and although even experts raise the greatest doubts against it, I will nevertheless assume it to be correct for the sake of argument.

Even if it were true that all archaeological finds in mortar buildings are no older than the Frankish period, we have only a probability, not proof, for the conclusion drawn. Archaeological finds can only establish the minimum age of a site in use, but can never prove that a building was not constructed earlier or that a site was not put into use earlier.

It is conceded that a persistent failure to find older objects in contexts such as those at hand does at least suggest their non-existence in the ground, and that a general absence of such objects, in turn, permits the conclusion that they never existed, either in the ground or above ground. Therefore, we would regard a designation of the oldest mortar structures in Germania as “Franconian” as a risky but nevertheless possible dating, provided that the designation “Franconian” 1. were meant only in a temporal sense, not in an ethnic one, and provided that this technical term 2. possessed a certain inherent reliability. But neither of these conditions is by any means the case.

“Frankish” as an archaeological term is a completely unreliable, bloated, vague concept which, for the sake of the health of our archaeology (along with the term

“Merovingian”) must be drowned by a strong arm as soon as possible in the sea, where it is deepest, to be replaced by several more accurate technical terms.

Even those archaeologists who reject the mortar dogma and other abuses find themselves compelled to work with the technical term

“Frankish” in the usual way, because not everyone can be a reformer; they tend to emphasize that “Frankish” is for them merely a chronological term. But that is of no use to us. The fact remains that by “Frankish,” both experts and the general public understand not merely a historical period, but ethnic origin—and specifically not the origin of the Germanic Main? and Lower Franks with the German language, but the origin from the West Franks of Charlemagne, his predecessors, and his immediate successors—who were engaged in Romanic cultural and linguistic development and who lived partly or entirely on German soil.

The archaeological term “Frankish” is a careless expedient resulting from the scientifically highly dubious efforts of the early days of archaeology, when it was observed that numerous artifacts from the Germanic lands were similar to those found across the Rhine on West Frankish soil. Prejudiced by their overestimation of foreign, Romanic culture over the—naturally—inferior Germanic culture, those men had no doubt at the time that they must by no means stamp such apparent common cultural elements with the mark of a Germanic tribe, but rather with the West Frankish mark.

It may be that the greater and more valuable number of similar cultural objects made their way from Gaul to Germania, or it may have been the other way around—what matters to me here is not, at first, a comparative assessment of the cultural diligence of the two peoples, but rather the demonstration of the fundamental fallacy of the scientific method; — it may also be that the same process was already taking place back then as it does today, namely that the Germanic peoples created the fundamental ideas of cultural progress, but that the more practically agile mixed peoples invented the practical application and returned the products to the Germanic peoples under their



Fig. 41. The Axe Find from Kohlstädt

own label—we do not know; it may also be, after all, that many objects unmistakably showing Roman-Italian influence did not come to Germany via France, but through direct Germanic-Italian relations—in any case, the general designation “Frankish” in its ethnic sense implies a superficial approach, and in its effect, a downright monstrous intellectual cultural deprivation to the detriment of Germanic culture and in favor of West Frankish culture.

Even more unfortunate and nonsensical, though less significant, is the term “Merovingian,” whereby the name of a ruling dynasty that has long since ceased to be Germanic—and which deserves to be mentioned only at the very lowest cultural level—is adorned with the glory of having been a cultural mentor to Germanic culture.

The hope that archaeology might soon free itself from the pernicious burden of false technical terms, long-recognized factual fallacies, and outdated provisional solutions is slim. It would require an outstanding man with an iron broom. Yet the groundwork for such a reformer is not entirely lacking. I count Jakob-Friesen’s **Grundfragen der Altertumswissenschaft** among these efforts. It includes admonitions such as Schuhmacher’s: “If we wish to gain a secure foundation, we require, in my opinion, a far more rigorous examination of existing archaeological finds than has been done thus far.” These warnings generally went unheeded. Hopefully Jakob-Friesen will have better success.

Apart from the mistreatment of peoples through the “Scherbengericht,” our otherwise so commendable archaeology burdens itself far too much with an absolute chronology. For this chronology is in constant danger of total collapse, much like the Jewish year 5689 “since the creation of the world,” which still appears in our calendars, has become a laughingstock. If both the “cultures” and the “periods” were regarded with modest respect as provisional working hypotheses for organizing archaeological finds, no one would object; but when the assessment of peoples’

settlements, destinies, and capabilities is built upon them, it is no wonder that astonishing things occur. Germanic tribes are chased from one corner of the fatherland to another; castles are tossed back and forth between “Roman” and “Frankish.” Altschieder was first Roman, then suddenly Frankish; likewise the Schultenhof near Bersenbrück, Rulle, and many others. The fact that such archaeological leaps, which smoothly overlook half a millennium of the prehistoric era closest to us, must surely open our eyes to the fact that something is amiss here in archaeology.

A veritable frenzy sees royal courts built by Charlemagne everywhere where similarities in architectural style or in the objects found are evident—as if fashions and customs, both in building and in other matters, did not shift back and forth between peoples!

One could quite rightly argue that the supposed Frankish peculiarities could just as well have originated in Germania and been adopted from the western frontiers, or even brought from Germania several centuries earlier. Then this claim could not be refuted, but the blasphemer of the sacred Frankish culture would be severely punished by the Frankophiles.

A fine example of Frankomania is the Salz Palace in Thuringia. It is a moated castle with impressive masonry, whose origins must be regarded as pre-Carolingian for various reasons. But given the fundamental reluctance to accept such achievements found in Germania as Germanic until actual evidence to the contrary is provided—as is customarily done with other peoples—the castle is declared “Merovingian,” even though no such use of moated castles is known among the Merovingians! A true Francophile, however, is never at a loss for a solution: the Merovingian Franks did, after all, originate from the Saale region and, while they may not have continued to practice the art of moated castles, they certainly kept it in their memory!

We find this kind of aberration even among such independent thinkers as Rübel. He says: “In general, one must approach the

type of the royal courts more closely where Roman structures are ruled out.” The intervening 700 years of Germanic life and Germanic creativity are, in his view, not subject to any inquiry or examination whatsoever!

As for the many royal courts, which Charlemagne admittedly needed as fortresses and which are then simply designated as “Frankish,” Charlemagne had more than enough courts of the expelled Saxon nobles and freemen at his disposal for this purpose. Even a baptism that had already taken place offered little protection if the king wanted a court (cf. Rubeln). For reasons of contemporary history, the number of non-Germans in the Carolingian period must be assumed to have been extremely small. In general, the royal estates would have been Germanic estates, where the needs and tastes of the foreigners brought about changes. We learn of many royal decrees and ordinances in Charlemagne’s *Capitularies de villis*—right down to the vegetables and apple varieties that the king, described by Einhard as a heavy eater, wanted to see on his and his courtiers’ tables instead of the varieties customary in the region.

A critical examination of the cultural achievements of the Carolingian era leads to the conclusion that from the last great devastation of the entire Saxon region in the year 795 (cf. Einhard, *Annals* 795) up to the incessant turmoil that began under Louis, there were barely 20 years of reasonably peaceful cultural development. Even in terms of duration, this was by no means sufficient to speak of a cultural upswing. If we look, as is necessary, at the internal conditions of the people, we can conversely speak only of a general cultural decline and misery during the Carolingian period, from which, however, the prosperity of the great landowners who quickly submitted and of the Roman Church forms an exception. With the greatest possible justification and in every respect, the subsequent 314 centuries deserve the name “Dark Ages.” The slow recovery from the destruction of the people and culture by the West Franks had only progressed to the point, by 1130 under Lothar, where there

was a surplus of people available for the recolonization of the East, and where a surplus of manpower could participate in the ill-fated Crusade policy at the end of the 12th century.

Given the stance taken by a segment of classical studies regarding the Germanic culture of the pre-Carolingian centuries, the above remarks were absolutely necessary to convey the perspective from which a structure such as the Kohlstadt ruin must be assessed. Only then is the way clear for our investigations into which period of the pre-Christian era its construction falls, and what specific purpose it may have served.

Archaeology will have a significant say in answering the first question as soon as our urgent desire for a thorough search of the massive rubble is fulfilled.

The discovery of a skeleton in a seated position speaks to the violent destruction, but cannot reveal anything about its age. But I am in a position to report on a find recovered a few weeks ago from the upper layer of stone and mortar rubble within the walls, which may, on its own, provide a solid archaeological basis for the view that the ruins date back to the pre-Christian centuries of Germania. It is a true museum gem, a 2-pound axe made of blistered, rusted iron, which, with its distinctive shape—lacking a cross-hole, tang, and longitudinal hole—bears the unmistakable hallmark of its prehistoric age. Due to the intense fire during the burning of the building, the iron was encrusted with glazed slag, which contributed to its preservation. Moreover, the type has the form seen today, which, according to Ebert, already appeared toward the end of the La Tène period, that is, during the Roman Empire. The absence of a shaft hole might even suggest an even greater age. Notably, according to Meißner, in Central and Western Europe the previously existing perforated form receded into the background during the Bronze and Iron Ages. According to the information provided to me, the

The smithing technique here completely eliminated the use of semi-finished products, and a more precise dating of the iron is

not yet possible based on the material properties. I present the axe in Fig. 41. It was found on July 13, 1930, by Mr. Werner Düstersiek. The funds for serious excavations are still lacking. Even now, however, we have the right and the reason to seriously inquire into the Germanic purpose of the enigmatic structure.

Just as for the Christian era, so too for the pre-Christian period, a military or technical purpose for the structure, or a use as an ordinary dwelling, cannot be considered. On the other hand, the idea of a cultic purpose is evoked, both by the ruin's names as "Hünnenkirche, Heidenkirche, and alte Kirche," — (which was certainly not a Christian church) — as well as by the building's location on the ritual Externstein line. This idea gained traction as further sanctuaries emerged from obscurity in the vicinity, and the entire Lies region around the Lippe springs and Osning increasingly revealed itself as the sacred heartland of the shared cult sites of the allied Germanic tribes.

The most famous religious sites among the Greeks were sites of divination. Divination also existed in Germania. During the reign of Emperor Vitellius, 69 AD, the seeress Veleda lived in a tower on the Lippe, to which a trireme was brought as a gift. Could the Kohlstadt ruin be this tower? The doubtful question of whether one could imagine a trireme on the Strote at the Kohlstadt ruin held me back from accepting this assumption. Now, however, Eugen Weitz, through his studies on the cultic significance of the ship among the Germanic peoples, has found the well-founded solution to the riddle of the Kohlstadt ruins as Veleda's tower, and Wasserbach's tradition is confirmed.

I present first, following Tacitus, the historical accounts of the remarkable affair of the seeress and her ship. Central Germania had been free since the great defeat of the Romans under Germanicus at the Angrivarian Wall in the year 16, but the Rhine and Danube remained under the yoke. Then, in the year 70, the Batavian Civilis issued the rallying cry for the struggle for liberation:

“Henceforth, let it be permitted that we inhabit both banks of the river, as our ancestors once did; just as nature has given sunlight and the day to all people, so has she given all the land to the brave as a reward. Take up again the customs and way of life of your fathers; renounce the pleasures through which the Romans exert a stronger power over their subjects than through weapons! As a pure and uncorrupted people who have forgotten bondage, you will live as equals among other peoples and rule over them.”

The people of Cologne accepted the proposal and replied: “We wish to have Civilis and Velea as arbiters, before whom the treaties are to be concluded.”

The Romans, informed of the state of affairs, sought out this Velea to secure through, but the envoy Lupercus, who was tasked with this, had to pay for it with his life.

We also learn from Tacitus: “The power of this maiden from the Bructeri tribe extended far and wide, thanks to an ancient custom among the Germanic peoples, according to which they regard many women as soothsayers. At that time, Velea’s prestige also grew; for she had foretold the Germans’ success in battle and the destruction of the legions... The Germans sailed back in the captured ships and brought the Roman flagship on the River Lippe to Velea as a gift. She herself lived in a high tower.”

The navigability of the Lippe for the ancient rowing boats from Alten to Neuhaus is beyond doubt, and likely as far as Lippspringe. The numerous dry riverbeds that now lie across the Senne streams may be regarded as evidence of the Osning’s former greater abundance of water. It therefore stands to reason to assume limited towing on the Strote (Thune) as far as the Kohlstadt ruins, where the Tallauf begins.

However, even if this assumption is set aside, readers of Weiß’s forthcoming book will be convinced that even a land transport of the ceremonial ship—intended for significant cultic

purposes—over the short distance from Lippspringe to the tower must certainly be taken into account.

The news that the influence of the Bructerian Virgin extended far and wide to the other tribes is of the utmost importance for our entire conception of the common sanctuaries. What could be more natural than to assume her residence not within the interior of her tribal territory, but in the borderlands to which the tribes had a common claim, and to which most could reach without having to enter foreign territory?

Anyone who, for the reasons outlined above, regards the Kohlstadt ruins as of Germanic origin will, on the basis of Tacitus's clear accounts, agree with our assumption that we are dealing here with the Tower of Velede or its immediate successor.

Among all peoples of antiquity, gifts and offerings presented to the deity for prophecies and in fulfillment of vows play a very significant role. We have reason to assume that this was also the case in Germanic lands. A large number of votive offerings were found 30 years ago at the sacred spring in Pymont.

If we imagine the seer residing at the top of the tower, the doorless and windowless lower part served as the designated storage place for the valuable temple treasure, which could not always be displayed openly in the courtyard. The cult vessel would have had its permanent place in this courtyard. According to Herodotus, there was a temple in Delphi instead of the tower, from which, however, valuable items also disappeared on several occasions.

Our assumption that the Velede Tower stood at the uppermost tributary of the Lippe and that its ruins are still preserved for us in the Kohlstadt Heidenkirche is no less well-founded than numerous accounts of ancient history that are presented without hesitation in schools and universities. It is based on a reasonable synthesis of all relevant historical accounts, our other findings, and the facts at hand.

Thus, it seems to me, a highly vivid individual picture has emerged, which rounds out the overall picture of the cult sites of the Osningmark in a convincing manner, almost like an indispensable piece.

As far as I can see, there are no significant objections to be raised. Those who wish to criticize will always find cause to do so in such cases. It would be desirable for pens to be sharpened for criticism only if, at the same time, the long-sought location of the Vleda Tower could be proven with more convincing reasons than those presented here. For where progress is to be made, nothing is gained by mere negation.

Sacred Horses of Lopshorn

Among the sources of our meager knowledge of the religion of our Germanic ancestors are the renunciation formulas handed down to us, as well as the prohibitions and measures for the suppression of the old faith. They provide us with credible information about many customs originating from the old faith that persisted tenaciously among the people. In contrast, we learn little or nothing about the actual beliefs and the religious practices previously maintained by the priesthood and the leaders of the people. These beliefs were officially abolished as soon as Christianity gained the upper hand in a region, and their retention and expression were linked to the greatest danger to life and limb, property, and possessions. A ritual corresponding to the old faith, however, was certainly not allowed to make itself known and was banished into the cover of night, into corners, and into secrecy. The practice, and gradually also the knowledge, of the sacred texts passed exclusively from the eliminated Germanic priests to the clergy of the new faith. All traces and memories of the old were carefully eradicated from the entire land.

This state into which the Germanic people were thrust, combined with the principle—apparently established by Rome—



of maintaining the strictest possible silence regarding these matters, must be regarded as a sufficient cause for the fact that the religious life of the Germanic peoples prior to the period of conversion remains shrouded for us in a deep, almost impenetrable darkness. It may also be added that in those times the old faith had already fallen into disrepair here and there, which facilitated the introduction of the new and the suppression of the old, as had indeed been the case several centuries earlier in the Mediterranean countries.

Since the destruction of all other tangible sanctuaries had already been underway for decades, full credit must naturally also be given to the order of Louis the Pious, by which the entire existing literature was consigned to the flames—an order whose complete execution with unsurpassed fanaticism, in keeping with the mindset of that era, must be regarded as unquestionable. It is the same process as 700 years later in Mexico.

Thus, the complete success of the suppression is understandable: the descendants of a people who once embraced symbols now find themselves in a state of utter helplessness and confusion regarding even the symbols of their forefathers, let alone the actual beliefs underlying them.

Numerous symbols of the Germanic peoples had already reached the East in the times before the emergence of Christianity, including, for example, baptism—the sprinkling of water on the newborn. But what do we know of the baptism of our Germanic ancestors? Countless other symbols were, willingly or compelled by circumstances, adopted and woven into the new faith upon the introduction of Christianity in Germania. Yet we face the Germanic spring festival dedicated to an Easter deity—a festival that actually gave its name to one of the three major Christian feasts and whose traces have remained indelibly etched into German folk life for 1,000 years—with shameful ignorance. Indeed, there have been those—or are there still such people today?—who, in response, denied the entire Easter service

without further ado, judging according to the principle "quod non in actis, non in mundo." Since no written record exists, it never existed at all.

But even if there is something, that is not yet everything. Worse still is the case where such a document has nevertheless survived, well attested, with an infalsifiable character and inner persuasiveness—if such a document is not, for instance, received with particular joy because it brings something new, perhaps initially incomprehensible, but if, on the contrary, it is rejected precisely because of the new, incomprehensible, and declared a forgery. It does not appear in the textbooks, it does not coincide with the treasure trove of knowledge held by the authorities, nor does it follow the previously favored lines of thought—therefore, away with it! "We are searching for something lost, and when we find a fragment of it," we turn away!

The image that I have in mind may not in itself have great significance—that is not the essential point for me; the essential point is the process and which still today locks the entrance doors to the Germanic past. That is why I present this image.

But I also present it because, on one side, it shows the life-giving sun and, below it, the horseshoe, the symbol of the lucky horse, and on the other side, the crescent moon on the head of the legal representative (*frosta*) of the moon deity, thus revealing to us the equal coexistence of the two cults, which has become important to us at the Externsteine. I do not wish to caption the image with one of the few legible words from the inscription, "Osta." After all, the word suggests that this is a depiction of *Ostara Dea*, the Easter deity, who is of particular concern to us here in the Oesterholz region. According to the Germanic conception of the divine, true images of the gods—attempts to depict the deity itself—could not exist. But the fact that people sought to visualize the representatives and revelators of the deity, at least in recent centuries, has already come to our attention from the ancient accounts of the Irminsul.

The “piece of stone” that was once found has been lost, but the story of how it was found and lost, as recounted in detail by Strack, is beyond reproach. Anyone who wishes to reject the image cannot speak of fantasy, but must level the accusation of fraud. The book by Strack includes an engraving depicting a rough stone relief on the church tower at Peetzen near Bückeburg, showing a pig on the altar of Ops with two worshippers beside it. Since reproducing the image, which is situated at a great height, proved difficult, a photograph was only recently taken by a provincial conservator in Hanover. As weathered as the stone is, it is now clearly evident that the image depicts a bishop on his bier. Since Strack derived the entire account from the esteemed Schaumburg historian Dolle, who himself was acting in good faith—as he invites readers to view the image located very near Bückeburg—I accepted it without hesitation. My attempt to obtain a photograph had failed. I retract as groundless the interpretation, already provided by Dolle, of the two spheres in the image—the sun and the moon—as well as the other remarks connected to the image and its treatment. It remains a puzzling matter, as it is still difficult to believe that Dolle and Strack intended to deceive; rather, it is more likely that the commissioned artist, from a considerable distance, genuinely believed he was seeing a depiction of a pig sacrifice. The old Externstein images also show that the drawings were not made from life but at home from memory. Perhaps a similar depiction of a sacrifice had indeed existed on or in the church.

As much as it is an indisputable fact that, in certain times when photography did not yet exist, people allowed their imagination excessive leeway in the reproduction of images, so that the images were then declared to be forgeries, our Osta image, especially in its inscription, proves to be, for intrinsic reasons, unfalsifiable and worthy of note. Schaumann has already demonstrated this in a detailed discussion of the image. A forger cannot simply be credited with acting unreasonably. A forger

pursues a purpose, which in this case could only consist of an appreciation and interpretation of the forgery in the direction he desired. About half of the inscriptions contain characters unknown to the runologist. A forger would thus have deliberately rendered what he intended to say incomprehensible. It is impossible to assume this. There remains no choice but to acknowledge the image and to see in the unknown runes presented here the Saxon runes sought thus far.

The main difficulty lies in the fact that the creator of the wooden panel, who was evidently unfamiliar with runes, had before him a stone that was likely weathered, resulting in inaccuracies being introduced into the image.

The end rhyme—*osta*, *frosta*—unmistakably present in the final words of the two lines would also serve to correct the notion that the ancients had only alliteration, not end rhyme.

Such a new insight would in turn influence views on the time of origin of many folk songs that have hitherto been attributed to the Christian Middle Ages, but which thoroughly breathe the spirit of Germanic antiquity, even if they have in many cases been given a Christian makeover. If, as is entirely plausible, concrete results emerge from further research, this would open up a very valuable source for understanding the emotional world of the ancients. Above all, this would also explain the nature of these songs—which is incompatible with the emotional world of the Middle Ages—and serve as a guide to the hidden realms of our ancestors' spiritual life. The foreign elements that have found their way into the songs through alteration are often plain to see, much like in the *Nibelungenlied* and in many fairy tales.

Tacitus reports that the Germanic peoples had sacred trees. This is plausible, as it corresponds to the nature of Germanic nature religion, which venerates the deity in works of creation. In Germania, too, the practically understandable yet religiously dangerous step was taken to restrict worship to self-chosen works of creation and then further to individual beings within them—

alongside the elevation of human figures to the status of deities. The fundamental rejection of this development, which led to “idolatry” and into the depths of superstition, was likely one of the great moments of truth through which Christianity gained the unconditional inner superiority over the religions of the ancient peoples. In practice, however, neither the Roman nor the Greek Catholic Church was able to escape the dangerous popular coarsening.

The Synod of Liftinae in the year 743 compiled an **Indiculus superstitionum et paganiarum** (a catalog of superstitious and pagan customs), from which one can indirectly infer all manner of religious beliefs. Unfortunately— though logically fitting into the system — the text has been lost, and only the 30 chapter headings have survived. In a small treatise titled “Customs of the Ancient Germans,” we have a noteworthy account from the pen of a witness who is, in this case, above reproach: a bishop’s consistorial councilor named Widlak in Znaim.

The author discusses the headings and adds what else he had learned about the subject. The heading of Canon XIII reads: “On the omens of birds and horses, etc.” Widlak first cites the well-known passage from Tacitus’s **Germania** 10: “It is peculiar to the Germans to seek divination and warnings through the horse. In certain German sacred groves and woods, white horses, unprofaned by any earthly labor, are kept at the community’s expense; these, harnessed before the sacred chariots, the priest rides with the king or the other head of the community and observes the neighing and snorting of the animals. And no omen is considered as reliable, not only among the people, but also among the chieftains and priests. For the latter regard themselves merely as servants, while the former regard the animals as confidants of the gods.” Widlak continues: “No war was waged without first consulting the sacred horses. This was done in the following manner: Before the idol sanctuary, the war spears were laid out in three lines, and in each of these, two spears were stuck into the ground with their points facing each other; whereupon

the priest recited some solemn prayers, then led the horse, which stood ready in the forecourt, to this triple line of spears; if the horse first stepped with its right foot into one of these lines, this was interpreted as a sign of victory; but if it first stepped in with its left foot, this was the surest sign of defeat, and one sought to avoid war." Among the Pomeranians, the ritual of divination was different: "Nine poles were placed on the ground at a certain distance, usually a cubit apart; the pagan priest led the black horse, magnificently adorned, back and forth through this row of poles; if the order remained undisturbed, without the horse touching or moving a pole with its hooves, this was a good omen, but in the opposite case, a bad one." There may still be some truth in this account.

The horse, above all an attribute of Wodan, was the most distinguished offering that could be consecrated to the gods at the great festivals. Human sacrifices, in any case, were offered only in the rarest of instances. It is even questionable whether not everything, or almost everything, said about this by Roman writers and in later accounts should be relegated to the realm of misunderstanding, distortion, and the deliberate denigration of the Germanic cult. The sacrifice of prisoners of war as retribution for the enemy's misdeeds and the marked signs of decline in the Germanic faith from the Viking Age onward naturally require a separate assessment. (See pp. 37 and 191.)

The skulls of the sacrificed horses were nailed to the sacred trees and were otherwise also regarded as sacred objects. The meat was the most prized dish at sacrificial feasts, especially when the sacrifices involved the funerary rites of distinguished men. Since the consumption of horse meat was mostly associated with sacrificial feasts, it is understandable that it fell into disrepute along with the sacrifices themselves upon the introduction of Christianity. Thus, an aversion to horse meat was instilled in the German people, which persists to this day for no apparent other reason. Icelandic missionaries decreed:

“Eating horse meat is the greatest blasphemy against Christianity.”

The twins in the sky were also regarded as horse deities, and curiously, Castor is still a horse's name in Westphalia. The legendary first missionaries in the Münsterland were called the Black and White Ewalds. Ehwald — Ehuwald — Hippocrates. Hengist and Horsa, too, had taken names from holy horses.

The horse heads on Lower Saxon farmhouses still bear witness today to the esteem in which the horse was held by our forefathers. For economic and military reasons as well, the horse naturally ranked highest among domestic animals: as a mount, draft animal, source of milk, and source of meat. It is understandable that special arrangements were made for its careful breeding and care. The large horse markets, which would have also served as Wodan festivals, evidently played a significant role in this. We have an excellent document from the year 1146 that confirms this, in which Pope Eugenius once again grants the Paderborn monastery of Abdinghoff ownership of the aforementioned horse market site at Wilbasen near Blomberg (Wilbodessun). The chapel, which had been erected on the isolated site, was not demolished until 1708. What else could the monastery in Wilbasen have intended other than to purify the site—belonging to the holy sons of Wodan—through the chapel?

When Tacitus states in general terms that the sacred horses were kept at the community's expense, we must conclude that, for the great communal sacrificial festivals of the tribes in the Marches, there must have been correspondingly large-scale arrangements for their care and breeding. I hope that my following remarks will lead to the recognition of the Lopshorner stud farm, located northwest of Oesterholz, as a direct continuation of a major Germanic institution for the breeding, keeping, and ritual use of horses.

Adjacent to the Oesterholz Mark and the sacred groves of Eckelau, Lindelau, Langelau, and Königslau lies the so-called

Kammersenne, along with a large pasture and forest area that includes the Lopshorner stud farm, which until recently was a princely estate. The ancient history of the stud farm is lost in the mists of the early Middle Ages, from which point onward we must, in all matters—unless they pertain to recognizable innovations of Frankish rule and the Church—turn our gaze questioningly and searchingly toward the Germanic prehistory. O. von Meysenbug mentions a legend that traces the Senne horse breed back to the Roman horses captured in the Battle of Varus and left riderless! Characteristic here again is the tendency, even in popular folklore, to attribute a Germanic asset to foreign origins. A few lines later, when comparing the Senne to the English thoroughbred, Meysenbug himself cannot shake the thought that the English thoroughbred is in fact the Senne horse brought there by our Saxons and highly bred there. He proudly quotes the opinion of an Austrian expert on “the characteristic features of the Oriental blood” in the Senne. At any rate, the aforementioned legend may confirm the age of Lopshorner horse breeding, which extends into the Neolithic era, that is, deep into prehistoric times.

The first documented mention of the untamed mares and the *Is»es equitum* (stud farm) dates to 1160; we will have to examine this in greater detail in connection with the “Feld Truc.” Given the general conditions of the Middle Ages, it can be assumed that horse breeding in Lopshorner fell into decline for several centuries; the loss of such an important aspect as the breeding of sacred horses must also have had a detrimental effect.

The northern edge of Senne, extending northwest to Stukenbrok and southeast to the so-called sacred groves near Oesterholz, belonged to the horse herds; in addition, the forested hills up to Hartrören and the Winfelde, whose peculiar layout, still extant today, and other conditions in themselves suggest that this must have been a major site for the rearing of horses raised in the wild. As late as 1538, a building for the stud manager on the Winfelde is mentioned. The Donopertal valley was also included

in the district.

"It remains very remarkable," writes Peez, "this natural stud farm (of the Senne), from which our ancestors, in a simple manner, obtained quite excellent horses, suitable for peace and especially for war. Without a doubt, nature did the best work here. In their harsh breeding, the weak horses died and the strong ones reproduced. A certain art lay in patient training, great freedom, and late service... A fine head and fine limbs, almost exposed tendons, a curly mane, and a tail often reaching to the ground distinguished them. They did not tolerate foreign horses in the field, but they got along well with the deer. No stranger could capture them . . .; they scaled the steepest mountains, roamed through the thickest forests, and displayed the greatest endurance. In terms of character, the Senner proved to be the true German horse of good nature; they were loyal and docile, and with kindness one could achieve much from them; but once spoiled and provoked, they were unmanageable and would then sometimes charge at the attacker with open mouths, sparkling eyes, and rearing up on their hind legs. A distinctive brand, the Lippe rose with a crown above it, served as a mark of their authenticity." Peez suspects that in the Senner horses we have before us a "temple stud from pagan times." The fact that Peez arrived at this conclusion through his studies, without knowing anything about the Oesterholz sanctuaries, serves all the more to confirm the futility of our own lines of thought that reached the same conclusion.

Germanists say that this entire region is rich and overflowing with names connected to horse breeding. When valleys stretch from the Senne up toward Hartrören and the Winfelde, named "Röschengrund" and "Rosental"—valleys in which roses have never grown, and likely never will—even the non-Germanist will think of the horses to which they owe their names. Our Oesterholzer Eckelau, too, is declared a grove for the sacred horses because of its name, and another Lau—which we have in this area in addition to the four Oesterholzer Lauen—lies in the

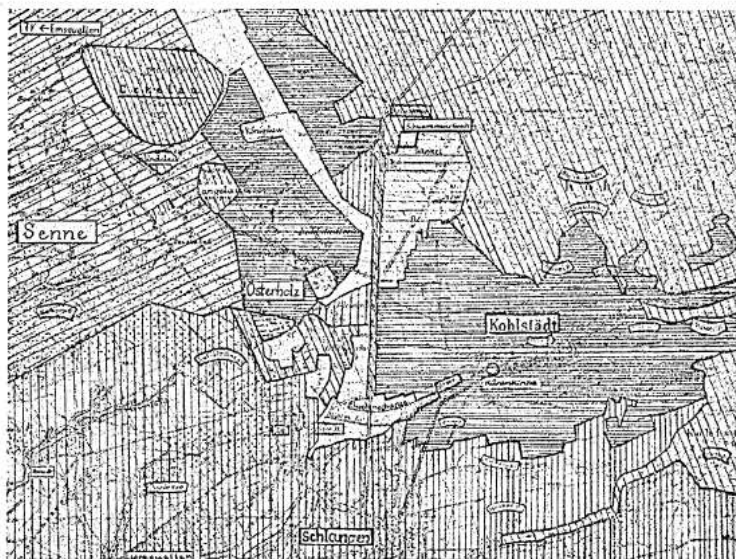


Fig. 43. The Sennetrift. A narrow strip of land between
Lopshorn and Oesterholz

direction of Lopshorn and is called “Krähenlau”; it likely has nothing to do with the crows found everywhere and gathering in many places, but rather takes its name from the older mares, the “tragen,” which were kept there separately. Prof. Stuhl connects a number of other names to the horse as well.

The most significant observation, however, regarding the connection between the large Lopshorn horse breeding operation and the Oesterholz estate and its sanctuary pertains to the state-owned strip of land—briefly mentioned in the historical section and clearly visible on the cadastral maps and our illustration—which, still 800–900 meters wide in the northwest, gradually narrowing, extends toward the southeast and finally is now only 80 m wide. The total length is 7–8 km. Its existence as state property is a thorn in the side of the Oesterholz communal hunting grounds, which lie on both sides, and it is astonishing that this persistent nuisance for the hunting leaseholders has remained to this day; but for our research it is extremely valuable.

This corridor of land extends from the vicinity of the Lopshorn stud farm past Eckelau and Königslau, through the Kohlstadt Heath, along Fürstenallee all the way to the immediate vicinity of Wall V of the Oesterholz estate (Gierken House), where it comes to a clearly defined end. This is the site of the Oesterholz earthwork, where a sizeable mound has been raised at the corner between Wall V and Wall IV.

It is, of course, possible—and I have observed this in two cases—that in the centuries leading up to the creation of the map (around 1870), changes in neighboring property ownership occurred in relation to the corridor through purchase or exchange. But that is irrelevant; for the existence of the corridor, whose accidental formation seems utterly impossible, tells us in any case that the boundary conditions were clear and significant enough to maintain this impractical form even in the face of attempts at adjustment.

Officially, the corridor is called Senne-Trift. A “trift” is always

a piece of land on which or to which livestock is driven. While the southeastern part may have offered some grazing for sheep, sheep are not a factor for the vast majority of the heathland; rather, it was solely the former wild horses of the Lopshorner breeding area that could and had to feed on heather in winter. The connection between the vast heath and the deciduous forest of the mountains and its mountain meadows was the reason why this large area of the Mark between Oesterholz and Donoper Teich near Detmold was so exceptionally suited for keeping wild horses.

In the old lands of the Marsi, Tubantes, and Bructeri, wild horse breeding also continued into modern times: in the Emscherbruch with the ancient horse market at Kränge, in the Meerfelder Bruch with the annual festival of capturing the young horses, and “in the Davert” with its indestructible Davertnickels. The rumor goes that proper horse breeding was introduced by Charlemagne. Yet another of those shameful ideas falsely implanted into German thinking! Did the Germanic warriors ride on goats or camels when they defeated the Romans, set out to conquer the world, and fought against Charlemagne’s armies near Lübbecke, Detmold, and on the Süntel? Do Westphalia, Hanover, and Brunswick have the horse in their coats of arms because—the West Franks were proud of their horse breeding? Or because Charlemagne received some Arabian steeds as a gift from Harun al-Rashid?

Whether the sacred horses were also bred in the aforementioned horse-breeding regions—which, of course, existed in a similar manner in the other Germanic tribal territories as well—or whether their needs were met from the Osningmark, would likely have depended on the respective relationships between the tribes and on the strength of the primarily religious alliance. I assume that the religious bond was one strengthened by inviolable tradition and insight, which they did not want to allow to be torn apart by disputes that were, after all, subject to divine decision, and that for this reason the Holy

Mark was also entrusted to the neutral Dulgubians as guardians. But then the sacred horses must have been brought from the place where the contact between the earthly world and the heavenly world was imagined to be closest, and that must have been on the slopes of the Asen Mountains, on the Osning.

“The Dierhagen (Tierhain) stud farm in Mecklenburg, which still exists today, is said by Jähns to date back to those distant centuries and still show traces of a temple wall. Similar accounts are reported from Schwerin. Stuttgart, too, would then be the mare garden of those Alemanni who were introduced into history by Aurelius Victor as *mirifici ex equo pugantes*.”

In my youth, the Prince of Schaumburg-Lippe in Bückeburg—as had previously been the case with the King of Hanover in Herrenhausen—still kept at least 8, though there must have been 12 of them—white-yellow (cream-colored) horses, known as Isabelles, magnificent animals with red eyes—which, in teams of four, made a powerful impression at all festive occasions with their entire appearance and their tails reaching down to the ground, and could well have evoked the image of sacred horses. Despite my efforts, I have been unable to determine their origin.

Thus, the horses were driven from the Senne as far as Wall V of the Oesterholz estate when they were present, for example, at the ceremonial proceedings of the assembly in Oesterholz—that is the conclusion of the thoughtful observer of the corridor painting (Fig. 13), which I reproduce here in accordance with the official sources provided to me. Despite the tendency toward simplification of boundaries that can be assumed for subsequent periods, there is no point at which a truly disruptive and confusing interruption of the striking image has occurred. Only about 2 km south of the Lopshorn pheasantry does the strip of land merge into the overall grounds of the Lopshorn horse breeding estate.

This phenomenon, initially described as such based on the property relations, is further confirmed by the on-site findings,

making any explanation other than the one we have provided here virtually impossible. The drive is not an open-terrain drive, but there are strong indications that it was enclosed on both sides by a fence with or without a rampart foundation. Large sections of the old embankment, on which the wooden fence or fenced-in trees likely stood, can still be identified in many places, and in other areas where the cattle track borders cultivated land, the subsequent leveling of the embankment—which was usually carried out—has at least left traces that make it possible to determine its course.

It is prudent to thoroughly examine every other possible explanation of the phenomenon before accepting as certain an explanation that compels us to draw such valuable conclusions about the significance of the Oesterholz Mark and the Oesterholz estate as is the case with the inclusion of the Lopshorner horse breeding in the circle of Oesterholz sanctuaries. For we would gain strong support for the assumption that this was the central site for the great sanctuaries of the surrounding Germanic tribes. Caution is certainly warranted, however, since the number of such more or less well-preserved rampart remains throughout the country is very large. Almost all of them are to be regarded as boundary enclosures; the more questionable their purpose, the greater the age of the structure, especially when they no longer reveal a practical purpose and when they even run parallel to the current territorial boundaries. I have found this to be strikingly evident, for example, on the Rehberge near Papenhausen, in the Schötmar district, where a county boundary now runs and where a communal mountain sanctuary of several parishes (cf. No. 1 of the orientation examples), whose boundary ran across the mountain, is to be assumed.

Unlike the enclosures of various kinds found around farms and gardens, the old ramparts in the forests and fields were not once private boundaries—private ownership of fields and forests did not exist in Germania—but are the remaining witnesses to the preference with which the ancients used to enclose their

communal property. In some areas along the Rhine, such embankments in the forests are called “Waldfrieden.”

In East Frisia, where such small embankments serve a practical purpose due to the nature of the land, this method of enclosure has been applied to private property in the fields.

That ancient Germanic ramparts in the Senne were then utilized over the following 1,150 years as pasture boundaries, protective hedgerows against wild horses, and for other purposes — , they may well have been raised or lowered—is, of course, not disputed, but rather regarded as taken for granted. Evidence of later use does not preclude earlier existence.

The outward appearance of the ramparts’ age is often inconclusive, since the durability of the form depends not only on age but—apart from the material—mostly on the type of vegetation. Young ramparts can be heavily eroded and worn away, while ancient ramparts can still exhibit relatively sharp forms. In assessing the ramparts, we must rely on a reasonable consideration of the contexts in which they occur. Our task is to examine in each individual case whether the effort required to construct such boundaries is disproportionate to the benefit gained.

The assumption that the embankments might have served defensive purposes is generally ruled out due to their arrangement and location, as well as their narrow and variable width and height; the base is often only 1–2 m wide, and the height would therefore have been minimal as well.

Apart from the fact that the embankments in question along the Sennetrift clearly exhibit such a disproportion in some sections, this entire attempt at an explanation is ruled out by the tubular, increasingly narrowing shape of the drive. This shape, together with the enclosure, would have to be regarded as downright counterproductive and unreasonable, were it not for the fact that the very purpose of the drive—through which the animals are herded and from which they are not supposed to

escape—offers a completely satisfactory explanation.

Now a small but instructive observation comes to our aid in confirming the validity of this explanation. About 500 m northwest of the northwestern boundary of the Königslaus, a very narrow strip of state-owned land (Interessentenweg), which gradually widens to the width of a path, branches off and extends outside the fenced-in area, serving no purpose for the state itself. After about 500 m, where it meets municipal property, it ends. 200 m further on lies Langelau, which is again state-owned. Traces of a continuation are still visible in some places along this intermediate stretch. This strip of land is not only marked as separate on the property map, but it was also fenced off in nature on both sides by hedges, which are still visible throughout on one side and in sections on the other. It can hardly be anything other than a narrow cattle track along which the animals were likely driven from the main cattle track to the area behind Langelau. The situation is similar with a second strip that also runs from the Sennetrift in the direction of Langelau, where the springs of the Schlangenei waterworks are now located.

This provides us with very clear evidence of the purpose of these embankments; for it would be absurd to construct an enclosure for the sake of a strip merely a few meters wide. An enclosure suffices both to demarcate an area and to protect it.

When considering the close connection between the Oesterholz estate and the Lopshorner horse breeding area, we are able to supplement the conclusions drawn from the drive with documentary evidence. The entire mountain forest, once populated by wild horses, stretching from Kreuzkrüge on Fürsten-Allee all the way up to Winfelde, Braunental, and Lopshorn belonged to the Schwarze estate complex in Oesterholz, the present-day Gierken estate? This is stated in a document from 1802 currently in the possession of the current owner of Braunenbrunn. According to this, during the estate settlement of 1593, this forest did not unconditionally pass into the hands of

Count Simon along with the estate then known as Schwarzmeiershof; rather, the owners of Braunenbruch retained their timber rights there until very recently. This forest must therefore be understood as one of the “woodlands” over which Duke Ecbert’s son had authority between 826 and 853 (cf. p. 96), and which, 150 years later, fell to the Paderborn monastery as the inheritance of the nun Oda of Geseke, only to be leased by the monastery to the Schwarz family.

Having recognized such a significant fact as the connection between the great Lopshorner horse breeding and Oesterholz, we may all the more confidently express further observations and assumptions, thereby making a substantial contribution to the rediscovery of the sacred sites in this rich Germanic region.

The Racetrack in Langelau

In the part of the Senne belonging to the Oesterholz municipality—which until recently was called Kohlstädterheide, before Oesterholz once again became an independent municipality bearing its own name—lies an area spanning several square kilometers that must be regarded as the sacred heart of the Oesterholz region, because it contains the four-part Loh with the four names Eckelau, Lindelau, Langelau and Königslau. Lau — Loh. Loh — sacred grove.

All four of the forested areas shown on our map, which—for this region—largely feature an exceptionally robust tree population, are state-owned. Between them and surrounding them are municipally owned areas with a far poorer tree population. The reason for this striking difference likely lies in the well-known neglect and hasty deforestation of the peasant forest. Yet other state-owned forests in the area appear in even poorer condition. This gives the impression that the Laue is either exceptionally fertile soil or has received special soil care.

In the distribution of the estates by Charlemagne and his successors—during which the Oesterholzer Loh also fell to its fate—the principle apparently applied that these four sections within the entire grove, three of which were also particularly well-tended, remained reserved for royal ownership or otherwise under the ruling authority, while the remainder was given away to the nobles deemed sufficiently loyal to the king and thus became private and communal property. Significant here is the name Königslau, which has survived to this day. Perhaps there were special reasons why the king kept this particular plot for himself; perhaps all four groves were originally declared royal private property, as Charlemagne did without further ado throughout Germany with countless estates both within and outside the Marches*. In the latter case, the name would have remained attached only to the parcel that remained in the hands of the

country's supreme rulers until the very end, supplanting the earlier name. Finally, however, Königs-lau may also be the name this grove already bore in pre-Christian times.

The diversity of the meaning or function of the four parts of the grove in the preceding period of their undoubtedly cultic use may also be inferred from the name, but is evident with great certainty from the fact that Eckelau, Königs-lau, and Langelau, each part separately, have an enclosure strongly marked by ancient ramparts. A glance at the map reveals that the acquisition and individual enclosure of state-owned land from municipal property in later times must be regarded as completely out of the question in this manner. There is a special circumstance regarding the municipal land extending into Haustenbeck, but this does not alter the conclusion.

The enclosure of Langelau, with its total area of 15 hectares (60 acres), is particularly robust and also well-preserved almost everywhere. One might almost be led to think of a castle or a military encampment, were it not for the fact that such an assumption would in turn appear impossible for almost every other reason.

The possibility that this could be the rampart of some settlement is utterly ruled out by the ridge (sand dune) and the alignment of the rampart in relation to the river <Fig. 16>, since we would have to assume, among other things, the folly of intentionally creating a structure that could be easily overlooked. In particular, it cannot be assumed that one of the houses destroyed in the Thirty Years' War stood here, both because of the complete lack of traces of former construction, but also because, apart from the Henke farmstead (later a stately dairy farm) and the Schwarzmiehl farm, Oesterholz had only a few smallholdings, but not a third large farm whose walled area would have been nearly twice that of the already mysteriously large Schwarz Meierhof by nearly double. Moreover, the name Langelau now tells us that we are not dealing with a settlement,



but with a “Loh,” that is, a sacred grove. Rather, unless there are compelling reasons to the contrary, the only question remaining is: Do we have sufficient grounds to infer a specific purpose for this so strictly demarcated sacred grove?

The entire body of evidence, down to the smallest details, suggests that we are dealing with a large-scale arena for combat, games, or racing associated with Germanic cult practices, which it was deemed necessary to set apart with a more substantial enclosure.

During my cartographic exploration of the Lower Saxony region, and especially while studying the orientational features, I began to doubt whether the names composed with the word “lang” are intended merely to express the concept of length, or whether they might not have a more specific meaning—namely, a meaning somehow connected to the places of worship and cult sites. Moreover, the name “lang” occurs far too often in the vicinity of these sites and not infrequently contradicts itself, for instance when the neighboring mountains, valleys, or meadows are far longer than the Langenberg, the Langental, or the Langenwiese.

A unit of length called the stadium gave its name to the racetracks of Greece—or was it the other way around? Why shouldn’t the concept of length also have been applied to racing tracks? Our “anlangen” (“to arrive”), “ankommen” (“to arrive”), and “langen” (“to be sufficient”) have an unmistakable connection to the race toward the finish line of the stadium. At first, it was merely a tentative conjecture when I asked whether the “Langen” sites might not have been the battlefields and playing fields of the ancients. After all, it is not only probable based on the sparse accounts of Roman writers and comparisons with other peoples, but it also belongs to the postulates of our rational thinking that horseback riding and weapons training, games, and competitions—and consequently also venues for them—must have existed. This cannot be ignored in the life of

the warlike ancient Germanic peoples.

Indeed, these games were also incorporated into and interwoven with religious rituals. This is clearly evident in the Olympic, Isthmian, and Nemean Games of the Greeks and among other Mediterranean peoples. In particular, there were funeral games held at the burials of highly esteemed individuals. Something similar is reported from India, and we have recently also learned that among the Mayans in Central America—whose affiliation with the Germanic tribe is hardly in doubt—the game was part of their religious worship.

As the Yucatan researcher Theobert Mahler reports, the religious cult of the Maya also included a ball game in which the ball had to be driven with the knee through a hole in the temple wall. Gjellerup describes in **Pilgrim Kamanita** the ball game of a maiden in honor of an Indian deity.

When all of Rome trembled after the Battle of Varus in anticipation of the Germanic invasion of Italy, Emperor Augustus vowed solemn games to the benevolent and almighty Jupiter to ward off the impending danger.

May we now say: “Those were other peoples, but the Germanic tribes in Germania did not have such organized games or venues for them”? Our lamentable ignorance of the lives of our own ancestors does not in the least give us the right to dismiss what was self-evident to them with a shrug and to speak of the barbarism of the Germanic hordes and the wild Saxons, not even with regard to combat games and racetracks.

There is no shortage of evidence of the Germanic peoples’ outstanding physical feats, which suggest systematic physical training. According to Caesar, in the decisive battle against Ariovistus, the Suebi duke ordered a sprint that would have been impossible without consistent training of his warriors. “Even if there was no military drill in the Suebi army,” says Weber, “this astonishing feat presupposes a corresponding general training of the fighters.” There are reports of skills in archery and knife-

throwing that today can only be seen among street performers. “A popular Easter game, mentioned well into the Middle Ages, is the sword dance first described by Tacitus, in which young men stripped to the waist swung themselves in a circle between sharp swords. Every season offered opportunities for exercises that strengthened both body and mind. That these were not merely the pursuit of a few enthusiasts, but must have been a matter of public interest and firmly anchored in custom and tradition, is suggested by various indications, even if it has not been handed down to us in written documents. Young and old must have romped about vigorously; this can be surmised from the skaldic description of the life of the Einherjar in Valhalla, which gives us a poetically idealized depiction of the daily physical exercises of all those capable of bearing arms. Tacitus tells us of the immense power of custom among the Germanic peoples where, throughout the Middle Ages, outdoor competitions have survived on ancient Germanic soil to the present day, in which the team of one village or district competes against that of another, one may conclude that such a custom has its roots in Germanic antiquity.

Apart from the sword dance, which would not have been absent from the great spring festivals dedicated to Easter, we are interested in the passage by the Roman writer Florus, where it states: “King Teutobodius himself, who usually leaped over 4–6 horses...” and in Procopius, where the Visigothic king Lotilas is mentioned: “Riding a magnificent horse, he performed the weapon drill with skill in the open space. First, he had his men do turns and volts. Then, at full gallop, he threw the spear high into the air and caught it in the middle as it spun down; he caught it now with his right, now with his left hand in artful alternation, thereby displaying all his dexterity; he leaped down from the horse from behind and from the front as well as from both sides, and back up again, like one who had practiced the arts of the riding arena from his youth.”

In this regard, I further recommend noting what Tacitus says of Germanic horsemanship: “The horsemen make right turns,

which they execute in such a tightly knit formation that no one falls behind the line.” Since this observation could not have been made in Kriege, where such polished displays do not exist, the writer’s informant in Germania must have been either a spectator at drills or at public demonstrations in the riding arena. That is what matters most to us here. Mention should also be made of the popular Germanic ball games, in which, according to a saga account, the heroes of the tale participated with grave seriousness before an assembled crowd.

In no peasantry of Germania, where there were horses and riders, where there were exercises for combat and competition, was there a lack of a suitable, designated “meadow”; likewise, in no larger community where there were communal gatherings and grand joint festivals, was there a combat arena that had been specifically chosen or perhaps even leveled; but where an enclosure and facilities for the spectating public had been created, there we will still be able to recognize in many cases throughout Germania the racetrack, the site of grand, cult-related, festive combat games. They have not vanished from the landscape, and the earthworks, which have not suffered any subsequent disturbance, can still be identified.

If we search for the playing and racing grounds in Germania, we will find them—perhaps with some missteps. What the anthropologist Dr. Hauser says regarding prehistoric research: “One finds nothing because one does not seek,” applies here as well.

The right to search for playing fields and racecourses on Germanic soil is supported by the fact that, at least in one location in northwestern Germania, the remains of a racecourse from prehistoric times have been unequivocally identified, namely at Stonehenge in England. This racetrack, an elongated, walled enclosure 2,700 m long and 120 m wide, lies, according to Schuchhardt, 700 m from the famous monumental sanctuary and is accessed via a branch of the ceremonial road leading from the

sanctuary.

We can now add a second, no less impressive example of such a track on continental Germanic soil to the Stonehenge racetrack. It is our Langelau in the Oesterholzer Mark. The simultaneous presence of a hill sanctuary in its immediate vicinity reveals an unmistakable similarity between the conditions in the Oesterholzer Mark and at Stonehenge, which we shall keep in mind in the following discussion.

Viewed as a whole, the selection of the Langelau site for the purpose of a racetrack, in terms of natural location, terrain, and elevation, in terms of size and shape, it can be called ideal. Langelau corresponds in every respect to the concept of such a facility as we have formed in our minds based on the ancient stadium, the model for the modern racetrack and sports field. In contrast, the excessively elongated, narrow Stonehenge site seems to have been intended only for the competitions and games of the Neiter and chariots. The shape of the track in Langelau is an ellipse; its dimensions—500 m by 300 m for the walled enclosure and 400 m by 230 m for the inner flat area—provide space for the largest events without becoming too vast to take in at a glance, as is the case at Stonehenge in the longitudinal direction.

With admirable skill and good fortune, a site was selected that is enclosed on more than one side by a ring of mounds. This ring of mounds, at an average height of 13 m above the ground, provides the desired elevation for a viewing area designed to accommodate a vast crowd of spectators. A good view is possible from every point.

In the direction of Oesterholz—that is, toward the road—an area for the crowd to move about has been incorporated into the rampart even behind the hill. In contrast, the slightly higher section of the hill to the north, where we may assume the tribune for the princes and leaders of the people was located, adjoins the rampart so closely that what was happening behind it could be easily observed. Here, where there is a sizeable pond with a



Fig. 7. The site plan in Langelau

diameter of 10 meters serving as a watering hole, the Sattelplatz is likely to have been located. The horses came here first from the Senne via the walled cattle track discussed in the previous chapter. The other impressive strip of land, mostly 23 meters wide, which still leads up to 300 meters from the alpine pasture to Langelau, would have served the same purpose.

A 100-meter-long water drawing area, accessible from both sides, was provided for the crowd; its clever layout can be seen on our map sketch. Enclosed by a ring of hills, a central space is framed, presenting a flat surface to the eye. A hunter's lookout provides a view of the entire flat central area, currently still covered by dense, low beech undergrowth. So far, only a mound approximately 80 cm high, resembling a megalithic tomb, has been noted here—like mound has been noted; just as there is such a mound within the inner circle at Stonehenge, which Schuchhardt considers a megalithic tomb, but which must more likely be regarded as a meta—a place for referees or the like—without thereby ruling out the possibility of urns being buried there.

All around the flat area—that is, across the entire spectator area—a tall forest now rises proudly, consisting of a mix of beech, pine, and oak trees, most of which are strikingly well-grown.

The inner area, overgrown with beech undergrowth, does not, however, extend all the way to the hill, but leaves a strip 20 to 25 meters wide running all the way around between itself and the base of the hill: the running track of the racecourse! Here and there, the vegetation has encroached in the past or present, but our photograph (Fig. 47), which we recommend examining carefully, shows the current state as it appears to the eye. For those who know how to read maps, our map of the Lauen (Fig. 46) will be even more impressive.

The fact that the current forest landscape of Langelau presents the observer with such a striking resemblance to a racetrack—indeed, even to the track itself—is almost astonishing. In any

case, the wonderful natural panorama before us is extremely conducive to answering our question—so conducive, in fact, that we begin to wonder whether there might be reasons for this to be found precisely in the site's former, still-lingering use. It is not impossible, after all, that very long-term human use of an original heathland area may have influenced the soil's dual nature and its suitability for tree growth. The Lippe Regional Forest Director and the responsible Chief Forester were also of this opinion.

Small-scale soil investigations at 13 locations within the inner area and especially along its edge have revealed a remarkable fact. While in the Senne, beneath the sandy topsoil (humus), there is usually the "Ortstein" is usually found beneath the sandy topsoil (humus), in Langelau we found no Ortstein, but rather loamy topsoil and yellow sand immediately beneath. From this, it must be concluded that heath vegetation has been absent here for long periods of time.

Furthermore, a horizontal section driven vertically into the hill reveals that the original dune has been overlaid twice. This can be explained either by sand drifts or by artificial filling. However, hills formed by sand drifts have a steeper slope on the side facing away from the wind, whereas here the opposite is true. Furthermore, the sand layers are not uniformly colored.

Since the round hill is characterized not only by its strikingly suitable design as a viewing platform but also by the healthy growth of deciduous trees, the aforementioned excavation results suggest that human hands assisted the hill's natural formation by removing soil from the center for leveling purposes. Some ceramic shards found on the surface may date from the pre-Carolingian period; worn flint fragments attest to very ancient human use of the site, dating back at least to the Bronze Age.

Our hypothesis that human hands assisted nature in creating a site suitable for the needs of a combat arena can be confirmed through more extensive excavations. With sufficient effort, further significant finds are likely to follow. But as long as there is

little prospect of such work, we must content ourselves with the same evidence that sufficed at Stonehenge to bring about general recognition of the prehistoric racecourse; for there, too, direct archaeological evidence is entirely lacking.

At Stonehenge, recognition of the racetrack rests exclusively: 1. on the presence of the rampart, 2. on the proximity of the monumental sanctuary and its ceremonial path, from which a branch led to the racetrack, as well as the proximity of megalithic tombs, 3. on the suitability of the terrain for a racetrack.

The imposing, highly distinctive rampart of Langelau has already been discussed above and in the general discussion of ramparts in Oesterholzer Mark in the previous chapter. Our illustration (Fig. 44), which depicts the average, almost undisturbed condition of the rampart, shows every observer that this can no longer be considered a mere pasture or property boundary. According to the assessment of Dr. Häberlin of Wyk auf Föhr, the strength and composition of the rampart are roughly the same as those of the race track rampart at Stonehenge.

Of even greater importance is the fact that a close connection with a monumental sanctuary—perhaps the fanum *Ostarae Deae prope Oesterholz*—can also be demonstrated at Langelau. The next chapter will be devoted to this monumental ritual earthwork, which is located about 100 m away from the aforementioned pond and the part of Langelau assumed to be the Fürstentribune. In this context, the nature of the access route to these ceremonial sites as a branch off the Oesterholz ceremonial road will also be discussed once again.

As for the proximity of megalithic tombs, the area surrounding Langelau, much like Stonehenge, is to be regarded as a favored site for prehistoric burial grounds. The topographic map indicates two megalithic tombs 150 m west of Langelau, one of which appears in nature as a particularly large and impressive burial mound; but the surveyors failed to mark a number of

mounds on the map that cannot escape the keen eye. Pastor Schelpf told me that the late forest ranger Wagener of Langenholzhausen, who surveyed the Oesterholzer Loh in the middle of the last century, as a great lover of antiquities, sometimes spoke with him about what could be found there. He is said to have delivered the results of his excavations to the Detmold Museum, where, unfortunately, they can no longer be identified from the finds without local context. Wagener could not have failed to notice the earthwork either, and perhaps it was he who searched for urns within it. I assume that his report on the earthwork found no audience or attention among his contemporaries, as seems to have often been the case.

The suitability of the Langelau site as a battlefield, playing field, and racetrack is evident from my description above. In this respect, Langelau is in any case even more impressive than Stonehenge, at least as far as Schuchhardt's report on the racetracks is concerned. For comparison, I present the essential points from it. He writes:

"Just 14 miles north of Stonehenge lies an enclosure that stretches very long and very narrow, running directly from east to west. Its length is about 9,000" (2,700 m), its width consistently 350", slightly less at the ends. The enclosure consists of a rampart with a ditch in front, exactly in the same eroded form and dimensions as the circular enclosure of Stonehenge. I visited this site on September 16, 1910. A few hundred meters northwest of it lies a second one of similar shape, but much smaller; only its western part is preserved and 1,200" long, with a width of 150"; I did not visit this site.

Both enclosures are called 'cursus' by the English and are regarded as racetracks belonging to Stonehenge. As far as I know, only Fergusson has deviated from this view, offering the curious explanation that the enclosure was intended to mark the battlefield from which the Saxons under Hengist had defeated the Britons, for whose chieftains Stonehenge was then erected as a

tomb.

I approached this site with great skepticism, scrutinized its rampart and ditch with a critical eye, and considered every conceivable possibility regarding when and for what purpose it might have been created, but I have come to no other conclusion than the English have always held. Fergusson's view is not open to debate. The shape of the enclosure and the choice of site speak so decisively in favor of a racecourse that no other purpose can be inferred. The only question might be whether it was a racetrack from a more recent period. However, this is contradicted by the ancient character of the rampart and moat, the uniformity of the entire Stonehenge complex, and also the fact that a site virtually free of burial mounds is enclosed by the 'cursus'. Only in the west, at one end, are there two small mounds that may have been added later, as well as those along the Stonehenge enclosure. Moreover, given the dense concentration of burial mounds, it is striking that such a long stretch should remain free of mounds if the 'cursus' were constructed later than these mounds. The site is, moreover, excellently chosen. The two ends of the track lie on a high plateau at 360 feet; the middle runs through a gentle slope that descends to just under 300 feet. Spectators can thus survey the entire length of the track from any vantage point, and the racers had the opportunity to demonstrate their full skill as they ascended and descended.

I can therefore do nothing but regard these circuits as actual racing tracks.

Chariot and horse races come into consideration here. Cavalry and chariots are attested for the north as early as the Bronze Age through stone carvings in Bohuslän and Scania. Indeed, the chariot appears here in a form that is even a step ahead of the oldest ones handed down in the south and east.

The racetrack at Stonehenge, in its primeval, gigantic expanse, is certainly not a replica of a Greek stadium; but even in Homer, the chariot race at Patroclus's grave still takes place over a very

wide area. At the start, Achilles points out the finish line in the distance and sends Phoenix there to observe the race. Then the race begins, but the spectators sitting at the starting point still cannot tell which horses are in the lead, and Ajax and Idomeneus argue fiercely about it. Thus, at Stonehenge as well, with the princely burial complex and the chariot races as funeral games, a thoroughly Homeric scene unfolds before us—centuries before Homer's time...

The ceremonial avenue, flanked by a rampart and ditch similar to, though somewhat weaker than, the outer enclosure of Stonehenge, ends today in a straight line 1,500 feet from the "astronomical stone"; beyond that, its course is obscured. However, there is reliable evidence that it originally continued in a straight line for 1,800 feet from the astronomical stone and then forked in the valley...

The northern branch undoubtedly seems to lead to the racetrack, although its traces "become very faint after the fork; it seems to have curved toward the racetrack, but I could not discern that it was heading toward a specific opening in that structure."

The comparison shows that the racetrack in Langelau is, by our standards, more practical than that Homeric racetrack or the one at Stonehenge.

In such comparisons, however, the question of when they were built is of the utmost importance. The structures at Stonehenge are attributed to the Bronze Age. We have sufficient grounds to attribute the surrounding megalithic tombs to the Bronze Age; but in my opinion, this should not prevent us from assuming that the Langelau racetrack, just like the entire circle of sanctuaries in the Oesterholzer Mark, was still in use in the period before the subjugation of the Saxons by Charlemagne. This is attested to by certain shards from that period identified by Müller-Brauel, while the worked flint fragments prove that the site was already in use during the Stone and Bronze Ages. The

track was likely last adapted to meet the needs of the late Germanic centuries. This leads me to a fundamental observation.

Nothing would change this view even if, for example, in or near Langelau, but none from later periods. Just as finds from later periods can never rule out the use of a site in earlier times, just as one must not close one's eyes to later use solely because of older finds. It is certainly reasonable to expect more finds from the most recent periods of use than from the older periods, but the opposite can also be true. Archaeological discovery is such an uncertain matter—uncertain not only because of the capricious luck of the finder—that a science which sought to make exclusive chronological determinations based solely on excavated finds stands on very shaky ground, constantly leading to revisions.

Yet dating is a matter for later consideration and, in this respect, unimportant, since Langelau must first be recognized as a prehistoric—that is, dating back to the Germanic Dark Ages—battle-game field and included among the Oesterholz sanctuaries, regardless of the time of its origin.

We may expect our professional archaeologists to—my assumption of a prehistoric Langelau ring exactly according to the same objective criteria and evidence by which the Stonehenge ring was assessed and subsequently recognized.

From a Germanic linguistic perspective, my interpretation of the “lang” in Langelau is confirmed. Director of Studies Erbt writes: “lang, attested as a Germanic adjective in the name of the Langobards, is related to the Latin *longus* and the Celtic *longos* (in *Langovicium*). This *lang must be distinguished from another root found in Middle High German *lingen — to succeed, to move forward, to make progress — and in Old High German *lungare — fast. The Indo-European root *lengh has yielded the Greek *lengos — agile, nimble, fast — and the Old Indian *lengh — to jump, to move forward. Belonging to the same root are *langen* — to reach a goal, to reach for something (thus, determination is the basic meaning!), to arrive, to attain, to

achieve, to reach, to demand (to reach out for). Langelau thus means “goal-race grove.”

Among the letters that agreed with my interpretation of “Lang” based on practical investigation of the local landscape, the most impressive came from Hagen West, from Mr. Kottmann, and prompted a visit to the site. It is a leveled ridge with a magnificent view and is called “Im langen Loh.” The cultic significance of the surroundings is attested to by numerous field names: Hilge Land, Rosengarten, Ascheroth, Donnerkuhle, Hilge Eike.

It is astonishing that this place has been a riding arena since time immemorial and has remained so to this day, when it was also converted into a sports field for the youth of Hagen. At the site wisely chosen by the ancient Sigambri, I saw men and women riding their horses and the youth engaged in combat games.

A case relevant to this seems to me to be a conspicuously walled-in forest meadow in the Donoper Forest near the Pivitsheide, which also features a spectator stand along one side and a referee’s mound in the center. This site demonstrates its suitability by the fact that it has recently been selected and prepared as a sports field for the local youth associations!

If the old custom of folk games (including shooting festivals and the like) persists at an old public site, then the question should be asked whether it was not already designated for this purpose in Germanic times. If these were once major festivals with a cultic character, then perhaps traces of special preparations made to the site for this purpose can still be found.

Schuchhardt says: “The art of the Paleolithic was a great surprise to archaeologists,” and he expects even more surprises. He has already dismissed my Oesterholz surprise—which came from a direction he did not expect—on the grounds of astronomy. But I would be pleased if we could see eye to eye here regarding Langelau. This likely depends on the recognition of the hill sanctuary between Langelau and Königsau—whether as a site

of ancestor worship, a site of divine worship, or both at once—which I invite you to visit in its quiet, secluded solitude in the following chapter.

Our sketch drawn by Mr. O. Binz, the panoramic photograph of the racetrack by Mr. Düstersiek—which, due to local difficulties, had to be compiled from two photographs and made uniform—as well as the map by Lieutenant Colonel Schmidtman may serve as preparation for the visit. An indescribable peace hangs over the landscape, which, hopefully, a sensible rejection will keep the alarmingly approaching steam plow at bay. Those wishing to visit the site would do best to turn north off the country road 100 paces west of the Oesterholz inn Hunecke.



Abb. 48. Der mittlere Regel

The Hill Sanctuary Between the Lauen

(*Fanum Ostarae Deae prope Oesterholz?*)

The ancient inhabitants of England and Brittany had a particular fondness for bringing massive stone blocks to their places of worship, whether for ancestral rites or divine worship. In northwestern Germana as well, especially where a great abundance of boulders was available, there is no shortage of examples of this kind. Anyone who has ever seen the mighty stone settings of the Glaner Braut, the Visbecker Braut, the Visbecker Bräutigam, or one of the massive megalithic tombs near Osnabrück, the Lüneburg Heath, etc., will have been deeply impressed by them.

Any doubt regarding the grand vision and great technical skill of our ancestors is dispelled by the megalithic tombs.

Our ancestors? If there is any evidence in the field of archaeology that goes beyond the material aspects of a finding, then the exploration of prehistoric tombs justifies our assertion of the continuity of the population in northwestern Germany. Müller-Brauel says: "We can clearly see how the forms of the graves continue to develop naturally from within—whoever wants to see it must see it." And Schuchhardt: "For northwestern Germany, no one doubts that Wittekind's Saxons are still the unadulterated descendants of the Stone Age people who built the great megalithic tombs."

But where boulders were lacking, the tendency in Germana was far more toward the construction of wooden structures and earthworks. The wooden structures were easily, quickly, and completely subjected to systematic destruction. Even the foundation stones of the ritual stone structures were to be dug out of the ground and scattered. We will discuss this in more detail in our chapter on the location of the mountain sanctuaries.

As for the earthworks, of which Willy Pastor offers us

interesting examples in his **Altgermanische Monumentalkunst**, efforts were certainly made to destroy them as well. But the labor required for this was likely not always expended, because people were reluctant to disturb the graves that our ancestors had a preference for embedding within the sacred earthworks. It is likely to this very reluctance that we owe the partial preservation of the large boulder settings in the heathland region of northwestern Germany.

Our thoughts must follow a similar line when we consider that a ritual earthwork, still clearly recognizable in the Oesterholzer Mark, has been preserved, which undoubtedly also served the cult of the ancestors (Fig. 50). It was therefore likely counted among the groups of megalithic tombs with some astonishment by the few who had ever glimpsed it in its solitude.

A comparison with all other groups of megalithic tombs reveals notable differences. The effort and care devoted to the solemn arrangement of the whole are unmistakable. Distinctive features in the shape of the mounds are also present. Added to this is a striking accumulation, and finally, the entire context of the offerings indicates circumstances that lead us to assume that we have before us not only an outstanding burial sanctuary, but also a place of worship for the deification of the gods of particular significance. This must then raise the question of whether "*Fanum Ostarae Deae prope Oesterholz*," of which a memory had still survived in the 17th century.

Almost immediately adjacent to the rampart of the Langelau, and less than 100 m behind the most imposing part of the hill surrounding the battlefield, a hill ridge about 100 m long, curving slightly to the northwest, at roughly a right angle to the rampart; within its curve, about 100 m from the foot of the hill, lies another Senneteich, not far from the pond already mentioned at the rampart of Langelau. Compare our map of the Laue in the Mark Oesterholz.

The height of the ridge above the surrounding terrain is about

12 m. But on its narrow crest rise three cones, at somewhat uneven distances from one another but at the same height of 1.5 m, each of substantial megalithic tomb size. They differ from other megalithic tombs in their steeper angle of accumulation, their conical shape—that is, the absence of the usual truncated sphere form—and finally by the size and nature of a sharp flattened surface 7 m in diameter, which cannot be explained by disturbances caused by the excavation work (which undoubtedly took place). They present the appearance of pyres, for which the flattened surface provided the appropriate convenient space.

A fourth, somewhat higher and more extensive elevation above the hill ridge, in the preserved or constructed form of a spherical segment, which, as our map shows, is located at a somewhat greater distance at the southwestern end of the hill ridge, initially near the Langelau Wall, certainly also belongs to the system and will have had its special significance alongside the three cones.

Whether the uniformly increasing difference in distance from northeast to southwest is intentional is also beyond conjecture. In any case, to my knowledge, such a stately, symmetrical, and solemn appearance is not even remotely found in ordinary groups of megalithic tombs.

The material used to build up at least two of the three cones appears to have been taken not only from the sandy soil of the mound but also from the northern end of the mound, which was excavated down to the elevation of the surrounding terrain. Through this work, our hill, with the four elevations on its ridge, has been brought out even more clearly as a distinct, cohesive whole and is thereby completely separated from its flatter continuation toward the northeast. At this point, the very impressive access road to the sanctuary has been cut through to a width of 12 m and continues on to the adjacent “Königslau.” The fact that the cut through the hill did not arise in the same way as sunken paths, but is the result of human labor and design, can be inferred from the course of the lines at this point. The

assumption that soil from this cut was hauled up the hill to form the next two cones is based on the fact that these cones display a flora very different from the uniform heather vegetation covering the entire hill—namely, the same flora found down below in the wide, scarcely used road.

Our sketch, in which individual distracting trees have been omitted, gives an impression of the view that presents itself to us, whereas the photographer, due to the tree cover, could not choose a vantage point from which to capture the whole scene. The image suffices to recognize the difference this earthwork exhibits from a mere group of megalithic tombs, and that a monumental arrangement exists here which was neither necessary nor customary for burial mounds gradually adjoining one another, but must have arisen for a different purpose under other considerations.

Of the utmost importance for clarifying the entire situation is the realization that ancestor worship and the worship of the gods were most intimately linked in the ancient world. All graves were sacred and drew thoughts upward toward the deity. All sites dedicated to the worship of the gods were at the same time preferred sites for the burial of the deceased. The pyramids, no less than Stonehenge, served both aspects of the religious life of the ancients. The Christian Church, too, was by no means able to escape the power of this custom. Not only were people buried near the church, but the churches themselves became burial sites. Just as no one may deny a church its character as a place of worship because people are buried there, so it is erroneous to deny a Germanic site its primary character as a place of worship simply because it was also a burial ground. The signs of a place of worship must not, if possible, be set aside but must, on the contrary, be observed with the utmost care, because they fall within the realm of highest probability.

Perhaps our entire hill sanctuary is dotted with urn graves. However, I have no intention whatsoever of advocating an

excavation of this hill, which has a surface area of more than $2 \times 250 \times 15$, or 7,500 square meters, because the results would in no way yield any significant new insights regarding the important questions at hand. If we find graves, our already absolute certainty will only be underscored; for no one will doubt the existence of graves. If we find none, the idea that the worship of the gods was the primary purpose of this impressive earthwork comes all the more to the fore. The difference from other groups of burial mounds and the important connection to Langelau—recognized as a racetrack—is there either way, just as it is at Stonehenge. Small-scale test excavations are entirely futile; a large-scale excavation that might yield any noteworthy results would also entail a significant disturbance of the area—now wonderfully uniformly overgrown with heather—and of what lies beneath it. We therefore leave it to the individual to decide whether he wishes to suspect more or fewer graves beneath this peaceful covering.

Of considerable importance for the assessment of our hill sanctuary is a comparison with the most significant earthwork of this kind in Sweden, the three “King’s” or “Thing” mounds in Old Uppsala. In the past, Swedish archaeological science also regarded them as mere megalithic tombs. However, since only one grave was found in each case—not covered with earth but merely embedded in the mounded soil—archaeology has now declared the massive earthwork to be a sanctuary for the worship of the gods (Fig. 49). This insight complements the research findings of Nermann from the years 1913 and 1917.

Old Uppsala, too, despite its name referring to three mounds, has a fourth that belongs to the system, as it was also artificially created; it is smaller than the other three. Our line drawing is better suited to conveying the impression than the photograph I included in the first edition. The similarity between the concept underlying the Swedish site and our Oesterholz hill sanctuary is striking.

A 5-meter-high road leading from the south and southwest, which has borne the name “Aschenweg” since ancient times, has a direct connection to the hill sanctuary and the numerous megalithic tombs located behind Königslau and in front of Kreuzkrug: it was along this path that the ashes of the great figures from the Marsi region were carried in a solemn procession to the sanctuary between Langelau and Königslau and to the burial sites. The other proposed interpretations are entirely unsatisfactory, but for a path leading to such an outstanding burial area during the more than two-thousand-year era of cremation, the above interpretation is the most obvious and simplest. It presupposes that the solemn cremation of the body with the selected woods, of which Tacitus tells us, took place in the home town. We recall here the old Christian custom, not yet universally abandoned even in our time, of carrying the coffin of the deceased around the church or at least past it. We assume that the ancients, with the same sentiment, carried the ashes of the deceased past the Three-Hill Sanctuary, which was particularly sacred to them, unless they had to content themselves with a procession around one of the smaller cult sites due to the excessive distance of the burial ground.

Of considerable significance for the invalidity of our interpretation of the Aschenweg and the custom presumed here is the latest finding by W. Düstersiek, that the Aschenweg, which continues from the Three-Hill Sanctuary in the direction of the Kreuzkrug, maintains the same considerable width of 12–14 m, clearly recognizable by the embankment’s ridges, crosses the Feststraße south of the Kreuzkrug, continues another 700 m to a large megalithic burial mound, and ends there. No continuation was found, not even at a normal path width, so that here the purpose and significance of the Aschenweg—to lead to the burial site—becomes unmistakably clear.

The conical shape of the large grave at which the path ends suggests that it was also a ritual fire pit. We must assume this to be the case wherever a flat surface of at least 5–6 m in diameter,

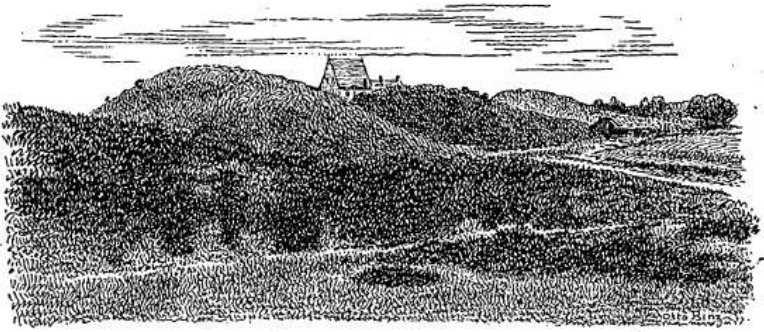


Fig. 49. Old Upsala

not caused by excavation disturbances, is found on the burial mounds.

At the Döllingen sacred sites in Oldenburg as well, in addition to the “court site” between groups of megalithic tombs, the Glaner Braut, and the “Langewand,” there is an Aschenbeck and an Aschenstedt.

The Aschenweg, which now abruptly ends at the Westphalian border but must have continued further to the southwest and connected to the major toll road of the military training area, forms a 3-km-long boundary between the bailiwick of Schlangen and the municipality of Haustenbeck, whose former fiscal territory either still belonged to the Oesterholz—Schlangen, or must have formed the easternmost territory of the “Ultimi Bructerorum,” if we take Tacitus’s description of the locality literally. Thus, the Aschenweg simultaneously takes on the significance of a boundary ridge, along which the Marsi reached the Loh—which also belonged to them—with its hot sites, without entering territory that did not belong to them. The path still retains a solemn appearance in places due to tall, sometimes double rows of fir trees lining embankments that are still partially visible, which also seem to have accompanied it on both sides.

We must also turn our attention to the access routes to the sanctuaries. Shorter or longer stretches of pine avenues or double pine avenues, which look rather out of place in the simple heathland and seem pointless by later standards, can be found on all paths that are still recognizable as access routes to the sanctuary: first between the sanctuary and the crossroads barely 100 meters away, to which the Aschenweg leads; then from this very point in a northerly direction; and further along several sections of the path leading from the sanctuary to the grand ceremonial avenue (Fürstenallee), where it joins it at the Oesterholz estate.

The fact that such cleared stretches with their newer and most recent pine growth can still be found at all and may be regarded

by us as a reminder of conditions from a time 1,000 years ago has a sound forestry rationale. Very often, beneath the denser vegetation, the rampart can still be discerned; its former embankment provided the conditions for such stately vegetation to thrive in the midst of the barren moorland. Even where no trace of the rampart remains, it can be safely assumed that it once existed.

The access road to the sanctuaries from Oesterholz is of particular interest because it is a branch of the main ceremonial road (Fürstenallee). Its former earthen embankment on both sides is still clearly visible over several fairly long stretches. In Stonehenge, the path to the sacred track is also a branch of the ceremonial road there. At the junction near Oesterholz, another old road branches off from the ceremonial avenue in a northeasterly direction; it leads to the old main site in the forest for the keeping of wild boar (the former boar breeding ground?) and then on to the Externsteine.

Let us return to the hill sanctuary! An elderly local resident first led me into its deep, solitary heathland at my request to show me the spot where the youth of the once quite scattered, now somewhat more numerous heath dwellers in this area used to burn their Easter bonfires. In a fairly large clearing, the mound with its four elevations—impressive at first glance—lay before me. He pointed to the middle of the three uniform cones. “That is the spot!” As far as he could remember, none of the numerous mounds in the surrounding area had ever been chosen.

There are many Easter bonfire sites in the country, varying and without significance. But in this context, the incalculable value inherent in such a tradition must not go unnoticed. The custom may be a legacy of the ancient Saxons, who, as the last—perhaps still many decades after the introduction of Christianity—to gather at this spot as their woodpile flared up, thought less of the powers of the new faith than of what their grandfather had told them about the spring deity, the genderless Ostara.

Of course, even without that, the Easter bonfire youth of this Sennewinkel could not have chosen a more beautiful spot. Standing on the Easter Hill, one has behind them the stately pines and beeches of the Langelau, to the side the no less magnificent Königs-lau high forest—which is doubly impressive in this heathland region—and before them lies the shimmering Kammersenne and the Teutoburg Forest, stretching far into the distance and rising steeply, in the bright, colorful spring hues of the mixed forest. And the whole scene is bathed in the deep blue hue we are accustomed to seeing over the Senne.

In light of all the signs and circumstances converging here, the assumption that we are looking at a “major place of worship in the Mark of Oesterholz”—perhaps the “*Fanum Oestarae Deae prope Oesterholz*” of 17th-century memory—in this undoubtedly prehistoric sanctuary seems justified and well-founded. The three cones, evenly spaced along the ridge of the hill, are then likely to be regarded primarily as pyres upon which, during the highest joint festivals of the neighboring tribes, the sacred fires blazed in honor of the gods—perhaps the three plain gods Wodan, Thumar, and Sahsnót (Fro, Ostara), the Old Saxon oath-renunciation formula. Beside them was the indispensable water for the sacrifices, and in the immediately adjacent Langelau, the coveted spectacle of games and battles unfolded before the eyes of the festive crowd during the combat games, also in honor of the gods and the fallen heroes. They fought on foot, in chariots, and on the horses, which were led to the racetrack through the drive at Eckelau.

No sensible person would regard the occasional misstep or error here and there as a reason to reject the whole endeavor. It can only be a tentative foray into the realm of our ancestors’ intellectual creativity—a realm that has become foreign to us and is nearly unknown—a realm to which the proper bridges and paths have been destroyed and in which the signposts and landmarks have been obliterated wherever possible.

But I believe we are on the right track. For it seems to me beyond all doubt that research in the Oesterholzer Mark and the associated Mark regions of the Lippe springs, extending as far as the Externsleine near Lopshorn and to the Teutoburg, must be regarded as the cultural center of the great Germanic tribes converging here, and that a field of extraordinary fruitfulness is opening up here for research.

Eckelau, Lindelau, Königs-lau

Before the groves of the Oesterholzer Mark have aroused enough public interest for some desirable excavations to be carried out by those qualified to do so—among whom I do not count myself—the recognition of their significance must rely on the findings that have come to light and on their names in connection with the overall significance of the Oesterholzer Mark. I do not wish to pass over the three other groves—Eckelau, Lindelau, and Königs-lau—without at least attempting to interpret them.

The immense size of the Eckelau—one square kilometer (400 acres)—its complete enclosure, its irrigation, and its name lead to its interpretation as a foal pasture, specifically because it is a “Lau,” an area designated for young, sacred horses.

A tremendous amount of work went into its enclosure, although the embankments, which were intended to support a fence (hedgerow), are now considerably weaker and have always been so compared to the embankments of Langelau and Königs-lau.

Strong support for our interpretation lies in the irrigation system dependent on the large spring pond in the Sennetrift, which is still noticeable throughout the entire eastern section and appears to have been aided by human hands. What owner could and would undertake such an effort for a piece of pastureland, except for those men of the Germanic era who sought to care for

chosen sacred horses?

Added to this is the name Eckelau, whose connection to the tribe of the same name is considered probable or at least possible by the Germanic scholars I consulted. In Schleswig-Holstein, “Ecke” is still a name for “mare.” The connection of the word to “Egge” is impossible given the terrain; “Eiche” is unlikely, because oaks, along with beeches, make up only a scattered part of the pine forest. One might also consider the giants Ecke from the Thidrek saga, which Dietrich, coming from Soest, encountered; this would then include a stone in which the giant lived and from which he had emerged (Externstein?). The contour lines on the geological map show a remarkable regularity in two places in Eckelau. The soil composition has been carefully selected from the surrounding area (clay and marl with alluvial deposits, local facies of the ground moraines).

Unlike the other three Lauen, Lindelau is not walled. There is an elevation of ground within it; there is no water, but a few steps outside its boundary lies a sizeable pond. The name, unless we wish to think of Lind—Wurm, Lindwurm, points to the linden tree, which in Germany is scarcely considered as a forest tree, but which, as a court tree, played a significant role in our old settlements even beyond the Germanic period. It may therefore not seem unfounded to view Lindelau as the court site one would expect to find near the sanctuary. The linden tree seems to survive nowhere without being planted; that is why no trace of it can be found in Lindelau either. In contrast, we find the rowan tree among the pines, which was also considered a court tree. The acacia also appears nearby. It seems to have been a favored court tree in southern Germany; but I have also found it on several occasions in northern Germany at old court sites, e.g., in Hermsdorf near Berlin. According to legend, Christ’s crown of thorns and Aaron’s staff were made of acacia wood. The large-flowered species (*Farnesiana*) was not introduced to Germany from Central America until 1700.

The Königslau, covering an area of only 14 acres, is entirely enclosed by a sturdy embankment at least equivalent to the “ramparts” of the Langelau (Fig. 45), which bears no relation whatsoever to the value of this small piece of pastureland as grazing land. A purely economic purpose for the embankment must be firmly rejected.

Königslau has no water now; a tiny marshy spot could be seen as a sign of former water. It is dry sandy soil, which nevertheless supports a stately tall pine forest. The idea of a camp, a settlement, or any kind of structure intended for human or animal habitation must seem entirely improbable.

What could this heavily enclosed site at Königslau, which by its very name bears the character of a chosen sacred grove, possibly signify?

The only hill in Königslau that might contain graves is elongated (about 80 m) and offers nothing remarkable. Such elongated mounds, roughly in the form that Schuchhardt describes as a megalithic mound at the eastern end of the Stonehenge racecourse, are likely to escape the attention of archaeologists more often precisely because of this shape. For the conspicuous regular rounding and the identifiable center are missing; in circular mounds, this center simultaneously indicates the spot where an excavation can be begun with a prospect of success; in elongated mounds, however, the prospect of striking the right spot is far smaller. No conclusions can therefore be drawn from an unsuccessful excavation attempt at Königslau, which covered an area of about two square meters to a depth of 1.60 meters.

If this is indeed a burial mound, then a question of great significance arises for us: whether, as with the other three Lauen, the name of Königslau is also ancient and testifies to the importance this burial site held during its period of use. It would then be the royal burial site of the surrounding tribes. We recall the discovery of the royal tomb at Sedin. — Within the enclosure

there is another small, separately walled area in the shape of a square. Its significance is also still unclear.

The likelihood of error in such a case is naturally high, and no guarantee of any success from excavation can be given. In the name of our overall understanding of sacred sites, however, we must be permitted to ask the question. Whether the question warrants the undertaking of serious and costly excavation attempts must be left to the experts in the science of archaeology and the relevant authorities. If not, we would have to forgo any certainty regarding the purpose of this sacred grove.

Even in the field of archaeology, there is a salutary limitation. For my part, I see my task as investigating whether, beyond the scope of archaeology and based on the findings of archaeology, there are still ways in which we can work toward dispelling the darkness surrounding the Germanic past.

A Germanic “City” and a Field

The old Paderborn writer Schalen (1693) turns his attention to the question of why Paderborn, where Charlemagne had the first church in the wider region built and consecrated as early as 785, had such a large population from the very beginning. He finds no other answer than that the founding of the church itself exerted such a powerful attraction. It does not occur to him that an already existing large population and the significance of the place for the entire region were, in fact, the very reason why the first church was founded here in the first place.

Ever since the time of the Apostle Paul, who went to Athens, Corinth, and Nome—and not to deserted areas—it has been the practice of the missionary Christian church to go where the greatest number of people could be reached with the Gospel. When places of worship were built in isolated areas, we must always ask about the specific, alternative reason.

This consideration alone leads us to view Paderborn, the site of the first church, as the most significant and most populous place in the region prior to the introduction of Christianity.

In support of this view, and just as compelling as the founding of the church, is the fact that Charlemagne established his residence at the sources of the Lippe at least eight times: 776, 777, 780, 782, 783, 785, 799, 804, as well as Louis the Pious in 815—six of these times in Paderborn and three in Lippspringe, which is to Paderborn roughly what Versailles is to Paris.

The great figures of the empire were summoned there; delegations from foreign nations came there, and once even Pope Leo. Four times the assemblies were explicitly called “Imperial Diets,” at which the representatives of Frankish power from across the vast empire were present. The first one convened as early as 777, that is, five years after the start of the Thirty Years’

War, when there was not the slightest sign of West Frankish influence on the character of this purely Germanic settlement. The stay must have been highly satisfying.

It is worth considering why Charles might have thought to instruct his court marshal, Len, to prepare for an Imperial Diet in Paderborn—and not just once, but on multiple occasions. Did he want to—and could he—subject his nobles and the foreign dignitaries, along with their entourages, to the hardships, privations, and solitude of a field camp in the wilderness or between isolated settlements? Or did he want them to witness firsthand the prevailing conditions of some insignificant, average village in the newly subjugated Saxon lands? Can the practical difficulties of catering, lodging, meeting spaces, and transportation routes—which any unsuitable location for such gatherings inevitably presents—be completely overlooked? Can we give this any reasonable thought without imagining the external cultural conditions and expectations that were customary around the year 800 at the courts of princes and nobles in all lands, and which played a particularly significant role for Charlemagne as an upstart?

Charles went to Paderborn because it was the most populous, most impressive, and most significant city in the old Saxon lands, because there were the fewest difficulties and the most established facilities for large, demanding gatherings. A city that was well-suited to leave an impression of the significance of his victory over this powerful land—a city deemed worthy of being ranked alongside Aachen, Mainz, and Frankfurt. Conversely, Charlemagne sought to impress the people of Paderborn with the sight of his power and splendor. In the annals we read that in the year 776 there was a countless, frightened crowd of women and children (*Saxones perterriti — innumerabilis multitudo*) who were led to be baptized in the spring waters near Lippspringe (Jordanquelle!). It must essentially have been the inhabitants of Paderborn, since the surrounding area was sparsely populated or—in the Senne region—virtually deserted.

A sizeable city of the Germanic peoples? If the same were said of the Arabs, the Ethiopians, the Mexicans, or the Manchus, it would cause no surprise. But we have reached the point where the mere mention of the Germanic peoples is met with a doubtful shake of the head. A judgment reported by Tacitus—perhaps not intended to be comprehensive or conclusive—is taken up, generalized, and possibly even distorted, and in the blink of an eye, the ground is laid for a far-reaching, culturally disparaging opinion. It is obvious that a people lacking any local organization of the human forces that depend on cooperation must remain backward from a cultural standpoint. Thus, the Germanic peoples have been described, with marked emphasis, as a peasant people. The geographer Ptolemy, who lived at about the same time as Tacitus, held a very different view of the settlement pattern in Germania when he listed 69 notable “cities” in Germania.

Admittedly, there were no cities modeled on or reflecting the taste of the cities of Roman-Oriental antiquity, with stone houses built close together and fortified all around; nor were there cities in the later medieval sense, where, for the sake of security against external enemies, banditry, and the law of the jungle, the half-timbered houses were pressed tightly together and surrounded by city walls. They were simply Germanic towns, and in our case a Westphalian town, which likely presented a similar picture to that still seen today in large parts of the old Westphalian town of Soest: house next to house, each situated in a garden and enclosed by a wall of its own. The houses were half-timbered structures with broad roofs, richly painted, and adorned with elaborate or simple carvings; palaces of the great lords, stately homes of the nobility, simpler dwellings of the artisans and merchants, and small houses of the commoners or servants.

In the cities, the entire merchant class dealt in the numerous goods not produced locally, and perhaps not even producible locally. Various raw materials such as dyes, metals, exotic woods, amber, millstones, pots, and tools, musical instruments, and

other manufactured goods, as well as salt and foodstuffs that were not available or produced locally, had to be procured.

For the exchange of goods, on the other hand, that were brought in by foreign merchants—from other tribes or from abroad—there were designated days the large market squares in the districts; people made pilgrimages there from far and wide, just as the rural folk still love to do today. We still have open-air sites outside towns and villages, especially horse and general markets, often situated on district borders, which make one wonder from what era such an institution might originate.

It is particularly important that we understand the conditions of craftsmanship in the pre-Carolingian centuries. Certainly, everyone made whatever they could in their own home. Thus, every step in the production of linen clothing—from sowing the flax seed to weaving—took place within the family; even 60 years ago, there was a loom in almost every house in my home village.

But these possibilities had their natural limits. Even the question of the linen fabric leads us to the craftsman and merchant. Or could one perhaps make everything oneself? Possibly even invent it oneself? Or copy it from an equally unskilled neighbor?

Just look at the finds in the museums—such meager leavings whatever culture they may be from, or the depictions of the Germanic peoples from the time of Trajan or Marcus Aurelius, which bear witness to what was already in use and being produced in Germania during the Roman period.

Nor is there a single piece of Hallstatt or La Tène culture found in museums whose production or commercial distribution would not have been widespread throughout Germania, had it gained popularity.

By the Carolingian period, a proper guild-based craft had long since developed for all products that could only be produced on the basis of carefully gathered and painstakingly acquired

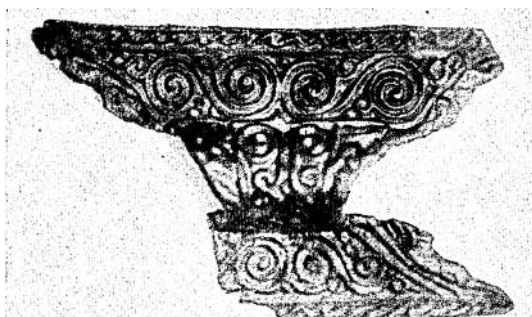
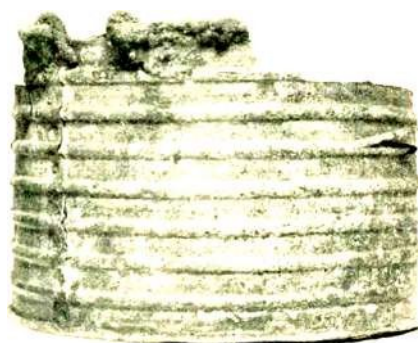


Fig. 52. Individual parts of the Ahaus find

One of the armour pieces, hanging plates, above it a neck ring,
shield boss? Tullen axe



experience spanning many generations, especially if they were to satisfy the demands of the nobility and the wealthy. The notion that guilds and builders' huts are said to have emerged only later is a completely unfounded assumption, with no basis whatsoever.

Skilled craftsmen were necessary for the Germanic fur coat shown in Fig. 78, for the difficult-to-make, perfectly fitting men's trousers, and for the patterned women's clothing made of various fabrics, for the wagons and ships, for the pottery and barrels, for tables and chairs, for the products of the goldsmiths and silversmiths, etc.

The blacksmiths, who emerged from the keepers of the sacred fires in the forests and on the mountains, seem to have remained in solitude for a long time, and many other crafts could also be practiced on individual farms. But those that depended on cooperation, various tools, and a customer base were located in the large settlements, markets, and cities. It is a completely absurd notion that crafts in general in Germania were practiced by every farmer for himself and, at most, for his less skilled neighbor. What is unreasonable, we must also accept as fact for ancient history. What the illustrations presented here—of Lower Saxon archaeological finds from Labansen near Verden, Landesmuseum Hannover—show, is not the endeavor of isolated rural dwellers, but rather the fruit of organized economic activity, for which the necessary prerequisites were lacking in no respect. Their local origin is evidenced by the semi-finished products and crucibles of the Eberswalde gold sand.

All those who had anything to offer, teach, convey, or bestow upon others; many who had to organize and govern; all those who were not compelled or willing to live in the solitude of the countryside—these, in the natural course of things, formed the city's population.

Urban Planning

So, Germanic cities! It is one of the most foolish contradictions in world history to believe that one can speak of a Germanic city solely on the basis of such rational conclusions: in reality, Germanic urban life had indeed begun to develop under Henry I. Was it not downright childish of us to assume that economic conditions, which require centuries to develop, could be created on command? Henry I's cities were nothing more than small fortifications, which had become necessary, however, due to the general turmoil and insecurity that had set in, to protect the unfortified rural and urban settlements in the country, and which now drew those in need of protection to them in ever-greater numbers.

We also have historical evidence for the existence of Germanic cities. In addition to the Neumünster cities, Tacitus mentions a significant Germanic city, namely the capital of the Chatti, Mattiacum (now Wiesbaden). But as mentioned, Ptolemy, the first to write about Germania as a geographer, lists for us Germanic cities by name along with their geographical longitude and latitude. According to the conventional historical conception, these many cities must have disappeared over the following 500 years, only to be gradually replaced under the influence of the encroaching Christianity, gradually be replaced by new cities in which churches and bishoprics were founded! By the Carolingian period, the number of cities we know by name is already quite substantial.

Ptolemy, too, was well-versed in geography and languages, though he certainly lacked sources. On top of that, the copyists, apparently without any understanding of the meaning and classification of the ordinal numbers, altered the order of the names and in doing so often jumbled up the numbers. Linguistic knowledge and Latinization have corrupted the names. It is a pity, yet Ptolemy is of the utmost importance to us because he provides evidence of the existence of notable Germanic cities as

early as Roman times. The tables could also provide us with further insight into ancient Germania, were it not for the fact that Charlemagne and the Christian Church had the habit—fatal to our history—of eliminating the old place names and replacing them with new ones.

Charlemagne also bestowed the new name Paderborn upon the city—which he did not found but which was endowed with a church—a name that most likely supplanted the name Teuderi. Apart from a few towns along the Rhine, nearly all the names in Ptolemy's table of cities have disappeared as a result of this practice.

However, Ptolemy has left us a small clue as to their location. The longitudes of all the listed Rhine cities match up perfectly, with one exception. From this, we can at least conclude that cities whose stated longitudes deviate significantly from this pattern were not located on the Rhine either. Teuderium, therefore, cannot have been situated on the left bank of the Rhine; consequently, it cannot have been Lüdder, as Antonin suggests. But we can also dispense with this observation.

What was Paderborn called before Charlemagne? Bishop Ferdinand von Fürstenberg, who, as an admirer of Charlemagne, evidently prefers to assume that Charlemagne was also the founder of Paderborn, cites with commendable objectivity four historians and interpreters of the table whom he considers competent—Petrus Montanus, Althamar, Harius, Glockner—who state that Paderborn is the Teuderium listed by Ptolemy. They are also supported by a Paderborn cleric, Thonerius, who, based on other evidence, asserts that the place situated where Paderborn stands was called Tutorium. We have no reason to contradict these witnesses.

Thus, the old name Teuderi has been identified for the populous town which, at the border of the Holy Mark region, was the federal capital of the united tribes and was later given the name Paderborn by Charlemagne.

The significance of Teuderi would have corresponded to the respective strength and importance of the tribes' religious and political alliance. That was the reason why the Romans and Franks advanced from Teuderi-Paderborn, just as any enemy invading the country sought to gain a foothold in Rome, Paris, Vienna, or Berlin as focal points of resistance.

During major festivals in the Osningmark, Teuderi served as the main traffic hub for the masses converging from the southeast, south, and southwest. At such times, the road leading north via Lippspringe into the sacred territory would have been bustling with long processions of pilgrims.

The Field of Truc

The German word Wieland refers to an animal trap, and animal traps were called Dru, Druch, Trough in Old High German. A plausible connection leads from the animal trap Druch to the otherwise enigmatic name of the Trojaburg. These circular or spiral stone settings, still frequently found in Germanic countries, undoubtedly served religious practices. Perhaps the idea was that one wanted to surrender oneself completely to God before offering one's prayer at the sacred stone located in the center of the Trojaburg. On the "Loh" near Döttlingen, the great Germanic gathering place in the Oldenburg region (near the massive megalithic sites

"Glaner Braut," "Visbecker Braut und Bräutigam"), I found a field left to ruin with the remains of numerous Troja mounds still clearly recognizable. The traces found on the Bärenstein and in the Leistrup Forest indicate that they were also present in this local area (Fig. 56 below).

The name of a field called Truc caught my attention in two deeds of donation from Bishop Evergisus of Paderborn to the Hardehusen Monastery near Warburg in Saxon Hesse from the year 110. But it was not only the name of the donated field that

stood out, but also nearly all the details of this remarkable donation.

In countless cases, private individuals have bequeathed small and even minuscule properties to the relevant churches and nearby monasteries, usually through wills. Here, however, a bishop, in the most solemn manner—in which the merit thereby acquired is repeatedly emphasized—donates to a monastery a “campus” located 40 km away, that is, an uncultivated, at best grass-covered field, and one without buildings, in a secluded and remote, not very fertile mountain valley—a field bearing the name Truc—and, in addition, a portion, namely the third part of his wild horses. The wild horses appear to be the actual main feature of the donation, which is otherwise of no value to the Hardehusen monastery.

In the second document, which relates to the very same donation, Thruheim is listed as the name of the small village that arose near the field Truc. “Feld zu Thruheim” then became “Feld to Drome” and finally “Feldrom,” as the place is still called today, situated on the state border south of Horn, so that one half of the village is Lippe and Protestant, the other Prussian and Catholic.

There can be no doubt about the location; likewise, for the Truc field itself, only a round, flat hill in the narrow mountain valley comes into consideration, which the inhabitants now call Wallauf, and which Professor Nebert-Gütersloh (s), who conducted excavations on the hill 20 years ago, identifies as a Roman camp because he believed he had found a rampart and a ditch.

In both documents, however, the location of the Truc field is also established in another way that is particularly instructive for us, namely through the naming of a highly remarkable road along which the field lies. It was called the road “from Ogenhusen to Kohlstädt”; the official use of the name indicates that the road as such was a commonly known term. (Ogenhusen is now Oeynhausen near Nieheim.)

However, this path is not a thoroughfare, much less a continuous one. It connects, across two mountain ridges in a very convoluted manner, two villages 15 km apart that have nothing to do with one another—neither ecclesiastically, economically, nor politically. A 3-km-long section between Feldrom and Sandebeck once served as a church path when there was no Catholic church in Feldrom yet, and is therefore still clearly recognizable on this particularly difficult stretch as an impassable mountain trail.

According to the documents, the path led to the “*pascua gregum*” south of Kohlstädt, which must refer to the pastures beginning at the Kohlstädt ruins, from which the wild (i.e., once sacred) horses of the Oesterholz and Lopshorner alpine pasture regions were to be fetched. The alpine pasture area could not provide cowherds, and the text here refers to horses.

This likely provides the key to the peculiar nature of the path. We are certainly not dealing here with a path designation that arose under normal circumstances. Nor does it owe its existence to the conditions around 1160, but rather dates back to a time when there were even more connections from the east to Kohlstädt and the Oesterholz Mark that began there. It was a path along which people made pilgrimages to the holy sites, and along which they naturally also brought the sacred untamed horses that were needed everywhere where people shared the same faith—horses that Tacitus knew were maintained at a common expense.

After more than three hundred years, this pilgrimage route from the east to Kohlstädt was still known as such and named after Ogenhusen, where a collection point is thought to have been located on what is now the Oeynhausen estate. The sacred, free-roaming horses had become wild horses owned by the Counts of Lippe and the Bishops of Paderborn. The latter must have reserved the wild horses—or a portion thereof—for themselves when Oesterholz was granted.

It is interesting that the right to the horses, which had once been the common property of the surrounding tribes, had still not been forgotten in the Hessengau. For the Bishop of Paderborn apparently yielded to the wishes or even claims of the Warburgers, but insisted that it be regarded as a free and meritorious gift. He ceded to the people of Warburg one-third of his stud farm, along with the Truc field on the road from Ogenhusen to Kohlstädt—the field that had once served as a resting and encampment site for pilgrims and, due to its cultic significance, was included among the lands that had fallen to the monastery. Thus, the site was still used as a resting and grazing place in 1160 when wild horses were brought to the Oesterholzer Mark. But the Truc, the Trojaburg, which had once offered pilgrims en route an opportunity for a final devotional exercise before entering the holy Mark, had long since fallen to ruin.

We also note that the path, which mostly runs along the ridge between the Truc field and Kohlstädt, ends at the “Heidenkirche.” Perhaps many a pilgrim sought counsel and prophecy from the seeress upon entering or leaving the Holy Mark.

We are also aware of another connection between the Oesterholzer Mark and the Hessengau, namely that a Lord of Calenberg near Warburg, a vassal of the Count of Waldeck was enfeoffed with the Westerholz Freistuhl along with the associated farmsteads. The event is notable because of the cultic peculiarity of the small estate and stands out as a thread leading from a great distance into the Oesterholz Mark, which, precisely because of its material insignificance, holds all the greater significance for our research. For it is to be assumed that the nobleman from Waldeck, who later became a count, at the time when Charles carried out the division of the Mark, was precisely serving as the lord of the Freistuhl in Oesterholz, and that he belonged to the great men of that region, who, as loyal followers of Karl, were readily made owners of the communal lands they administered. How else could a Count of Waldeck have come into possession of

a distant, isolated Freistuhl farmstead?

If G. A. Schierenberg is correct that the borders of the Chatti extended—at least at times—northward beyond the Hessengau as far as Erpentrup and Merlsheim (not far from Oeynhausen), then we would have a Chatti pilgrimage route into the Marsi territory along the path “from Oeynhausen to Kohlstädt.” This would have allowed them to reach the collective sanctuaries of the united tribes as closely as possible within their own territory. But whoever took their final rest in the Truc field had only a short distance left to travel, both to Kohlstädt and to the Externsteine.



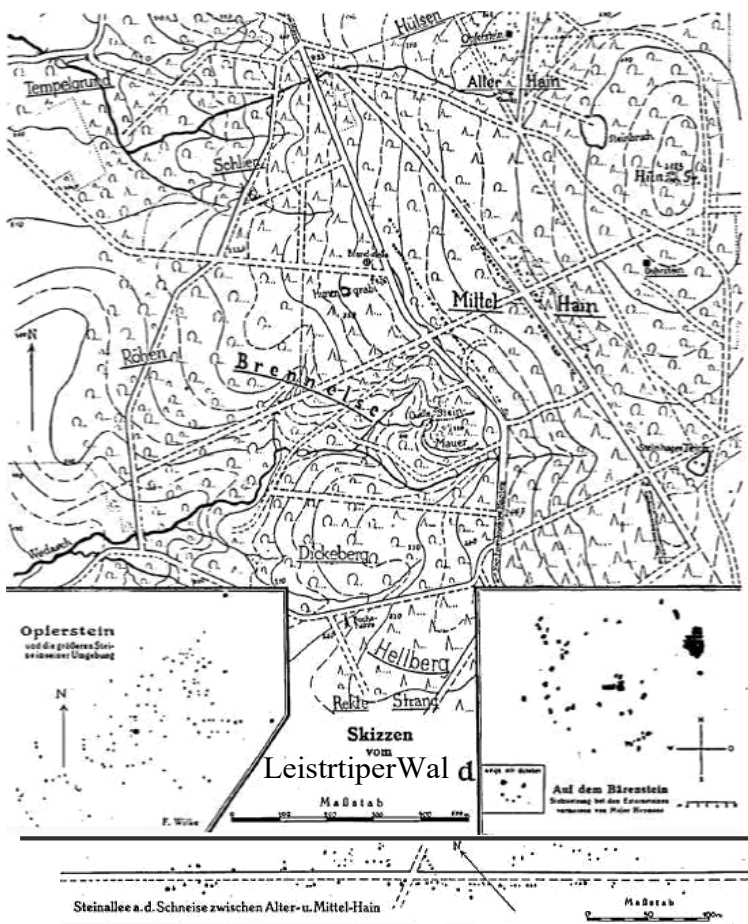


Fig. 56. Map of Leistrup Forest

Theotmalli

The meaning of the word Theot, with its varied spellings in the ancient folklore names of the city of Detmold, dating back to Theotmalli, where the battle between Charlemagne and Wittekind took place, is well-known. It is the same word as Teut in Teutoburg. The Malli — Mal is the court or the place of judgment.

In the Leistrup Forest, also known as Steinhagen, 6 km east of Detmold, (overview map and special map), Schierenberg claims that the ancient Theotmalli (place of popular worship) was located. In fact, this mysterious forest, covering about 2 square kilometers, contains so much evidence of its former cultic significance and exhibits other corresponding features that Schierenberg's assertion—which he particularly supported with documentary evidence—has been proven correct. In addition to the sacrificial stones, he was also aware of the remains of the cyclopean wall in the southern part of the forest, though the knowledge available to him at the time did not allow him to interpret them.

Two heavy boulders, one of which I show in the picture, 500 meters apart, are referred to in popular parlance and on the maps of the land survey as sacrificial stones. Hollows and incomprehensible drill holes can be seen on them, but nothing else, so that most observers simply shrug their shoulders. In the forest, hundreds of uncut stones lie scattered in several places, including numerous rough boulders up to 1 cubic meter and larger. They likely originate from the sandstone of the mountain. As for why they lie so loosely on the forest floor, even geologists seem to have no unanimous answer. Since time immemorial, the local residents have taken stones from the forest for their buildings; most recently, a massive wall, similar to the one I show in Fig. 58, was used in 1917 for the reconstruction of the burned-down main house of Döringsfeld. The stones have also been used

for road construction. The forest's natural abundance of stone seems to me to have been one of the reasons why the ancients chose the forest for their ritual purposes; but it also has an excellent location.

The absence of any other carving or of any symbols or images on all the sacrificial stones known to us can be explained by the ancient custom of leaving altar stones "uncut," that is, in their natural state. Rows of holes, carved with the intention of splitting and destroying the stones if they were too large to be carried away, can undoubtedly be attributed in part to the period of conversion, because there are plenty of stones and boulders of any desired size available in the forest. No one would undertake such arduous work of blasting if it were entirely unnecessary. The stone I show in the illustration has defied the intent to destroy it, and the task of hauling it away in accordance with the first Edict of Nantes (see page 201) was ultimately too difficult even for the zealots.

We find a prohibition against cutting altar stones in the Old Testament, Joshua 8:31. The situation was different with the temples themselves (Ezra 5:8). Such testimonies are all the more important to us for the study of our Germanic conditions, the more we learn to discern in the Bible and also in the Old Testament the venerable elements of humanity's primordial religious concepts, feelings, and customs from the overgrowth and burden of Semitic peculiarities. The biblical contribution to the primordial tradition does, after all, have verifiable roots. Abraham came from Ur in Chaldea, the seat of ancient knowledge, and Moses was instructed "in all the wisdom" of the Egyptians at the Egyptian royal court. In this way, the striking lack of inscriptions, symbols, and other human alterations to the ritual stones finds a sufficient explanation. Regarding the hollows on our sacrificial stones, however, one cannot help but suspect that human hands may have intervened to make the stone more convenient for slaughtering large sacrificial animals.

The Leistrup Forest has not yet received much attention, although the old names of the forest districts leave no doubt that we are standing on once-sacred ground. We have not yet moved beyond the era in which people sought to explain the meaning of old names in the most trivial way, while fundamentally disregarding any significance that might date back to the Germanic period. Even our contemporaries in the 20th century find it difficult to grasp that, in stark contrast to materialism, our ancestors perceived the entire environment as imbued with spirit and, in turn, imbued it with spirit—not from the perspective of cause, but in light of the effect it produced.

Mr. Weiten of the Fissenknicker Mill, who had previously attempted to arouse interest in the Leistrup Forest through a newspaper article, led me to the remains of the cyclopean stone wall already mentioned by Schierenberg. Farmer Dickewied, whose name is likely connected to the Wied river on which his farm is situated, showed me a straight row of rough, individually standing boulders, the number of which may have been 60–100 in his youth, but which has now shrunk to half that number. To corroborate this account, I include in the footnote the testimony of Mr. F. Düstersiek, Detmold.

He writes: In the Leistrup Forest, the broad, dead-straight forest path leading to Meinberg was lined on one side for a stretch of several hundred meters with stones ranging from 0.5 to 1 cubic meter in size, which, unfortunately, were for the most part broken up in the 1890s and used as boundary stones. The distance between the stones was irregular, with gaps of several meters in between. I still have a clear memory of this stone setting. F. Düstersiek. (Born 1856.)

Mr. Wilke also found an impressive parallel consisting of a meager cluster, as well as further distinct lines, numerous earthen ramparts, walls, and even an entire field full of stone burial mounds between the “Knick” and the “Fissenknicker Mill,” whose inclusion in the entire sacred district was marked by a



Fig. 57. Sacrificial Stone



rampart. Added to this are Scheppe's accounts of the wealth that has vanished over the past 60 years, so that we are faced with an abundance of evidence pointing to the once-vibrant and diverse use of the forest by apparently large numbers of people. The many enclosures within the forest can hardly be explained otherwise than that the various groups of people, districts, and hundreds had a fenced-in area where they provided for their own sustenance during their stay. In addition, water was abundantly available to them in springs, streams, and ponds.

An invaluable contribution to the research on the "Steinhagen" or Leistrup Forest, as well as a number of other sites in this region, emerged unexpectedly in the summer of 1920 through a previously unknown, unpublished manuscript in which Colonel Scheppe recorded the results of his decades-long work in the 1960s and 1970s. Scientific rigor and clarity characterize the 115 folio pages, which are illustrated with numerous excellent drawings. Our Fig. M shows one of the stones still present in the forest in 1871, which has since been completely, whose interpretation as a boundary for grazing, property, or protection from later times any observer will immediately recognize as impossible. We see in this the irrefutable confirmation of our interpretation of the boundary marks and stone alignments, as the images of the present state show them to us. The title is: "Miscellaneous from the Old Saxon Country." We owe the provision of this material to the interest and insight of the author's son, Mr. Korv.-Capt. Scheppe-Entin. Our map of the Leistrup Forest does not yet reflect the picture of it that has now been established; its revision has begun.

For archaeology, the "Steinhagen"—which we must now, with all certainty, declare to be a sacred grove—presents a vast, nearly inexhaustible field of research. The task far exceeds the capabilities of individuals who have endeavored to tackle it—as School Inspector Schwanold has done thus far.

The stone rows, that is, the individual blocks set in a straight

line, are indeed evidence of the highest order for the cultic character of the forest, because they have their counterparts in the stone avenues of southern England and Brittany, but identifying their practical cultic use remains impossible for us here as well as there (Fig. 1).

We can, however, offer more detailed considerations regarding the oval stone wall between Brennele and Mittelhain. Not only is there no evidence to support the assumption that it is the enclosure of an ancient settlement, but previous experience also speaks against it: moreover, an ordinary settlement would have no place within a sacred grove. All other attempts to explain the cyclopean stone wall are completely implausible and baseless. I can state with great certainty: here we have the ruins of the enclosure of a Germanic sacrificial site. Everything we see before us applies to it; it is consistent with previous research on painting sites, and it makes a valuable contribution to the overall picture we must form of the Leistrup Forest. Nothing speaks against this assertion (Fig. 50).

The most detailed account of what can be said about the Germanic rock art sites is found in E. v. Wekus (*The Significance of Place Names for Prehistory*, Sis-Verlag in Zeitz). He himself describes his work as the result of many years of painstaking research in historical and linguistic works, place-name registers, and state, church, municipal, and clan records, as well as countless site visits during extensive travels and hikes. According to him, a Malstatt (also called Ding, Tum, Weichtum, or Wichhus) comprised: 1. The Mal (an oak, ash, beech, linden, or birch tree, or in some places a pillar) into which the Malkreuz X is carved, in the sacred Ring. 2. The Hundmuhle. 3. The blue or bloody stone, the horse stone. 4. The pyre or sacrificial pile made of various woods. 5. The sacred spring (Sonnborn). 6. The hammer of the gate, the symbol of justice, which was hung in the sacred cross.

The sacred site was surrounded by a timber enclosure (a

double-planked beam) and red consecration ribbons, as well as an earthen rampart. The outer enclosure of the gathering place consisted of hawthorn, hazel, locust, blackberry, or other thorn bushes; in marshy areas, also rushes. The grove was part of the whole, as well as the Kampfwiese — the nobleman's allod, consisting of the manor house and farmyard, from which a hidden path led to the Malstatt. — The Cremation or burial site. — The high court or Wolf. — Watchtowers or mounds. — Other sites of divine worship.

Although von Wekus may occasionally be mistaken in his subsequent interpretation of place names, his research on Malstätten is nonetheless of great value and offers numerous insights.

By all indications, the Leistrup Forest is to be regarded as a section of the border belt that stretches between the Cherusci and Angrivaric tribes, and which, at the Externsteine, was connected to the great Osning Mark with its many shared sanctuaries of the neighboring tribes. From the Externsteine and the Holzhäuser Teutberg, the belt extends over the Brantberg and Bannenbcrg near Schmedissen, the Schönemark, Fissenknick (connected by a rampart to the Fissenknicker Mill), Leistruper Forest, and, it seems, as far as the Beltheimer Mark east of Blotho (cf. p. KO)

Admittedly, these are only fragments, but the belt can still be traced clearly enough. To the west, the settlement pattern gradually begins, in which individual farms predominate; to the east of it are the compact hamlets, as a glance at the 1:100,000 topographic map can confirm. I have also been informed that a difference is noticeable in the Lower Saxon dialect, e.g., in that on the eastern side the word "mek" is used for "me", while the western side uses "mi"—a distinction also noted elsewhere in tribal research.

If the Leistrup Forest was the site of the joint tribal assemblies of the two Germanic tribes mentioned, this also explains the vast dimensions of the sacred grove and, in particular, the Malstatte

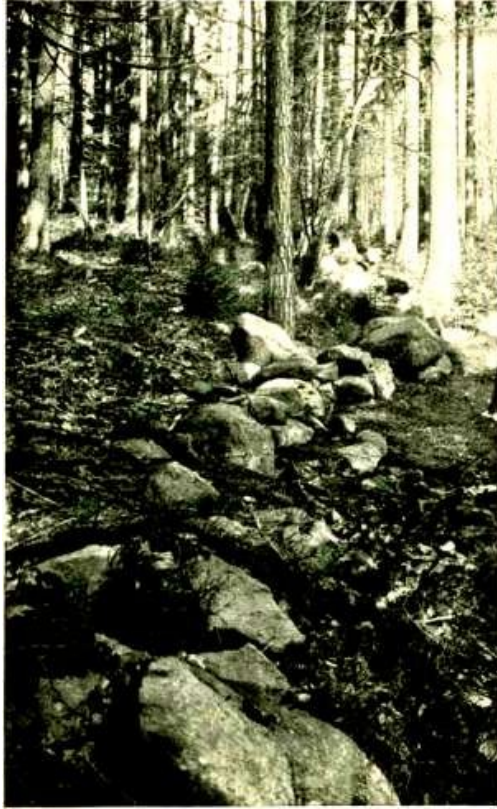


Fig. 59. Malstattumhegung (Leistruper Forest)



Fig. 60. Stone circle from Bärenstein

situated on a sloping hillside, whose surroundings rise amphitheatrically to the right, left, and front. Thousands could observe and hear what was taking place and being said at the Malstätte. The stone wall of the Malstätte itself is still about 180 meters long and would perhaps measure 250 meters if the disrupted oval were completed.

The water necessary for the sacrificial rites, which sprang from an old spring still recognizable today, is not lacking, just as the forest is otherwise rich in water and contains two sizeable ponds. The conditions of one of the ponds provide strong reason to investigate its source to see if any votive offerings might still be found there.

The highly significant names such as Alterhain, Mittelhain, Tempelgrund, Brenneise, Hülsen, Dickwied, and Dickerberg should be carefully noted.

One of the megalithic tombs in the forest contained a stone packing. A second circular mound, located immediately adjacent and resembling a megalithic tomb, was also opened. Mr. Schwanold was met with a most remarkable surprise: a site of such intense burning that the clayey soil had been fired into a brick-like state, and beautiful glazed surfaces had formed on the fired clay due to molten rock! It is difficult to explain this phenomenon as resulting from later brick-making activity at this site. The burn site—located in the Brennelse forest—may have been the base of a fire pile that served a continuously maintained intense fire; for without such heat, generated by a continuous fire and not diminished by pauses, the glazed surfaces could not have formed. The site awaits a better explanation from experts. If such an explanation cannot be provided, then we will have to assume that our ancestors also had perpetual fires in their sacred groves, to which the custom of the eternal lamp may have been linked in Christian times.

For careful study, I recommend our map of the Leistrup Forest (Fig. 56), which was initially produced on a scale of

1:2500 (by reducing the survey map sheet tenfold) and then scaled down. It was produced with considerable effort and care based on the measurement of the location of each individual stone by Messrs. F. Wilke, Lieutenant Colonel Platz, and Major von Donop, so that it can claim to provide an accurate picture of the current location of the stones. It is not merely a sketch; wherever necessary for illustration, even the stones lying around that are not considered—weighing more than about half a hundredweight—have been included. In this way, a picture emerges for our eyes that is far more instructive and useful for assessment than if we were to visit the forest and find ourselves faced only with small sections of the whole, the view of which is moreover often obstructed by undergrowth and trees. The photograph is of little use. Straight lines can already be observed in nature, but it is only on the map that entire avenues appear as undeniably present! The similarity to the stone avenues near Kerleskau in Brittany is quite unmistakable. A judgment as to whether the circular formations currently becoming apparent may be regarded as the last remnants of destroyed so-called Trojan castles cannot be reached through on-site inspection, nor by climbing the highest treetops, and even less so through aerial photographs, but only on the basis of a map image such as ours. The majority of experts conclude that, taking into account the overall context of the matter and the examples we have in southern England and Brittany, there is no doubt regarding the former existence of ritual stone circles in the Leistrup Forest. Here we recall the Truc field.

The situation is similar with the ruined stone circle on the Bärenstein, minutes from the Externsteine, a map of which I have included in the lower right corner of the map of the Leistrup Forest. See Fig. 60.

But the decisive factor for the overall assessment is the stone alignments. These consist mostly of rough blocks, some of which weigh up to 25 hundredweight. Who would dare to claim that the immense effort required to haul, position, and align such

blocks could have been expended even in later times? The sketch distinguishes the stones that have not yet sunk.

But once the stone circles are acknowledged, the right to doubt the remaining cultic ruins vanishes, and a solid foundation is established for archaeology, the promising task of a more detailed investigation of the ancient Germanic sanctuary.

The Leistrup Forest has become a testament to and embodiment of the spirit of August Schierenberg. In his time (the 1970s and 1980s), most of the scientific community and academic societies of the era ridiculed him and dismissed him as a troublemaker. His friends abandoned him. Those who used the fruits of his mind omitted his name. His swan song at the age of 87 cuts to the heart.

In his youth, he stood behind a store counter. His knowledge, acquired with endless diligence reveal gaps and a lack of method and order; reading his writings, one is tossed back and forth. But in intellect, he left his critics far behind. That the Eddaic homeland lay in Germania, is no longer in doubt, but I, too, cannot follow his hasty interpretation of the name.

Classical studies owes him atonement and gratitude. Its representatives of that time have fallen silent. I did not know A. Schierenberg; his writings only came into my hands a few years ago. But I, for my part, would like to make up for what I missed back then.

The Later Theotmalli-Detmold

Schierenberg's conclusion—that the Leistrup Forest is the ancient Theotmalli, while Detmold is its successor, the new Theotmalli—deserves full attention. Even in ancient Germania, needs changed and grew. The valleys had become more suitable for human use through their progressive drainage, and so people moved from the Leistrup Forest into the Werre Valley.

Perhaps it was only in the last Germanic centuries that the great halls emerged, of which the Edda tells us, and which on Scandinavian soil still extended deep into historical times. Here, however, such mighty wooden structures, along with any knowledge of their former existence, have vanished into the yawning chasm between the Germanic and Roman-Christian eras. Even in Detmold, we can only rely on the likelihood that a hall of immense proportions once stood on the site of the old cemetery (Bürgerknabenschule). This assumption is based on the continuity of conditions, which could not be entirely disrupted even by events such as the beginning of West Frankish rule. Even if the hall had burned down and the order of things had been almost completely shattered, the remaining people still lived on and had their reasons for gathering even outside the churches. The old sites were still the ones designated for reconstruction. Or was Detmold's oldest (wooden) church supposed to have stood there?

Detmold is one of the Germanic cities east of the Rhine and north of the Main whose name is mentioned in the history of the 33-year Saxon Wars. Here, in 780, Charlemagne fought to a standstill. As a result of the battle, Charlemagne retreated to Paderborn, where an expected second Frankish army arrived in the following weeks; with the combined armies, the Saxons were defeated at the Haase. The location of the church that Charlemagne had vowed to build for St. Peter in the event of victory remains uncertain. It has been suggested that it was the Hünenkirche in the Tönsberg camp near Örlinghausen, a chapel on the Jakobsberg at the Westphalian Gate, or the church in Heiligenkirchen. Perhaps, however, it was the conversion of the lower grotto of the Externsteine into a chapel, which would be plausible given the (altered?) figure of St. Peter in front of the old entrance. Schierenberg writes: "In a small treatise titled 'Excerpte' taken from apparently lost Osnabrück chronicles, Dr. Veitmann provides information about a report originating from a 12th-century chronicle but taken from chronicles older than it,

referring to the battles of 783 near Detmold, and on the Haase, in which Charlemagne defeated the Saxons under Wittekind. As the site of the first battle, the chronicler names Gadesmelle instead of Thietmelle, and then continues verbatim, “yet when Carolus had secured the place, he made a vow to God that, since he had been spared by his enemies in that very battle, he would build a temple of eternity to the honor of God above St. Peter’s.”

The most likely explanation, however, is that the church in Detmold itself was built. For we know of a church in Detmold to which Charlemagne gave his utmost care. Pope Leo, who visited him in Paderborn for a few months in the year 799, was prompted by him to consecrate an altar in the Detmold church. We learn this from the biography of Bishop Meinwerk of Paderborn, who lived around the year 1000 and who removed this altar—made of a single large stone—from Detmold and brought it to the Abdinghausen Church in Paderborn.

The account recounted by Scherten regarding the papal visit—the veracity of which seems highly enigmatic, as if there had been some special significance attached to this large stone. Why did Meinwerk deprive the church in Detmold—founded and favored by Charlemagne himself—of its altar, which must have been its greatest source of glory and pride? Was it perhaps a special act of faith, undertaken in reliance on the papal consecration, to make this very large stone into an altar, and did the allure of this stone—which may have been a holy stone—then exert such an undesirable influence on the Saxons that the energetic Bishop Meinwerk entrusted it to the care and service of the Abdinghof monks?

Whatever the answer to these questions may be, in any case, Detmold’s great significance as a place of popular pilgrimage—with all the associated duties and institutions of the old faith—was, during the forced and rapid introduction of Christianity, a compelling reason to make this one of the first places to be endowed with a church, while removing everything that could



Abb. 61. Delmolder Warte

have served the continued practice of the old worship. But where, initially, during the Germanic period, were the people's open-air festivals and gathering places?

There are indications that lead us to Hiddeser Berg, and not only the springs that were present on its northeastern slope in a manner suitable for such sites—and some of which still exist—but also several other notable features. These include the circumstances surrounding Braunenbruch, including the owners of Braunenbruch whom we have encountered several times before, the Schwarzen family; then the soil and cultural conditions, the names of the fields, the so-called Detmold Watchtower with several nearby megalithic tombs, and finally—coming from a completely unexpected source—the results of the Dörrenberg excavation.

The Schwarze family was among the most favored and, by far, the most generously endowed of the "Stapeln" (patrons) of the Paderborn monastery. They owned Braunenbruch, which appears to have been Detmold's actual main estate, as their ancestral estate, and in addition Oesterholz with the timber-cutting rights extending across the entire intervening Osning Mountains as a fief of Paderborn. But then, notably, they also held several Brunswick fiefs, which we may well designate by the name "Cheruscan" fiefs, whereas the Paderborn monastery was, after all, more had a hand in the regions once known as English (Angrivarian) and situated in the Osning and Egge Mountains. Our attention is piqued to the utmost when we now hear that these Brunswick fiefs consisted of Leistrup, Döringsfeld, and Schönemark—that is, the mark farms of Oesterholz belonging to the Leistrup Forest, the mark farms of the Leistrup Forest, and Braunenbruch—all in the hands of one and the same Schwarz family!

If Oesterholz, Leistrup, Döringsfeld, and Schönemark were cult estates derived from manorial holdings, then we may well ask the curious question of whether Braunenbruch, with its Hiddeser

Berg and Schwarzenbrink (see Chapter 15, Example 31), was also a cult estate. As we saw above, the Schwarzen family had, after all, “always” held Oesterholz as a fief from Paderborn, that is to say, presumably for as long as it belonged to the Paderborn estate, thus at least since 1011, or—having been taken over from Corvey—since Bevo’s death in the years between 826 and 853.

Before our eyes unfolds the Carolingian period of the bestowal and enfeoffment of the mark estates to the favorites of West Frankish and Saxon blood. The principle was to favor, first and foremost, those who already held the estate in question as an allod; if they were “loyal,” this served the interest of consolidating the new rule. We cannot rule out the possibility that the Schwarzen were entrusted by their people with the cult estates in the Marches of Oesterholz and of Old and New Theotmali for cultivation or administration, and that these estates were then confirmed to them—partly as property and partly as fiefs—in recognition of their defection to Charlemagne’s side. Here, too, I can refer to Schierenberg, who had already—without knowing anything about Oesterholz!—noticed the name of the Blacks. There are still ways to get to the bottom of the connections of that time!

Where does the name Schwarz come from? The Schwarzen are no less blond or brown-haired than the rest of the Germanic population. One might rather think of the old epithet for priests, originally having little to do with clothing, which perhaps dates back to the Germanic era, when ravens and crows, alongside owls, were the symbols of learning and the priesthood. Perhaps some light can be shed on this through genealogical research among today’s Schwarzen.

But this entire line of reasoning may be left open; its insignificance or inaccuracy does not alter the fact that the Hiddeser Berg belonged to the Schwarzen’s Braunenbruch, and that the current findings regarding the Hiddeser Berg are also extremely favorable to our assumption that this was the site of the

Theotmalli cult.

I have already referred to the springs of the Hiddeser Berg, one of which is reputed to be a healing spring. No less important is the fact that, when circumstances are favorable, this provides *prima facie* evidence for the existence of a suitable battlefield. Anyone walking from Detmold along the narrow ridge of the mountain will be able to see for themselves that, at first, there is a layer of humus sufficient for grain cultivation everywhere up to the crest. There is no question of this layer having been washed away. But then, after turning right off the path about 250 meters behind the newly built country road and staying at the same elevation, one reaches a rise in the ground from which there is a good view of the next 300 meters of the ridge up to the following elevation. While up to that point the uppermost ridge still exhibits remnants of the original forest cover, here, as the ridge widens to about 160 m, we find a leveled area. This area is characterized by barrenness and the absence of a humus layer, although the slope conditions here offer less cause for erosion than elsewhere on the mountain, where the humus layer is still present. The owner has planted a special type of forage grass across the entire area, in the hope that this will gradually lead to humus formation.

From the Brannenbrnch estate, a road—still conspicuously wide in places and dead straight—leads to this area, at the edge of which stands a solitary house with a few ancient walls that could just as easily date from the Saxon Confederation period as from the period immediately following it. It is called the "house of misery," so it was likely a leper colony in the Middle Ages. Given the circumstances, the creation of this area must be attributed to a laborious leveling that was not only carried out without any agricultural purpose but actually removed the fertile topsoil, which—as it seems—benefited the fields below. Therefore, we must assume a different purpose for the leveling. Since I see no other task that one would have wanted to accomplish through such a great expenditure of effort in historical and prehistoric

times, except for the creation of a playground or a gathering place, I put this conjecture forward for consideration.

Now, a highly interesting feature of the Hiddeser Berg, whose archaeological value is likely inversely proportional to its prominence and appearance: the Detmold Warte! It lies at an elevation of 197.6 meters in a secluded spot, hidden in dense thickets (so that no better photograph could be obtained), and is known to few people. To antiquity enthusiasts who knew of it, it must have been a mystery. My attention was most vividly drawn to it—and thus to the Hiddeser Berg—by the fact that the point lies with great precision on the northern line of the Teutoburg (Hermann Monument). The nearby megalithic tombs (stone mounds) also reinforce the idea of a sacred site.

The circular tower stump, properly constructed with mortar that is either poor quality or has deteriorated due to age, is only 3.5 meters in diameter and contains nothing inside—or perhaps a chimney shaft too narrow for a person to stand in.

There can therefore be no question of a medieval watchtower, such as we find, for example, in the Steinbecker Ruins near Salzuflen, intended to provide shelter and a vantage point for one or more guards. On the other hand, it is of exactly the same construction as the stumps of the watchtowers on the Ziegenberge near Horn and on the Dickerberge near Barntrup. The latter two are better preserved and clearly show the chimney. The Dickerberg watchtower has a hole at the bottom large enough for a sheep to pass through. Even before my studies on the mountain sanctuaries of the ancients, during a visit to the Dickerberg watchtower, it occurred to me that such a tower stump might have served as the base for a pyre, to which air was supplied through the chimney; it must then have had a grate covering it. —Or is there any other reasonable explanation?

If the Dickerbergwarte, as we shall see (page 222), was a “devil’s tower,” then the watchtower on the Hiddeser Berg was certainly no better; we will discuss the significance of the fire

watchtowers on the mountains in more detail in our chapter on location.

Unless we wish to resort to dubious excuses, we must absolutely recognize the watchtower on Hiddeser Mountain as a mountain sanctuary dating from the Germanic period, which also holds special archaeological significance precisely because it is one of the few stone ruins from that era—and, moreover, a structure built with lime mortar! I say absolutely, since no later construction on the old, oriented site can be considered here. For such a structure would be pointless both from a Christian perspective and in view of the functions of a medieval watchtower. The Christian religion knows of no fire towers. Watchtowers for cities were not allowed to be uninhabitable or inaccessible, nor were they built in the most unfavorable locations away from the relevant roads (here, above all, the Lippstadt Road).

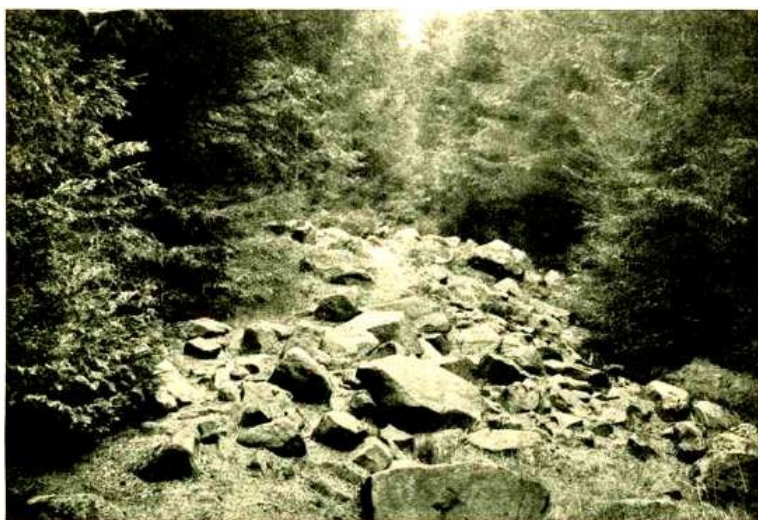
If the desired excavations at this site were to yield finds, they could well provide the impetus for a reevaluation of the conventional interpretation of such finds. I have not a moment's doubt that they would otherwise be declared medieval, even though my own view also considers a relatively late Germanic period of origin for the watchtower to be a possibility. But the reasons why this structure cannot have been built only in Christian times, and why it is unlikely that the structure was used in later times, are stronger than the foundation on which the conventional interpretation rests. To begin with, surface finds of prehistoric pottery and shards have already provided us with archaeological evidence that the site must be regarded as a center of Germanic activity.

Given the significance that large boulders have had for the cult sites of northwestern Germany, it should not go unmentioned that a whole number of boulders were found at both the northeastern and northwestern foot of the hill below the watchtower, which may have been carried there during the

destruction from above. One appears to have been used in particular, as, according to expert opinion, it acquired its current shape through human craftsmanship.

Finally, the field names. On the elongated ridge running at a uniform elevation, one spot—specifically the spot where the tower stump stands—bears the field name “Berg.” Surrounding this point are the parcels “Vor dem Berge,” again “Vor dem Berge,” “Auf dem Berge,” “Hinter dem Berge,” “Großer Berg,” and “Kleiner Berg.” The site with the tower stump was therefore “The” Mountain par excellence for the local population—an unmistakable indication of its special significance. At one spring we have the “Lindenort,” where the court site likely was; furthermore, a “Saalbreite,” a “Kohlstätte,” and a “Helle.” The names Im Knick, Stumperhagen, Ellernhagen, and perhaps also Nullmeiers Hagen point to a former enclosure around the entire mountain. But then again, the designation “lang”! It encompasses the entire area from the presumed battlefield (and specifically its extent) all the way to Braunenbruch, 300 meters wide and 1,000 meters long, fully visible from the heights, flat everywhere, half gently sloping, the other half horizontal. The names distributed across the area are Lange Wand, Lande Wand, Langen Kamp, and Lange Wiese. Also, 2 km west of Hiddeser Berg, not far from Schwarzenbrink and the Waldheide—where the Germanicus camp extended as far as Dörrenberg—there appears to have been a combat arena; for the name Langeloh is found there.

Regarded as a sanctuary of Theotmalli with its sacred flames dedicated to the deity on a sacred axis, the watchtower overlooked the people’s assembly site and also the combat arena described above, located 400 m away. Furthermore, it was oriented along the solstice line (131°) with the Braunenbruch estate. On festive days, those gathered there watched the summer sun rise over Braunenbruch and the Mönkeberg. For the people of Braunenbruch, it marked the turning of the winter sun toward spring. At the same time, Huno, along with his people, was likely gathered festively at the mountain sanctuary there with the clans



inhabiting the Mönkeberg, for whom, in turn, the sanctuary on the Dörenberg near Sternberg (Chapter: Sacred Lines, Example 15) served as a marker of the solstice. The allod belonging to the Mönkeberg was Röhrentrup, from where the path leading to the mountain sanctuary is still clearly recognizable today. Half of the sacred grove fell to Röhrentrup, while the other half became part of the state forest as scattered holdings. The boundary runs across the site of the marker on the Mönkeberge and may also have been the boundary between two parishes that shared a common sanctuary here. It still exists as a rampart. The name of the mountain is also noteworthy. If a monk's aid was deemed necessary for its consecration, it was here monastic property, or is the name corrupted? I have been unable to ascertain this.

The northern point for Teutoburg, located on the Rehberge, and the fire watchtower of Theotmalli unfortunately offer little of note anymore, as the main site has been turned into farmland. But the "hidden" path and the Huno's allod in Papenhausen are also still recognizable today—even through boulders that have been dragged together and other signs.

Teutoburg and Teutoburgiensis Saltus

It is one of Schuchardt's most commendable achievements, that in the year 1001, through his investigation of the cyclopean rampart that once encircled the entire hilltop (including the present-day Hermann Monument), he unequivocally identified the Grotenburg as an Old Germanic folk fortress and subsequently as the Teutoburg.

Our illustration depicts the extensive ruins as they still stretch for a length of 250 meters through the forest. Some of the massive stones that once formed the massive enclosure, have rolled down the slope; some were used for the foundation of the Hermann Monument, and the rest have disappeared. The enclosed area was approximately 400 x 900 m (150 acres) in size, thus representing a massive settlement. A spring pond that still exists today suggests that, up here on the mountain peak during earlier, more water-rich times, a gathered crowd was able to meet its immediate need for water on festive occasions. But the water was by no means sufficient for a "Fluchtburg."

In fact, Schuchardt's findings regarding the spade and the place name have definitively resolved the entire set of questions that had arisen around the saltus Teutoburgiensis. To clarify the result, it should be noted that the careful work did not uncover any finds or indications on the basis of which the possibility.

There is nothing objectionable in Schuchardt's statement: "Whoever has Teutoburg also has the saltus Teutoburgiensis, which can only be named after it, and thus also the battlefield."

If this significant statement by a leading archaeologist, whom one otherwise tends to follow, has made so little impression that the battlefield hypotheses continue to proliferate unabated, this is a cause for lamentation for our people and testifies to the undercurrent that is far from being overcome, one that even the most distinguished German men allow themselves to be carried

along by, albeit unconsciously. Infected by the frenzy of searching for and finding Varus battlefields, which has now lasted for many decades, they neglect to investigate and recognize the fact that the search for and discovery of another Varus battlefield is pointless, because the tradition stands unassailable and as secure as one could possibly expect.

For the sake of its significance, I cannot overlook this question, and I also hope to finally free my readers from the doubts that, for our people with their meager prehistory, still diminish the joy of Hermann the Cheruscan's great act of liberation. For the memorial site constitutes an essential part of the value of a memory.

Apart from the geographical absurdities with which Furstenberg grapples (Augsburg! Duisburg!), the disagreement regarding the location of the battle revolved, right up until the last century, around the question of whether the site was to be found north, south, east, or west of our Grotenburg. The Teutoburgiensis saltus naturally allows for this dispute to continue, and he is therefore justified.

Then came, whether out of ignorance, misunderstanding, or some other reason, the time when the valuable tradition was brushed aside with a wave of the hand, either by pointing to the alleged lack of evidence for Grotenburg—Teutoburg, or by means of an interpretive feat as incorrect as it was feeble.

This interpretive feat goes back to Mommsen, who in Chapter 8 of Tacitus's *Annals* II reads "*laevo amne*" (on the left river) as if it were "*laeva ripa*" (on the left bank). Under certain circumstances, a suggestion for a textual alteration may be permissible; but such a thing always remains an uncertain matter. Mommsen, on the other hand, needs the textual alteration to reach the conclusion: "So we must look for the battlefield north of the Lippe, east of the Ems"!! As soon as the great Mommsen casually disregarded the old tradition, the others no longer considered it necessary to engage seriously with it.

Now the battle was relocated to all manner of sites where Roman fortifications and archaeological finds, points of comparison, and similar-sounding place names presented themselves. The latest hypothesis, of course, always rendered all previous ones obsolete, and the result could only be increased confusion. For the most part, people behaved as if the old tradition—with its well-attested Teutoburg and its completely unblemished consistency of all relevant historical, military, geographical, and topographical circumstances, as well as the archaeological findings—did not exist at all, or they blamed Fürstenberg.

I own over a dozen monographs on the Battle of Varus, including the Henke-Lehmann overview, and have read many others. To the best of my knowledge, I see nothing but superficiality in the treatment to which an invaluable part of our Germanic tradition, along with the individual artifacts that speak for it, must submit. Henke and Lehmann, for no reason whatsoever, seek to brand the world traveler Klüver (Cluverius) as a local patriot and inventor of the Teutoburg Forest with a disparaging remark, and they call it nonsense that the entire mountain range has come to be known as the Teutoburg Forest. We, too, regret this, but the nonsense lies on the part of those who took the justification for suppressing the Teutoburg-Grotenburg from such a countless and common occurrence in the history of place names.

It is incomprehensible with what nonchalance one contradicted the geographical basis of the entire question presented to us by historical sources, namely, that the battle took place

1. between the lands of the Marsi and the Cherusci
2. between the lands of the Bructeri and the Cherusci.

Even on this basis, the battle can only have taken place in the area around Grotenburg-Teutoburg, where the borders of these tribes converge. The sources are best compiled and discussed in

Neubourg's small treatise, which is of paramount importance for these questions and is indispensable simply because of its reports on findings, yet seems to be entirely unknown to the editors.

According to Tacitus, the final catastrophe of the Varian defeat took place in the *Teutoburgiensis saltus*,⁷ that is, in a mountain forest located near a Teutoburg, not near a Dütebach or the like. There is (apart from the Teutoburg in Hungary, which is not under consideration) only one castle that can lay claim to the ancient name Teutoburg, namely the Teutoburg-Grotenburg near Detmold. What the hypotheses, intended to undermine the ancient tradition, present as evidence has been pieced together retrospectively.

Even the latest studies by Kreye and Prein succumb to the temptation to insist that the Battle of Varus took place entirely within their respective research areas. Kreye locates the battle on the Deister and cites Mommsen, who boldly attributes the name *Teutoburgiensis saltus* to the Wiehengebirge. Prein hastily disregards the ancient tradition and the facts upon which it is based, thereby burdening his otherwise valuable work by, in a convoluted connection with the Birkenbaum legend, attributing to the vicinity of Werl (Büderich), because 15 km to the west, near and behind Unna, there are boundary ramparts also called Tüten or Teiltten. That must have been the site of the *Teutoburgiensis saltus*!

What, then, of the objections to the old tradition? If it is repeatedly claimed that it was Bishop Ferdinand von Fürstenberg around the year 1672 coined the name Teutoburg Forest, this is not correct and must be regarded as a misrepresentation. As early as 60 years earlier, Piderit and Klüver had known and referred to the forest near Detmold as *Teutoburgiensis saltus*. Unfortunately, Fürstenberg extended the name from his map too far along the mountain range (Fig. 68), whereby the designation of the entire 100-km-long mountain range all the way to Osnabrück as the Teutoburg Forest has become customary. Fürstenberg explicitly

states that the forest is called that “here,” that is, in Paderborn and Münster. The name does not originate with him; it was already well known.

Moreover, the existence and name of the Teutoburg do not depend on whether someone at some point chose to name a mountain range after it. This entire objection would have to be regarded as a mockery of the thoughtless, were it not for the fact that there are so many otherwise sensible people who allow themselves to be innocently misled by the objection. Therefore, it would have been better if the Bishop of Paderborn—who, incidentally, stands unassailable as a reliable, cautious, and knowledgeable historian—had left the entire mountain range its valuable old name, Osning—Asenegge, and had named only the forest immediately surrounding the Teutoburg after it.

There is no objection to the fact that battlefields from the 30-year Roman wars and, here and there, strong Roman fortifications have been identified near Werl, Kneblinghausen, Iburg, on the Plackweg, etc., and perhaps also near Barenau and on the Deister; after all, there were 40 Roman forts on the Rhine alone. But none of the identified battlefields was the Varian battlefield, except for the one located near the Teutoburg Forest.

The Lippe region is the land of the Teutoburg Mountains and sites, that is, the “people’s mountains,” with which this name remains associated to this day. It is the only area where this name is found in this manner. Here we still find the name near Hellinghausen, Wiembeck, Holzhausen, near Almena, in the Donau Valley, near Humfeld-Alverdissen, and near Detmold.

Everywhere, it was the mountains that gave their names to the farms situated on them. The clearest proof that “Teut” can simply be the name for a mountain—and remains so to this day—is provided by “der Leut” near Humfeld and Alverdissen. (In Huntfeld—1284 Honevelde—Huno, the centurion who last held office at Teut, has passed down his official title as a family name to the present day.) — In the Donoper Valley, the forest

settlement of Teut must be named after the wonderful folk mountain located there. — Near Holzhausen, an old map lists a Teutberg. According to Preuß, the Tödtmann farmstead in Holzhausen (Teuthenrich in 1650) owns a “plot of land called the Tödtberg.” I have visited the mountain; it bears the strongest signs of having been artificially shaped into a folk mountain. Preuß, who, incidentally, usually erroneously derives place names from family names, must concede the reverse in this case, “since the other hills in the region bearing the name Teut are simply called Teut and not Teutberg.”

The circumstances surrounding the Teutberg near Detmold, which concerns us here—on which Bandel correctly placed the Hermann Monument—are particularly striking. “Twe Hus to dem Toyte,” situated on the Grotenburg hill, are mentioned several times in the 13th and 16th centuries. The Meier on one of these two farms—namely the main farm—was formerly called Teutemeier and is still called Tötemeier today. The owner of the farm in 1373 is listed as Nolte to dem Toyte, and later Hermann is mentioned in dem Toyte; the crossroads next to the farm is called Töterdreh; the head forester’s office in the Heidental at the foot of the Grotenburg was also a Teuthof, and among our present-day residents of Hiddesen below the Grotenburg, the area on the eastern slope of the mountain is called “im Teut.” Where the Bishop Fürstenberg, the Teutberg of the Teutoburgensis Saltus known to him, the reader is invited to consult the small map No. 63, which indicates its location with all desirable certainty between “Dethmold” (on the Werre River) and Winfelde. Note the peculiar, to me incomprehensible little cross that the bishop has placed between the names Teuteberg, Osterholt, and Hestenbecker Dorf. It is precisely the location of the Oesterholzer Laue (north of the point between the sources of the Lippe and Ems, where Fürstenberg, on his map of tribal seats (Fig. 68). Could he have still been aware of the significance of this place?

If a mountain is called “Teut” and a large castle stands on its

summit, is it still necessary to search desperately for a Teutoburg somewhere else? Anyone who, in light of all these facts and testimonies, “wishes to acknowledge that the Grotenburgberg is not rightly regarded as the bearer of the ancient name Teut” must be influenced by stubborn opinions that stand in the way of the objectivity of his judgment.

I must not fail to draw the attention of scholars specializing in early medieval source research to the passage in the *Monumenta Paderbornensia*, which Fürstenberg appended to his remarks on the *Teutoburgensis saltus* as No. 11, stating that the forest was already called “Theutwald” at the time the Frankish Annals were written. Despite its significance, the passage has, to my knowledge, remained completely unnoticed to date, even by Pertz, the editor of the *Monumenta Germaniae*, likely because the other editions of the Annals use the word “Theutmalli” instead of “Theutwaldi.” The matter is all the more striking since Pertz himself acknowledges the Vienna manuscript, which reads “Theut-waldi” and which evidently served as the basis for the other sources mentioned in the passage, as being old and relatively reliable. The passage reads in Micus’s translation: “In the year 783. The Frankish Annals in Pithäus, Astronomus in Rauberus, Regina in the Chronicle, Poeta Anonymus in Book I, and the Kanisian Annals state it as follows: “King Charles marched through parts of Saxony, because the Saxons had taken up arms again, and arrived with a few Franks at Theutwalde (in Latin: Theotvvaldi); there the Saxons were preparing for battle on the plain,” etc. Then: “Theotwaldi, he says, as if he were referring to Teutenberg or Teutoburgiensis saltus” (Ringel p. 43).

According to the research that Prof. Anemüller-Detmold has devoted to the matter, complete clarity regarding the origin of the variant reading can no longer be attained. Toward the end of the 17th century, however, Fürstenberg, that first-rate archivist, examined the passage most carefully, or had it examined; otherwise he would not have conspicuously cited 5 (!) sources that have the reading “Theutwaldi.” Fürstenberg’s final

conclusion was that the name “Theutwald” was in use for the forest near Detmold during the Carolingian period, when the annals were written—that is, in our earliest historical period.

Through this testimony, the prestige and honor of the Bishop of Paderborn are brought to bear in the balance for the Teutoburg Forest even more heavily than has been recognized thus far. Who would claim that Fürstenberg merely fabricated the 5 sources?

But we can do without this testimony. The evidence for the Teutoburg Forest near Detmold is conclusive in any case.

The castle situated on the summit of a mountain named Teut is the Teutoburg; Ulm Cathedral is not located anywhere else, but in Ulm. But how did the unfortunate situation arise that the “Teut” name of this mountain is no longer in use as such, but that people are content with the name Gratenburg—a name entirely unsuitable for such a formidable mountain—? The explanation is quite straightforward.

Because on this Teut mountain, in addition to the massive folk fortress encircling the summit, there was also a smaller, though in itself no less mighty, fortress called the “kleine Hünenring,” the people in the surrounding area, when referring to the large castle on the summit of the mountain, simply said “grote Borg” to distinguish it. This is how it came to be that the name Grotenburg, and not the name Teutoburg, became the common one. But this abbreviated form of speech does not alter the mountain’s old Teutoburg name. It is the same process as when a city, which is unrivaled as the center of the wider region, is called not by its name but simply “city” by the local inhabitants, without thereby losing its actual name. Thus, too, the Teutoburg was unrivaled as the great fortress. But it remained Teutoburg nonetheless. Whether the “o” was inserted by Tacitus in a Latinizing manner or was part of the Germanic name is irrelevant. It is also impossible to determine, because the Latin-educated Middle Ages used all names in Latin form whenever

possible. Such fading of names can no longer occur in modern times, because the written recording of all things and the general need in the flood of communication prevail over the linguistic laziness of the local inhabitants.

And now the other, no less valid objection to the old tradition: that too few supporting archaeological finds have been made in the area around Grotenburg.

It would be desirable for those gentlemen who speak and write about the location of the Varian defeat to be able to provide a frankly satisfactory answer to my following questions.

Do the researchers take into account the existing reports and inventories of finds, and have they ever critically examined the manner in which the evidence from the quite significant surface finds of earlier centuries has been treated and set aside?

Neubourg reports, partly in detail and partly in summary, on a large number of conclusive finds that were plowed up or “excavated” (i.e., deliberate excavations!) in the 16th and 17th centuries in the area around Grotenburg, particularly on the “Winnefelde.” One can read about them on page 49 of his booklet, which is otherwise indispensable for questions regarding the Battle of Varus. If these finds share the fate of most finds from earlier times and have, for the most part, been lost, so that we are reliant on trusting the honesty of the reports, then all those concerned with the pursuit of truth should at least recognize the danger of disregarding and suppressing them. The aforementioned Winfeld has long been regarded as one of the main theaters of the battle. Very recently, General Haenichen has examined the entire scope of the questions surrounding the Battle of Varus from historical and military perspectives, particularly from his standpoint as a fortress builder and expert on defensive works. He, too, concludes that after the Dören Gorge was sealed off, the Heidental, the road via Berlebeck, Gauseköte, Winfeld, and the road via Horn and Feldrom were used by Varus’s army as retreat routes. In other respects as well, the number and nature of

Roman finds in this region are quite remarkable.

I recall the largely overlooked major discovery of horseshoes in Horn from the previous century, which still awaits proper recognition. The documentation for this is still available in the four horseshoes kept in the town hall in Horn and in other records. I quote from A. Schierenberg's report: "...on this occasion (namely during the construction of drainage canals in Horn in 1868), a large quantity of small horseshoes were found at a depth of five feet or more... The workers told me that so many horseshoes had been found that they had taken them to the junk dealer in wheelbarrows and sold them for scrap metal... However, the final section of the canals was still open, so that the excavated soil was still lying nearby, and I was able to gather the remaining ones, as isolated horseshoes, which had been covered with soil again, were still coming to light. I collected a number of these; about eight of them may still be in my possession, and some may well have been lost during my move to Frankfurt, but all those still in Münster, Detmold, etc., were, as far as I know, collected by me. Other iron objects were also found, most of which had already been taken away... I had already presented the horseshoes at the general assembly of the antiquarian societies, where they were, of course, identified as Roman by members from southern Germany; however, since the prevailing view at the time was that the Romans did not use horseshoes for their horses, the matter was not given further consideration. In recent years, however, the discovery of these horseshoes has gained significance since the excavations at Saalburg near Homburg have definitively resolved the horseshoe question in the affirmative, as more than a hundred unquestionably Roman horseshoes have been unearthed there. When a side canal was constructed once again in Horn in 1883, a number of horseshoes were found—reportedly 15 to 20—one of which was collected by Pastor Wolf and a second by Camerarius Geise and handed over to me, along with horse teeth and a wheel nail. When I returned to Horn a few weeks ago, work had just begun there on laying a water pipe; however, right along the first



Fig. 61. Bölkehals in the Heidental

section, three more horseshoes of the same type as those from the earlier find came to light, which are now also in my possession. As I have been informed, another 8–10 pieces have been found since then, and there is a prospect that further interesting finds will be made..... I have repeatedly compared the five horseshoes in my possession with those found at Saalburg, and I have also shown them to Mr. Baumeister Jakoby, who is directing the excavations at Saalburg. He has repeatedly stated that, in his opinion, they are undoubtedly of Roman origin. In my opinion, these horseshoes found in and around Horn belong to the remains of Varus's army, which perished there in the year 9 AD and, according to the accounts of Florus, Dios, Vellejus, and Lacitus, must have perished near the summer camp. I assume that these horseshoes belonged either to the pack animals that carried the army's baggage, or to the cavalry of Vala Nummonius, of whom Velleius II. 19 relates that he sought to use the Reite across the Rhine, but was overtaken by fate... Thus I hope that ... the question of the location of the Battle of Varus will finally be settled." Thus far Schierenberg.

In the "Tiermann's Reports on the City of Horn," available at the Horn City Council, on page 366 ff., the following remark is found: "The coins of Roman emperors and nobles found here in the ground and the horseshoe finds confirm this" (namely, the Roman battles at this location).

In 1913, Prof. Norbert-Gütersloh took the matter seriously and arranged for an expert opinion to be obtained from Building Inspector Jakob H. in Homburg. The latter wrote on November 29, 1910, from the Saalburg Museum to the Magistrate in Horn: "I am enclosing the three horseshoes with the most respectful observation that they are, in all probability, Roman. However, this is based on my comparison with our horseshoes. However, whether their small forms—the distinctive studs, which, according to our findings, do indeed represent the oldest types—also occurred in Lower Germany during the early Middle Ages is beyond my judgment. For a definitive classification of the

horseshoes, conclusive material is still lacking, even from the early Middle Ages.” Signed Jakob H., Royal Building Inspector.

The conclusion remains, in any case, that the horseshoes are most likely of Roman origin and may date from the Battle of Varus. Even this possibility is of the utmost importance, because Horn’s history knows of no other occasion, apart from the Battle of Varus, on which such a large number of horses could have lost their horseshoes in a marshy area. As reported, Haenichen also considers it probable that Nummonius attempted to save himself with his cavalry on the road to Horn. Their hasty flight led them into the marshy area.

Also worth mentioning is a find of iron in and along the stream at a gorge-like section of the Heidental, where the Heidenbach must be crossed to reach the Wahrwegsgrund (toward Winfeld). The stream bears the peculiar name “Bölkehals” here (bölken is the cry of animals and humans). There are more than 100 pieces and fragments, ranging from misshapen lumps of rust to well-preserved pieces, which indicate that these are uniform remnants of collapsed carts from a time when, instead of the current rims, short, heavy nails with large heads (4x4 cm) were used to protect the rims. Among the pieces is also a third of a horseshoe, the shape of which corresponds exactly to the illustration that Neuburger* presents on page 55 with the caption “Ancient Roman horseshoe.” If the partially waterlogged soil of the 50–100 m long site is excavated to a sufficient depth, a much greater number of these surface finds is likely to come to light. According to the experts consulted, neither the origin nor the date of manufacture of the iron pieces can be determined with certainty at this time. But given our understanding of Varus’s retreat routes, it stands to reason, at this most difficult point in the Heidental for a military detachment—where, moreover, mysterious ramparts are located (Fig. 61)—to also consider the possibility that these were wagons from the Roman supply train that broke down here, and in such great numbers that not all pieces of the iron—which was valuable at



the time—were found by the Germanic tribes. Regarding the wheel rims of the Assyrians and Egyptians, Neuburger[^] states: “They initially consisted of densely hammered nails, whose adjoining heads covered the wooden wheel rims like scales.” Among the other ancient peoples, the situation was certainly no different; but we know that nails were still used alongside the rims for the wheel rim for many centuries after the birth of Christ. The embankments in the Bölkehals show signs of having been filled in, suggesting they may be burial mounds. However, no bone finds are to be expected in the soil.

The finds in Horn and in the Bölkehals are special cases. Moreover, finds on the surface and at a depth still reachable by the plow on the Varus battlefield are likely to be even less expected than on other ancient battlefields, where, even after several decades, surprisingly little is usually found—unless it involves projectiles from modern weapons. Consequently, for example, there is still no evidence whatsoever as to the exact location near Detmold where the battle between the Franks and the Saxons took place in the year 780, although there can be no doubt that it occurred near Detmold.

There is no place in the German fatherland that has been explored in earlier times with even remotely comparable interest and thoroughness by historically minded—and certainly often resourceful—people as the memorial sites of the Battle of Varus. In this regard, we must also consider above all the period immediately following the battle itself.

After the battlefield—once the usable parts had been removed from the Roman corpses—was initially left to the vultures, from which we may infer its remoteness from human settlements, and after the Germanic tribes had passed through, we have no reason to assume anything other than that the people from the various allied tribes, who gathered several times a year for the communal festivals at Osning, diligently visited the memorable sites of their men’s battle and left nothing behind.

They must have left behind a memento, so that all subsequent surface finds could only be made at otherwise neglected secondary sites or were due to special strokes of luck. Or does one wish to deny our ancestors of that time even the feelings of reverence and remembrance associated with this? This is the situation, improved for us, friends of Germanic prehistory, by the findings of science, that we can move beyond such backwardness, which has nothing to do with science anymore.

After all, some things may have ended up deeper beneath the surface, whether through burial or through the well-known natural causes of water, wind, and erosion.

Furthermore, these are the remains and traces of fortifications that, according to historical sources, were located near or within the battlefield. Both are the subject of excavations. An extremely large number of ancient fortifications exists in the vicinity of Teutoburg and is also recognized as such—above all, the blockades of the passes.

However, if, through excavations similar to those undertaken at considerable expense in other locations, in other regions, for different or the same purposes, something substantial were still to be unearthed on the battlefield sought near the Teutoburg Forest despite everything, — in any case, the most crucial question in evaluating the ancient tradition of the Battle of Varus in comparison to the new hypotheses is whether sufficient excavations and searches have been conducted around the Teutoburg-Grotenburg with the same level of effort, and whether one must now conclude from the fruitless search that the desired evidence does not exist. It is well known that such excavations, undertaken and carried out by qualified and expert personnel, have never taken place. The fact that such an undertaking might face insurmountable difficulties due to the extent and nature of the area under consideration—so that no blame may be attached to the authorities to whom such a task would have fallen in the past or present—does not alter the judgment:

If the lack of the desired quantity or quality of Roman finds in the vicinity of Teutoburg is taken as evidence against the ancient folk tradition regarding the site of the Battle of Teutoburg, this is a superficial assertion that does violence to the facts.

I do not wish to offend any of the representatives of other views whom I hold in high esteem and who defend their cause with such great dedication and care, but I must not hold back my opinion:

In certain areas, there is also a limit to the right to publicly express private opinions when general acceptance of them can never be expected and when their success can only lead to increased confusion. In our case, this is already ensured by the irreconcilable diversity of hypotheses. As things stand, replacing the old tradition with a modern hypothesis, no matter how numerous the finds or even the small discoveries, is simply impossible. In any case, let us, the friends of Germanic prehistory—among whom I count myself, and for the majority of whom I speak here—direct this request to you: Treat the well-founded and valuable tradition of our people with care, caution, and consideration! We, however, are convinced—a conviction I believe I have sufficiently substantiated—that the *Teutoburgensis saltus* rustles nowhere else but around the Grotenburg—Teutoburg, and sadly shakes its crowns over all such endeavors.

Privy Councilor Dr. Dörrenberg-Soest, author of “*Römerspuren*,” has earnestly searched for the site of Varus’s battle in the Teutoburg Forest. The result of his years-long work—unfortunately hindered by inflation from being fully carried out—is his thesis that Varus’s camp (and, close by, the camp of Germanicus) was located in Heidenoldendorf and the adjacent forest heath, thus only a few hundred meters away from the thing site I have assumed (No. 28 on the overview map). The fact that the Romans were there is proven by Dörrenberg primarily through the discovery of a pointed ditch over 1.70 meters deep with a cross-section that could only be that of a Roman ditch.

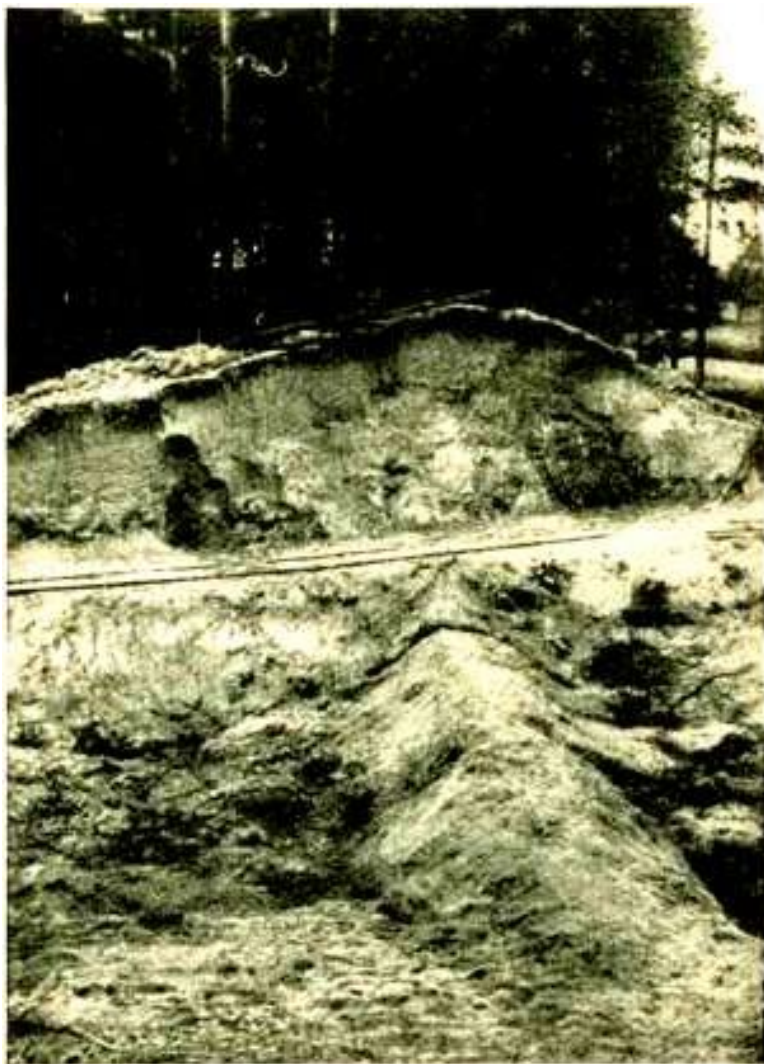


Fig. 66. Dune over a rampart (Heidenoldendorf)

This single piece of evidence suffices for our inquiry. For the presence of a Roman army at this location can only be linked to the name of Varus and the discovery of a lead bullet on the battlefield, which is regarded as Roman, as well as ramparts that are clearly associated with Roman encampments. An Augustan coin was found not far from there in the Pivits Heath and Roman shards were found beneath the northeastern slope of the Grotenburg (Fig. 64).

It is a particular pleasure for me that Dörrenberg has authorized me to publish the photograph of the Spitzgraben (Fig. 05). It clearly shows, on the right and left, the undisturbed soil in contrast to the disturbed soil with which the Spitzgraben has been filled and leveled. The archaeologist will have no doubt that this trench was dug by human hands. It is now anticipated that the site inspection, in which the State Conservator, Government Building Inspector Vollpracht and School Superintendent Schwanold, who will resume the interrupted excavations.

We witnessed a nice confirmation of Dörrenberg's correct view in the summer of 1929; during the removal of a perfectly straight dune, which Dörrenberg had identified as an artificial continuation of a storage rampart, the natural (aeolian) origin of the dune was indeed revealed, but beneath the dune, a clay rampart was clearly unearthed as the basis for its formation! I present the instructive image (Fig. 66), which also illustrates the difference in the angle of inclination of an aeolian dune on the side facing away from the wind and the side facing toward it (cf. p. 137). It is a well-known fact that sand dunes can form over 2,000 years.

We may direct our requests to the archaeologists and historians who have dealt with the question of the Romans in Germania, asking for confirmation of the existence of the Roman Germanics. In addition, there is the camp ditch in Heidenoldendorf; for a determination that, if a Roman army encamped at this site, according to our historical knowledge it

could only have been the army of Varus, as well as, a few years later, the army of Germanicus; and for informing the public of the significance to be attached to the find for the final clarification of the question regarding the location of the Battle of Varus.

If we place my assumption that the great assembly site of Theotmalli is to be found on the Hid° of these mountains in the light of this result of Dörrenberg's work, then the concordant reports of all three Roman writers who wrote about Varus's judicial activities—Velleius Paterculus, Cassius Dio, and Florus—take on considerable significance for the question of the location of the Battle of Varus as well.

Velleius says that Varus lived under the delusion that he could deal with the Germans through legal proceedings and spent the summer administering justice to them and conducting proper court hearings before his bench:

“The Germanic tribes feigned a whole series of fictitious legal disputes before Varus.”

Cassius Dio emphasizes that Varus, as the highest administrative official, had deprived the princes of their rights and the masses of the customary order of things, and that the Germanic tribes had pretended to submit to all his commands. Florus, however, reports succinctly on the event corresponding to this situation, which was then followed by the outbreak of the revolt:

“Varus undertook to hold a council meeting... The Germans fell upon him, who suspected no evil, just as he was summoning the parties before his tribunal.”

There stood Varus's judge's seat, before which he was presented with whole series of fabricated stories. Was he feigning a dispute? In what way did he offend the masses by interfering with the established order of things? It is highly probable that Varus did not set up his camp at some arbitrary, insignificant



Fig. 7. The Heidental below the Teutoburg

location, but rather at a large, publicly recognized assembly and court site, where he could best project the image of the new ruler and conduct himself as the supreme judge. Perhaps it was part of Hermann's stratagem to induce Varus to cross the mountains and display the splendor of his supremacy at the district assembly at Theotmalli.

Even if the assumption by Dr. H. Schmidt and General Haenichen is correct—that Varus's camp was several kilometers further northwest near Schötmar, and that Germanicus camped near Heiden-Oldendorf for the purpose of searching the battlefield—this does not alter our consideration.

The fact that such an important factor has remained unexploited in the search for the site of Varus's camp can likely be explained by the fact that no effort has yet been made to identify the thing site. But research into the thing site is by no means futile. The numerous points of view compiled by E. v. Wekus will be of great service, and the location I have proposed will likewise prove suitable for tracing the site of many a thing.

The combination of Dörrenberg's, Haenichen-Schmidt's, and my own thesis—according to which the Varus camp was not far from the Cherusci and Angrivari's tribal assembly site—viewed in the light of further evidence from Roman writings and evaluated from both historical and military as well as geological-topographical perspectives, should be capable of providing a scientifically sound and satisfactory historical-geographical picture of the victorious uprising of the Germanic tribes against the Romans. Hopefully, we will receive it soon. But even without it, the tradition remains intact.

For my part, I would like to point out that the two Heidenoldendorf sites are situated 3.5 km in front of the Heidental. Through the Heidental led the nearest route, but a dangerous path through swamps, gorges, and over ravines to Winfelde, Lippspringe, and an Aliso situated somewhere on the Lippe, as it corresponds to the Roman descriptions. A now

impassable almost impassable side valley, the Wahrwegsgrund, bears witness through sections with worn-out parallel paths and through its name that it once served to connect the Heidental to the Hangstein. It was only brought to my attention by a professor of otherwise critical disposition that “Wahrweg” might contain an echo of Varus. Nearby, outside the forest, lie scattered farmsteads, one of which is mentioned in old documents as “Wahrweg.” Since the Wahrwegsgrund belongs to the manorial forest, there must be peculiar old connections linking this Hans to the Wahrweg. I have reported above on the iron find in the Bölkehals between Heidental and Wahrwegsgrund.

This was likely Hermann’s strategic masterstroke: blocking the Roman army’s path through the Dörenschlucht and forcing Varus into the fateful predicament of ordering a retreat through the Bergwald, which is 10 km wide at this point. Likewise, the “war trenches” along the Ufler bear witness to a former blockade of the path to Lopshorn.

The Heidental, to which the now nearly forgotten popular memory attached the status of a battlefield, lies directly below the southwestern slope of the Grotenburg and is therefore “Teutoburgiensis saltus” in the truest sense of the word. Its name has nothing to do with “Haide,” since, unlike many places in the surrounding area, there is no heathland to be found there and likely never was. Rather, the name may be connected to

“Heddern”—strangers, as in Heddernheim near Frankfurt am Main. Nor was the village of Heiden, 4 km north of Heidenoldendorf—where Dörrenberg also claims to find Roman walls (outposts for the main camp?)—ever a heath, nor does it have any heathland; on the other hand, it has a farmstead called “Hedderhagen,” so that we can assert with some certainty the identity of Heiden and Heddern. This would also shed light on Heidenoldendorf itself, whose name is unsuitable for this discussion because there is actual heathland there. Such geologically and topographically significant findings, which are

particularly valuable in this region, require further careful analysis and will then be of considerable importance for the settlement history of the region and also for questions of military history from the Roman period.

The origin of the word Heide—Non-Christian is likely related to the above considerations and can be explained by the fact that somewhere an older population had not yet become Christian, so that Hedder (stranger)—Non-Christian (paganus)—could become a designation that then became common.

I am therefore pleased to be in a position to seriously introduce the Heidental of ancient folk memory—located beneath the ruins of Teutoburg, which Schuchhardt was able to identify as such once again—into the discussions regarding the Battle of Varus and to encourage its investigation. To my knowledge, no such research has yet taken place in any significant way. As mentioned, there are significant reports of finds from earlier centuries at Winfelde. The only question regarding these is whether one wishes to accuse the chroniclers of that time of lying and deceit.

The forests of Grotenburg were part of the extensive, unified forest area between Dörenschlucht and Horn, over which the logging rights of Oesterholz and Braunenbruch extended. This leads us to the conclusion that the large, shared territory of the surrounding Germanic tribes also included the Teutoburg Forest. The immense size and layout of this folk fortress also justify such an assumption.

The scale of the complex becomes even more impressive when the stone rampart remains recorded by Schuchhardt, *op. cit.*, at the foot of the Bergwald indicate an enclosure that once surrounded the entire mountain with its two castles.

If we wish to imagine the castle's former practical use, we need look only as a last resort to military purposes or even to a "refuge castle". Nor can the Teutoburg be conceived of without a significant sanctuary of the multifaceted religion of our ancestors.

The massive stone enclosure was one of the forms in which our forefathers, just as the Egyptians and Babylonians did in their own way with pyramids and towers, sought to honor the deity and to set apart and mark its places.

A mountain path leading from the Externsteine to the Teutoburg Forest bears the name Peterstieg. During the period of Christianization, the combative Saint Peter was often placed in the position that Donar had occupied in the popular imagination. Their names have been interchanged countless times. Might the Peterstieg not originally have been a Donarstieg?

Tacitus reports that during his visit to the Varian battlefield, Germanicus also saw the earthen pits (scrobes) in which the Roman prisoners were initially housed and guarded. Even if such pits held only a few hundred prisoners, they must still have been large enough that their traces can hardly have been completely obliterated. Attention must therefore be paid to the proximity of such pits when searching for the Varian battlefield. There are several naturally large caves in the limestone mountains of the Osning that may have served to house prisoners, particularly between Horn and Altenbeken. But they were so far away that Germanicus would hardly have visited them, unless the battlefield was in the area of Horn; and even then, visiting them would have required considerable effort and time. It is more likely that the pits were located closer to the camp. In any case, it is noteworthy that the Hiddeser Berg has a striking number of small quarries from which poor-quality stone for road construction is extracted, as well as other pits that may very well have served to house prisoners. Of course, nothing more can be said; but areas where no traces of such pits can be found lose credibility in comparison to places where they do exist .

Roman writers lead us to believe that the prisoners were kept in the pits under agonizing conditions. It is worth examining the question more closely and questioning the credibility of the Cologne writers.

Regarding the prisoners of the Battle of Varus, we have two highly interesting accounts from Cassius Dio and the philosopher Lucius Annaeus Seneca, which Woyte (*Sources, etc.*, Vol. III, Voigtländer, Leipzig) cites. Cassius Dio: "Some of the prisoners were later ransomed by their relatives and were able to leave Germania, but only on the condition that they live outside Italy." Seneca:

"As a result of Varus's defeat, many from the highest ranks, who regarded military service as a stepping stone to the Senate, were brought crashing down by fate. One became a shepherd, another a house slave."

We learn from this:

1. There can be no question of the immediate killing or gradual sacrifice of all prisoners.

2. Not even the officers "of the highest ranks" fell victim to the Germanic mob's fury, even though they were primarily responsible for the Roman atrocities in Germania. Velleius Paterculus himself writes of these that the Romans had "slaughtered the Germans at any time like cattle, so that their life and death depended solely on Roman mercy and disfavor." It is entirely plausible that, after the battle, retribution was taken against individuals who had particularly distinguished themselves through cruelty and shameful treatment.

3. The prisoners of war were classified as slaves, who at that time were required to perform menial labor among all peoples.

4. It was possible to ransom the prisoners, but even among the nobility this did not always happen, because it was up to the relatives to pay the ransom.

5. The ransom seems to have been high after the Battle of Varus, since only a few were freed; Dio speaks of a few, while Annus knows of none at all, although he witnessed the period following the Battle of Varus in Rome as a young man. In contrast, it appears that the ransom after the Battle of the

Angrivarian Wall was low. A large number were ransomed because the “tribes of the interior” were apparently oversaturated with Roman prisoners. This can be inferred from Tacitus’s thoroughly untrue and contradictory account (Ann. II, 23–24).

6. The prisoners were no longer allowed to show their faces in Italy, let alone in Rome. That was the condition under which the Roman Empire permitted the ransom and the necessary mediation through its agencies. It is not the Germanic tribes who set the condition—which is in their own interest—that the freedmen should remain in Italy and no longer fight against Germania—a condition that is not unusual—but rather Rome does not want any prisoners who have been in Germania to be in Italy!

How can this striking statement be explained? There is only one possible explanation:

In Italy, the truth about the military operations and the conditions found in Germania was not to be spread by the prisoners. The officially accepted view that the Germans were barbarians, inferior, and worthy of extermination was to remain. Prisoners, who as household slaves gained a far deeper insight into the people’s way of life than the merchants at the marketplaces and in the inns, could — as had already been experienced — paint a very different picture, could describe the people as friendly, civilized folk on a par with the Romans, and that was undesirable; they might even find the Germanic log cabins more pleasant than the Roman stone houses, and the fields, gardens, and forests just as beautiful; than the barren mountains of Italy, and that autumn and winter in Germania also had their own beauty. In short, there were many things there that could paint a friendly and respectable picture of Germania. And that was not to be. Nor is it to be for many even today. We experienced something similar after the wars, when prisoners of war returning to France were forbidden to speak about their experiences.

We must form a different picture of the fate and treatment of prisoners in Germania than we have had until now. They became slaves; that was simply the way of things in the Old World. But for the rest, no people will have surpassed the Germanic peoples in their humane treatment of prisoners, as is still the case today. Horrific reports were fabricated back then just as they were in 1914–1918, and doubly or triply so when directed against the Germanic peoples or Germans.

With these words, I would also like to help clear away the rubble and uncover a sanctuary: the Germanic spirit, of which we are—or at least should be—the heirs.

Sought-After Sanctuaries

Once the meaning of a few hieroglyphs had been correctly recognized, the decipherment of the entire script follows. Whoever holds the master key has more than one door opened to them. A good light shines even into dark corners.

Let us assume that it was the right path to follow when we let ourselves be led from the Externsteine to Oesterholz, from Oesterholz to the sacred horses of Lopshorner, and from the sacred horses to the racetrack in Langelau and the hill sanctuary of the Oesterholzer Mark

Then we have, at the sources of the Lippe and Osning, a cluster of significant sanctuaries whose importance extends beyond the local context. We have arrived at the idea, which has been raised for consideration on several occasions, that this was the main site of the surrounding tribes for their shared religious and cultural institutions.

When, 50 years ago, A. Schierenberg recognized the significance of the Osning region for Germanic history—albeit all too guided and constrained by the idea of the Eddaic setting—he, who possessed a knowledge of the area that completely eclipsed all his opponents, was dismissed with the convenient accusation that he was a deluded local patriot. Wässerbach, Klostermeier, Beltmann, Stamford, Neubourg, and others fared similarly, though not quite as badly. If I am not mistaken, other experts on this region have refrained from speaking up for the aforementioned men out of fear of suffering the same fate.

But should the concern that the value of precise knowledge of all relevant circumstances and locations might be stifled by the accusation of local patriotism ultimately lead us to withhold what might be useful for the pursuit of truth? And in our particular case, does not the overall picture gain in inner truth the more rounded and complete it appears before our eyes?

If things in this country stand as I have endeavored to explain, is it not permissible to ask whether such knowledge might not also shed light on other local issues that have remained obscure until now? Every fitting piece added to the picture not only contributes to the clarification of the whole, but also facilitates the discovery of the missing pieces, just as in children's jigsaw puzzles. It seems to me that Tanfana and Marklo are pieces that belong here.

Tanfana

In the autumn of the year 14 A.D., the Roman campaigns under Germanicus—carefully prepared over the course of five years—began with an incursion into the territory of the Marsi, an event certainly anticipated by the Germanic tribes but no longer expected at such a late stage of the year. These were the days of the great Germanic harvest and autumn festivities, during which the population, as Tacitus (*Annals* I 51) reports, had given itself over to peaceful rest or had gathered for “feasting and merrymaking.” 12,000 legionary soldiers, 26 cohorts of allied troops, and 8 cavalry squadrons were assembled at Xanten across the Rhine bridge. The Caesian Forest (near Oberhausen “Heißen,” Essen, Steele), where the Romans had still maintained their rule through forts and had nothing to fear, was traversed in forced marches. But the Germanic tribes did not break into the Marsenland through its western border near Kamen, but chose the “more difficult, as yet untried, and therefore unoccupied by the enemy” route through the mountains south of the Lippe. Geographically, this is an important observation, because it renders the usual assumption of a more southerly direction of the campaign invalid. Germanicus thus marched through the Haarstrang in its longitudinal direction and, at some point—from which he still had 70 km of the Marser region ahead of him—turned north from the mountains into the fertile areas of the land, “where the Marser Rind stretches.” The description of the



Fig. 68. Old map of the tribal seats (Bishop of Fürstenberg)

campaign in the *Annals* then continues as follows:

“A stretch of 50 miles (17 km) he left completely devastated by fire and sword. No family, no age found mercy; profane and sacred sites, and also the one those peoples held as most sacred.

“The camp, which was called Tanfana, was razed to the ground. The Romans emerged unscathed, as they had killed only those who were drunk, unarmed, or scattered.” The whole operation was intended to restore the mutinous army’s self-confidence.

In an army of about 17,000 men, the 76 km mentioned in the text cannot be attributed to military reasons. The front width of such a column is also determined by considerations of safety and the cohesion of the army; it could in no case be greater than 20 to 80 km. The marching route extends roughly to this width from the west between the mountains and the Lippe River up to the vicinity of Lippstadt. From this point onward, the area narrows down to the source of the Lippe, as we can see from a map section (Brünckermark, Adlermark, Eipenfeld-Willsöden, Sammtholzundern with the Imsenburg, Habrighauser Mark), which enclosed the land to the southeast against the Sugambri. This relationship between the two tribal territories is also accepted by Schwabe in his *Historical Atlas* and is otherwise quite generally accepted. In addition the map of Fürstenberg from 1682, which I have included here (not found in all copies of the *Monumenta Paderb.*), may be of interest. This bishop of Paderborn can certainly be trusted to have more than an ordinary knowledge of such matters. What is important for us is that he, too, places the Marser, who were a branch of the Sugambri, near the sources of the Ems. This can be discerned with some effort from our map, where the name Marser appears in connection with the *Teutoburgiensis saltus*. It is quite inconvenient for our eyes that on this map north is on the right. In many instances—including by Fürstenberg—the Sugambri have been regarded as the main tribe living south of the Lippe, whereas the

aforementioned border belt that Charlemagne encountered clearly shows us that there was still a boundary here against the great Sugambri-land (Sugarland—Sauerland). Toward Paderborn, the Sugambri territory narrowed, for the Kalten were already settled as far north as Helmern. The excellent Henke overview map (Research on the Battle of Varus, Gütersloh, 1910) must be corrected in accordance with Fürstenberg and taking into account the border belt along the Alme, such that the Susatians do not belong to the “Sugambri,” but rather to the Marsi. Incidentally, it also provides an excellent illustration of the central location of the Oesterholz Mark between the six major tribes. The same applies to Dörrenberg’s map. This map refers to a later period, when the Bructeri had already subjugated the Marsi territory between Unna and Neuhaus. Later, the Angrivarii came across this fertile region. It therefore presents considerable difficulties for tribal research.

Let us assume the most probable scenario, that Germanicus emerged from the mountains south of Werl, because here the Ruhr bend stood in the way of a continuation of the mountain march. Here he still had exactly 75 km of the Marsi region ahead of him to ravage, all the way to the sources of the Lippe. In this way, he reached the Oesterholz Mark. Then Königslau, Langelau, Eckelau, and Lindelau are to be regarded as the “most famous temples of Tanfana among those peoples” (note the plural). The term “temple” originally referred to any enclosed sacred site (*celeberrimum illis gentibus templum, quod Tanfanae vocabant*).

This is also supported by a reason that deserves attention here. Tacitus uses the genitive ‘Tanfanae,’ from which one had to infer a female goddess “Tanfana” who is otherwise completely unknown and mentioned nowhere else. Despite all attempts at a truly plausible explanation, the name offers no clue.

But could this not be, as is assumed in so many other cases, a scribal error? If we simply remove the single letter e from the end

of the word *Tamfanae* and treat *Tanfana* as a nominative plural, the solution to the riddle is at hand. *Fanum* means sanctuary, *fana* means sanctuaries, and *Tanfana* are the great sanctuaries, the collective sanctuaries, or the universal sanctuaries. We are then not dealing with the sanctuary of a goddess “*Tanfana*,” who does not exist, but with the sanctuaries of those peoples. Tacitus’s informant made a reasonably successful attempt with “*Tanfana*” to translate the Germanic designation of the sanctuaries. Grimm is right when he says: “It was far more important to the Romans’ mode of representation to achieve half-clarity through free translation than to render a service to posterity by retaining barbaric expressions.” The *Tan* and *Tam* in Latin is the same as the Greek *tau*, which, when placed before another term, imparts an expanding, enlarging meaning; and in the Latin words containing *tau* or *tarn*, this sense is subtly implied. The translator of the word may have been a Greek-minded person.

My interpretation of “*tam*” has been contradicted by a friend. But I find 10 words composed with the root *tan* (in *tanoos*;—far-reaching) that have thereby acquired the concept of expansion. The other proposed explanations for *tamfana*—which, incidentally, mostly accept *fanum*—are far too contrived and convoluted to be acceptable. The sound of “*profana*” in the last line had not yet faded from Tacitus’s ear. To him, a Germanic goddess named “*Tamfana*” must have sounded just as strange and suspicious as if we were told of a goddess named “*Hochkirchen*.” He should have added a word of explanation for his readers who felt the same way. According to my linguistic intuition, it did not even occur to Tacitus to introduce his readers to a Germanic goddess named “*Tanfana*” or “*Tamfana*.”

The interpretation of the name that I propose does not, however, resolve the question of location if a different route for the campaign of devastation is assumed. But if Germanicus marched to the sources of the Lippe, then this interpretation of the name will also contribute to the clear light that illuminates not only the autumn campaign of the year 14, but also the

Oesterholzer Mark itself. This interpretation of the report remains valid, even if it is greatly exaggerated—that is, if the Romans did not actually reach the Tanfana sites at that time, but merely raided an unsuspecting local festival gathering at the border—which also seems to me the more likely scenario. What remains important is the information that the Tanfana sites are to be sought 75 km eastward in the Marylander.

In an attempt to locate the site of the Tanfana sanctuary, Adolf Meinders drew attention in the 18th century to a district in Borgholzhausen called Tämfanne or Tennfanne. But extending the Marserland as far as Borgholzhausen or even to its vicinity is incompatible with everything known about the Stamme tribe. And the mystery of the name is not lessened by the Tämfanne in Borgholzhausen, but rather becomes even greater.

The resolution of the question will therefore depend on whether the extension of the Marsi territory as far as the sources of the Lippe is considered correct and my overall solution is deemed probable and satisfactory. If the otherwise obscure word Tamfana is also clarified, that is an added benefit.

After this first act of vengeance by the Romans was crowned without loss by such a deed in the holiest of places, Germanicus began the march back, which now, of course, took on a very different character. The Marsi, together with their allies, had meanwhile gathered to offer resistance. They encountered the rearguard of the Roman army and routed it. The main army was just able to reach a fortified camp and escape the danger: “In the proud self-confidence resulting from their victory and without thinking of the past, the troops moved into their winter quarters.” In the two years that followed, the Romans fared so poorly that they forgot about returning.

Both the battle in the rough terrain and at the long bridges in the year 15 were heavy defeats in which Germanicus and Caecina barely escaped annihilation. The year 16, however, brought the collapse of the largest army that Rome had ever sent against

barbarians: 100,000 men. Even during the lifetimes of the writers whose accounts Tacitus recounted, the papyrus was patient; and battle reports from peoples prone to boasting, such as the Romans once were and the French are now, must always be judged by the outcome of the battles. Accordingly, the Battle of Idistaviso (Eisbergen near Rinteln a. W.), the description of which, incidentally, seems partly impossible and partly ridiculous, can only have been a feigned battle, through which the retreating Germans drew the Roman army as far as the Angrivarian Wall, where Hermann intended to fight and did fight the decisive battle. The result was: Instead of the march to the Elbe, which Germanicus had loudly proclaimed the evening before Idistaviso, the remnants of the Roman army flooded westward toward the Ems to save themselves on the 1,000 ships across the North Sea.

When a storm broke out as well, and the mass of refugees was driven onto enemy or uninhabited land, only to fall into Germanic captivity or perish there, the Emperor Germanicus narrowly escaped the fate of Varus. Tacitus's account* in Woyte's translation reads verbatim: "A single trireme, that of Germanicus, landed on the coast of the Chauci. For all the days and nights that followed, he wandered about the dunes and headlands, accusing himself of being the cause of such a terrible disaster, and his friends could barely keep him from seeking death in the very waves that had swallowed his army."

The end of the war did not, of course, prevent Germanicus from securing permission for a triumphal procession in Rome. But, as a precaution, they waited until the following spring to see if the Germanic tribes might not, for their part, launch a counterattack across the Alps—which, just as naturally, they did not. Things would have to get very bad before the Germanic tribes would undertake a counter-offensive. During the triumphal procession, a fake Thusnelda was paraded before the curious Romans. After all this, who can still believe Tacitus's account—presented in good faith 90 years later—of Germanicus's "reversal," which is entirely out of character, regarding the release

of Segestes? It was invented from scratch, with all the trimmings, specifically for the Thusnelda hoax. Schierenberg and others have already judged it so. I agree with them.

Above all, however, I wanted to use this opportunity to comment on the Battle of the Angrivarian Wall, this great Germanic feat, which has received no attention in the prevailing view. Even fewer logical conclusions have been drawn from it.

Marklo

According to Einhard, the representatives of the tribes of the Saxon Confederation gathered annually in Marklo for joint deliberations. The word Marklo is unambiguous. It means a sacred grove in a mark. Therefore, there must have been many places worthy of the name, even if only one Marklo, where the representatives of the Saxon tribes were accustomed to meeting.

It is therefore not surprising that this Marklo, solely on the basis of its name has neither been found to date nor can ever be found, whether on the Weser, where Einhard locates it, or elsewhere. Einhard may not have known himself that it is not a proper name at all, but rather a descriptive term. It is as if one were to say today: “Members of Parliament are in the habit of gathering at the Reichstag,” and then someone were to search for a city named Reichstag in Germany. Einhard was generally unfamiliar with Saxon affairs; he lived far away in the Palatinate, so that one does not know whether, when he specified the location “on the Weser,” he might not have had the Weser region in mind—perhaps in contrast to the Elbe region—whereby a few miles’ difference did not matter. In any case, we may attach only little weight to his location.

It is highly unlikely that the usual site of the Saxon tribes’ deliberations was located on the Weser itself, since the Weser flowed downstream from its mouth largely through pure Cheruscan territory, and had no mark—neither on the right nor

on the left—as far as Beltheim near Blotho where the Marklo might be presumed to have been. The Beltheim Mark would be the only possibility if the designation is to be taken strictly in relation to the Weser. Maßloh, located 6 km east of the Weser near Petershagen in a former sacred grove, should not be considered because of its name, as the important glottal stop of the word “Mark” is missing. There are many place names in that area containing “Maß” or “Meß” (Meßlingen, Maßlingen, Meßwinkel, Mesmerode, etc.) that have nothing to do with “Mark.”

Since we must take into account the religious reasons that always played a role in important matters among the Germanic tribes, we must not seek Marklo merely somewhere within a Mark, but rather where the common religious sanctuaries acceptable to all were located. We know this with a certainty that leaves little to be desired only regarding the Oesterholzer Mark. It is located 38 km from the Weser as the crow flies. Its central location for the tribes united in the Saxon Confederation is obvious.

It will be difficult to add historical or other external reasons to these internal ones, because only a single brief historical mention of the matter exists. It will be left to the subjective judgment of the individual whether to give preference to the internal reasons speaking in favor of the Oesterholzer Mark, or to forgo a geographical determination of Marklo. In the former case, there is at least the possibility of fleshing out this in itself rather vague historical record with a flesh-and-blood parliament of the allied tribes, whereas the ever-sought-after but unfindable Marklo on the banks of the Weser can add nothing further to the historical picture. Our historians, and not the least competent ones, have always worked with such probabilistic assumptions. Therefore, this must also be permitted in the case of Marklo. —

Regarding Marklo, Weber's World History I, 8 318 notes: “There was no common authority for the entire people; at the

regional assembly in Marklo on the Weser, where representatives from the free estates of the people appeared, counsel was held on general state affairs and decisions were made regarding war and peace.”

We must become more sensitive to Germanic matters and no longer overlook, even in such statements, the treatment of Germanic matters characteristic of our earlier historiography—a treatment we now fundamentally reject. In the very same breath in which Weber reports on the highest state institutions and powers of a great political confederation in Germania, the Germanic people are generally denied a common authority! The implication, of course, is that they had not yet advanced far enough in culture.

A few lines earlier, Weber unhesitatingly calls the probable acts of self-defense by the good-natured, hardworking Westphalians against the torments of their restless, insolent, and domineering West Frankish neighbors “raiding expeditions.” With all due respect to Georg Weber, what we see here is the bias from a foreign perspective that repeatedly surfaces in historiography regarding Germanic antiquity—a bias that, in the present case, aligns with the historical falsehood of the “wild Saxons.”

Let us at any rate note: the regional assembly at Marklo was not a casual gathering, but a full-fledged federal government that exercised the highest sovereign right to decide on war and peace. It must have convened at a site of religious sanctuaries belonging to the united tribes, as we have identified in the Oesterholzer Mark.

Locating Germanic Mountain Sanctuaries

A constantly recurring coincidence negates itself.

— Bastian

In the Mediterranean countries, there was a practice in antiquity of orienting plots of land and sacred structures. The existence of such structures or their ruins made scientific investigations possible, as Prof. Nissen-Bonn successfully conducted on 350 temples at the beginning of this century.

In Germania, all sacred structures from the pre-Christian era, insofar as they ever existed, have vanished from the face of the earth, of which the Sacellum at the Externsteine may be the sole exception. In Trier, Dr. Löschte is now excavating the ruins of sacred structures from the depths, the significance of which we have yet to fully grasp.

Magnificent temples in the ancient sense would hardly have existed, because people preferred to worship the deities in groves and on mountain heights. To the extent that the need nevertheless called for covered spaces for sacred purposes, these were generally wooden structures that, even without their destruction at the time of the introduction of Christianity, would have survived for only a few centuries.

But throughout the country there were numerous other monuments and towers built of stone and dedicated to the service of the deities, which have likewise disappeared. Both their existence and their complete destruction are revealed with startling clarity in a little-known resolution of a church council in Nanzig, which confirmed and further tightened Charlemagne's Capitular of 789 in Aachen. I have taken this resolution from a

work by the member of the Episcopal Consistory, His Imperial Majesty's Professor Franz Widlak-Znaim—a source that is certainly beyond reproach—and I place it verbatim at the beginning, because the memory of it must accompany my remarks from start to finish. It is the 20th canon of this apparently very productive church council, for which the destruction of the monuments already carried out was not yet enough. It reads:

“Lapides quoque, quos in ruinosis locis et silvestribus daemonum ludificationibus decepti veneratur ubi et vota vovent et deferunt, funditus effodiantur atque in tali loco prociantur, ubi nunquam a cultoribus suis inveniri possint. Omnibusque interdicatur, ut nullus votum faciat ant candelum ant aliquit nummus pro salute sua rogaturus alibi deferat, nisi ad ecclesiam vel Domino Deo suo.”

In English:

Even the stones that the people, deceived by demonic illusions, worship at the ruins in the forests, where they also make and fulfill vows, are to be dug up from the ground and thrown into a place where they can never be found by their worshippers. It shall be forbidden to all that no one, out of concern for the salvation of his soul, make a vow or bring a light or an offering anywhere other than to the church and to his Lord and God.

Given the power of the nobility and the fanaticism of those times, into which the people themselves were gradually drawn, who would doubt that the decision was carried out to the letter?

An exception seems to have been made for the stone crosses (penitential crosses, martyrs' crosses, fig. 69), a large number of which can still be found on Germanic soil. In any case, they owe their survival to their cross-like form, which was considered suitable for transforming the Germanic custom into a Christian one. This had already been done by Pope Leo III in 779, when he issued a decree calling for the erection of wayside crosses at crossroads—where people were accustomed to meeting.

However, this did not quite succeed, due to their eerie original meaning and also, likely, because of their not entirely appropriate form. Nor did the later attempt to turn them into penitential crosses and then erect new penitential crosses accordingly catch on, so that Dr. Kuhfahl, in his valuable work on "The Old Stone Crosses in Saxony," arrives at the following overall conclusion: "In view of the widely scattered stone cross finds, which I have been able to record by the thousands from Central European soil between the Vosges and the western Caucasus, between the northern Italian plain and the northern shores, we are still faced with a mystery today." We must regard it as an indisputable fact that the majority of the ancient stone crosses are of Germanic origin and are connected to the old faith. The symbols frequently found on them may yet shed further light on the matter. In our final example of a site, we will encounter a stone cross that reinforces the assumption that the thing sites used such crosses as "markers."

If it was deemed necessary in Nanzig to pass the above resolution regarding the sacred stone structures erected in the forests, how much more are we compelled to assume that any temples and other sacred structures in the villages, whether of stone or wood, were destroyed without exception with unparalleled thoroughness. No similar ecclesiastical decree concerning the Mediterranean countries is known, and if one was issued, it was in any case not carried out, as the temple ruins that still exist today demonstrate; likely because the lesser religious perseverance of the Mediterranean peoples made such a measure seem unnecessary. In Germania, however, the destruction was not limited to the physical demolition of the temples; moreover, every effort was made—and with considerable success—to cast a veil of oblivion over such and similar events. Thus, for example, one must search with some effort through the biographies of Charlemagne to find the brief mentions of acts of destruction, just as the massacre of Verden is dismissed in a few lines.

Out of ignorance or disregard for the profound process of the



Fig. 69. Death cross near Probsthagen

destruction of pagan structures during the period of conversion, a fatal error could arise among the German people: that from a complete absence of architectural monuments or their remains, a conclusion regarding the depth of Germanic architecture—and thus also of the entire culture of that time—could and must be drawn of the existence of an astronomical observatory in pre-Christian Germania, I have been unable to find any discussions in our literature, except that engineer Stephan Halle a. S. has dealt with the determination of the sun's position at the summer solstice at Stonehenge and the determination of the cardinal points in the stone setting of the Tucher Heide. I would like to draw particular attention here to Stephan's work in the *Mannshefte*. More recently, discussions on "Mecklenburg's 'Stentanz'" by Werner Timm and others have been added. General Schradin-Ulm draws attention in a manuscript to a solar alignment he observed in Lorraine and southern Germany. In the journal "Das Weltall," Prof. Dittrich presents a comprehensive compilation of news and reflections on astronomical developments in general and on the location and their probability in particular.

Furthermore, the age-old practice of orienting the longitudinal axis of Christian church buildings along the west-east axis had here and there led to the legitimate question of whether it, like countless other Christian customs, stem from a Germanic one, since the orientation toward the holy stars in Palestine would have required a southeasterly rather than an easterly direction in the Germanic lands. The orientation as such was likely justified in the Germanic cult of the stars, but not in the Christian religion.

My search for any remaining traces and signs of an orientation in Germania, inspired by my observations of the Externsteine near Oesterholz, has been met with positive results. They led to the following:

In large parts of Germany, there is evidence of a north-eastern

orientation—based on astronomical observation—of sacred structures and other public places in their relative positions to one another have been practiced in a certain way. Observations of the points of the solstices and other observations are evident.

The last remaining trace of the custom will enable us to identify the sites of former sanctuaries, so that further research can then be conducted using the means available to archaeology.

The Externsteine and Oesterholz had already drawn attention to the fact that the ancients had established reference points in the surrounding natural landscape for their astronomical lines. But my further investigations initially yielded only isolated and therefore uncertain locations for the solstices and equinoxes.

Nor was the striking fact that (1) the boundary line of the Oesterholz estate, indicating the meridian, crossed over a ridge to intersect the ruins of the Teutoburg Forest next to the Hermann Monument, and further north first a mysterious tower stump on the Hiddeser Berg and then the chapel in Heidenoldendorf, was not sufficient, but it kept our attention alive.

The impetus for the laborious research, which was ultimately rewarded with surprising results, came from a visit to the old Germanic camp “Dehmerburg”—not yet marked on our maps—on the southern slope of the Wittekindberg near Porta Westfalica. I noticed that the observation tower overlooking the camp at “Wilder Schmied”—the site of the camp’s Luginsland—north of the Hermann Monument, deviates from the astronomical north line by approximately 0.8 to 1.0 degrees, depending on whether one takes the point on the Grotenburg. The distance between the Teutoburg Forest and the Weser Mountains is 37 km here.

After that, I also observed (2) the west-east line running through the Teutoburg Forest (the equinox), sharply defined in the east by another landmark, the Kalenberg, which rises above the well-known ancient Schiederburg (Alt-Schieder). This time, the deviation from the astronomical latitude was so small that it is

barely perceptible even with a large protractor of 30 cm in diameter. At the midpoint of the 23-centimeter-long stretch, where there is space for an intermediate station, I was surprised to encounter once again the Meinberg observation tower, which is already familiar to us as a reference point for the Externstein moon line. West of the Teutoburg, the church of Stukenbrok also stands out along this line. I was thus faced with the curious fact that both the northern and eastern lines of the Teutoburg Forest—whose location at Oesterholz had already been noted—had an endpoint on the ridge of the mountains on the horizon that was very prominently marked by an observation tower, and that in both cases there was an ancient settlement beneath the observation tower!

Now, phenomena such as these two Teutoburg lines, when they occur in isolation, can certainly be attributed to a curious coincidence. For every longer line drawn on a map does indeed intersect all sorts of points, including one or even several points to which archaeological significance can be attributed. But ultimately, belief in a coincidence—or the possibility of one—ceases when the same phenomena accumulate in our system of the North and East lines, yet occur less frequently in another arbitrarily chosen system applied in the same manner.

As the investigation now yielded more or less impressive results for a larger number of the remaining ancient settlements and castles in Lower Saxony, a picture of the orientation of the ancient sites gradually emerged before my eyes and those of my colleagues—a picture that is, of course, thoroughly incomplete and blurred in numerous details, it still appears convincing enough, even though for 1,150 years only destructive forces have been at work on it.

Alongside the considerable number of lines similar to the two mentioned above, there emerged a very large number of short, easily comprehensible, and therefore for many even more striking locations, with their local significance for the religious life and for

the calendar of the nearby inhabitants.

Based on everything we know about the religious life and customs of ancient civilizations, the cardinal directions played a significant role in it. In the Deutsches Museum in Munich there is a painting: The Egyptian king and the goddess of wisdom erect the alignment rods for north and south in 1175 BC during the founding of the temple at Amada.

The existence of the northward orientation, which has deep roots in ancient Germanic belief while it cannot be considered at all within the Christian sphere of thought and feeling, undermines any notion that these locational phenomena could have arisen in Christian times. "The devil's abode was relocated to the north, and the new converts had to renounce the old faith, facing north with furrowed brows and angry gestures*." This should sufficiently characterize the relationship of the Christian Church on the one hand and the Germanic faith on the other to the north. Furthermore, our observations often point precisely to those sites as primary points of orientation that have nothing to do with the Church or Christianity.

The north has continued to hold a profound significance in the lives of peoples. To this day, the custom has been preserved among the Indians of positioning the body toward the north when sleeping; if someone in the Wuppertal region cannot sleep, they are likely advised to turn toward the north.

The tendency toward orientation can likely be traced back to the prehistoric dawn of religion and culture. In practice, people likely began by using landmarks in the surrounding landscape on the horizon to memorize locations from certain vantage points and to determine with increasing precision where the sun rose or set at specific important times. This provided a basis for the division of the year, which, with the onset of agriculture, had also become one of the most important practical matters of life. In coastal regions, the urgent need for navigation was added to this. Livestock farming, hunting, and fishing also required attention to

the calendar.

From the very beginning, the need for religious sentiment to turn toward the direction where one imagined the deity to be worshipped was most closely linked to orientation—indeed, it must be regarded as the very foundation of this entire inclination. The more a custom developed for sacrifice and prayer, for vows, oaths, and other solemn acts, the more the significance of the cardinal directions had to increase. And the more God-fearing one was, the more precisely the direction had to be observed.

It is in this religious diligence, combined with concern for the calendar, that the origin of “scientific” astronomy is to be found. It must therefore be called scientific because, with minimal interference from intuition or wishful thinking, it was earnestly concerned with grasping the actual relationships of the celestial bodies and had to devise the most suitable methods to achieve this goal.

The result was, in fact, quite commendable. The polar circle was determined with such accuracy that no difference can be discerned from the polar circle of modern astronomy. According to astronomical judgment, a layperson of our time, despite being equipped with a watch and a compass, would find it difficult to solve this challenging task as correctly as the ancients did, to our admiration. Even the observational errors, which must naturally be expected in all practical cases and for which, according to expert opinion, a margin of error of one degree or more must be allowed, appear to have been very small in the case of the ancients. A margin of one degree should therefore be considered only in the rarest of cases, when other factors are at play—always based on the currently valid polar line. Of course, this does not rule out the possibility—indeed, the likelihood—that the ancients very often measured with even greater imprecision. In the earliest Christian era, when Germanic astronomy was suppressed and forgotten, deviations of up to 14 degrees were tolerated in the orientation of churches.

Regarding the difficulty of determining the polar line, it should also be noted that even a few thousand years ago, the current North Star was far off course and no other usable North Star was available.

The next obvious, psychologically inevitable step in development was the elevation of the orientation points noted in nature to shrines, since they were, after all, imbued with the spirit of the deity. This was then linked to their furnishing with what was needed when people gathered at these sacred sites on the festive days of the deity in question. We can only speculate as to what this furnishing consisted of; perhaps a wooden or stone monument (menhir), an elevated platform, a stone mound, or a tower base for the pyre, so that the fire might blaze high indeed.

Yes, fire—that supreme, preferred means of worship! There was a solemn kindling of the flame by rubbing wood together, for which the name “Nodfyr” (emergency fire) has been known since ancient times. The Indiculus forbids “illos sacrileges ignes quos niedfyr vocant”—those sacrilegious fires that they call “Niedfyr.” We have ample knowledge of the Easter and St. John’s fires.

That the designated sites are in fact the locations of the mountain and forest sanctuaries, whose existence we already knew but whose exact locations we did not know—places where people gathered—is also evident from a vivid tradition that has been preserved in many forms down to our time; for the nature and use of these sites in later times often provide no sufficient explanation for the network of paths that developed there.

Sometimes, particularly in areas where the local conditions were suitable for agriculture and settlement, these enclosed sanctuaries and the dwellings of their first inhabitants—fire keepers and, from the Metal Age onward, also smiths—became focal points for later settlements. There, the local sanctuary became the village assembly place. The further back we go with our assumption of the emergence of settlement into the earliest periods of settlement, the more understandable the entire

phenomenon becomes.

Quite a few of the villages that arose in this way still show today—as do, of course, the other church villages with thing sites—through their street layout that the converging paths had to bypass an enclosure at this spot. When driving quickly through such villages, the church squares appear to the modern-day driver as traffic obstacles placed in the way.

As for these oldest church villages, it is among the most certain facts of our Germanic past that, during the period of conversion and in accordance with the orders of all the popes of that time, the churches were, wherever possible, situated on the thing sites, “where the people were accustomed to gather.” This was a decree as cruel as it was effective for the suppression of the old faith, especially since damage to the churches was punishable by death.

Nevertheless, given their abundance in areas with many churches, we may only consider the churches as evidence if a line of reasoning already appears established by other means, or if their orientation over a short distance is particularly striking.

As soon as these locations were used as festive gathering places, they themselves became subject to the need for orientation—in the very same direction in which they had been designated for that purpose. This simple explanation accounts for the emergence of longer lines, sometimes extending over considerable distances across mountains and valleys, along which—though, of course, only fragmentarily for us—the stations appear like pearls on a string (see Example 31). It is noteworthy and understandable that the observational errors from measuring point to measuring point have nearly balanced each other out for most of these longer lines, so that the starting and ending points usually show only a slight difference in their distance from the astronomical latitude or longitude. For the errors did not occur all on the same side.

The fires shining far and wide now presented themselves to the leaders of the people as a means of communicating with those living at a distance. As the needs of the community grew, a

system of signaling for both peaceful and warlike purposes would have developed, one that likely surpassed the signaling systems found even among the savages of Africa in terms of sophistication and cultural utility to the same extent that the ancient Nordic peoples surpassed the colored peoples of our time in spirit and other talents.

. The Germanic peoples were startled out of a way of life that was likely from the disputes fought out in duels between the great men and their retinues*, as well as bloody tribal feuds, and at the borders also the defense against encroaching foreign peoples, including women and children. But they knew no struggle against a well-trained, foreign, hostile military force. When this became necessary at the turn of our era, the Germanic peoples repeatedly—in the years 15 and 16 A.D. even more so than in the year 9—mustered themselves for military exploits of such magnitude and with such skillful leadership of large masses that these exploits must, in the judgment of a military expert, necessarily also appear as evidence of an exceptionally effective intelligence system. The situation was similar later during the 32-year struggle of the Saxon Confederation against Charlemagne, who advanced as a foreign conqueror and oppressor with his well-trained, already fully Romanized West Franks.

Such military achievements provide strong grounds for the assumption that the existing ritual-calendrical beacons were also utilized for the public intelligence system. In this context, the idea cannot be dismissed that, amidst a tangle of countless fires blazing across the land on all manner of occasions, it was precisely the straight, astronomically determined lines—as created by the positioning of these beacons—that offered the possibility of reliably transmitting messages all the way to the country's borders. One can convince oneself of the futility of this idea by taking in the view of the Easter bonfires, for example, in this local area from the Meinberg observation tower. Only through astronomically determined straight lines could disruptions and misunderstandings in the transmission of messages be ruled out.

At the locations on mountain heights where the fires of the ancients shone far and wide, we now find a striking number of our observation towers—specifically those whose sites were not merely selected, cleared, and prepared to satisfy a recent need for enjoyment of nature, but which have held, since ancient times, a special status created or at least preserved by human, or at least preserved, special status as open spaces visible from afar. These sites were often used as watchtowers in the Middle Ages before they were recently designated for observation towers or small shrines. The reason for this enduring nature of their special status in the forests—which is so advantageous to us today—may also be found in the fact that the soil conditions of these sites, kept free of forest growth for millennia and thus deprived of humus formation, have been hostile to both natural growth and reforestation. If they had also retained their access routes, they thus offered all the advantages for the construction of observation towers.

For similar reasons, many a medieval watchtower in the countryside and near the cities have been built on the very same sites where the Germanic sanctuary once stood. Before one prepared a new site or even used private property

Tacitus's description of the idle life of the Germanic men, insofar as there is any truth to it, can only refer to these retainers who had left their home farms and led a life of idleness in the service and vicinity of their prince, which would certainly have differed from the life of the Roman mercenaries described by Tacitus acquired, one naturally chose an existing one that was in public ownership and well-suited for the purpose.

In addition to the aforementioned thing-site churches, which in many cases can already be identified on maps from the large number of other church sites, as well as the watchtowers and lookouts, we must also consider the isolated forest chapels, hermitages, and small monasteries as indicators of former landmarks. We may regard their predecessors, almost without

exception, as having been erected as early as the time of conversion for the purpose of atonement and expiation at the sites of Germanic cults.

In Protestant regions and in those Catholic regions where wayside shrines and crosses are less common, these too should be included here, especially when they are found in remote locations. The oldest Calvary sites arouse the strongest suspicion that they arose at the sites of significant Germanic sanctuaries. A major factor here was the belief that the evil spirits of the old gods—gods who, according to the faith of early Christianity, continued to exist and carry on their activities at the familiar sites of their worship—were to be driven out of such places. The Way of the Cross leading to the Calvary north of Brakel is aligned at 130° to the summer solstice.

If the sites could not be purified in this way, the path of demonization was taken. They were designated as devil's and witches' haunts or given contemptuous names, bringing them into disrepute that has in many cases persisted to this day.

Furthermore, we must consider the mostly exceptionally well-situated sites of the castle ruins and residential castles regarded as medieval. There are strong reasons to regard many castles—until compelling evidence to the contrary is provided—as the successors and beneficiaries of what the ancestors had already made of these sites in Germanic times. Similarly, our oldest farms naturally still lie exactly in the places where the Germanic ancestors—going back to the earliest days of agriculture—toiled with the sweat of their brow to carve out their settlements and farmland from the desolate conditions of the Ice Age, and where they had built their dwellings spacious and stately, in keeping with the advancing civilization. The few castles and earthworks that were not built over in later times, which we still have available for study, nevertheless provide us with sufficient insight into the sites the ancients chose for their purposes. And among these purposes, religious sanctuaries took precedence.

Finally, we must also, with due caution, take into account all manner of other buildings or facilities—such as schools, cemeteries, even slaughterhouses, mills and so on, if they appear at locations where we are led to seek landmarks for other reasons.

Given the current state of research, I can provide these orientation examples only with the reservation that corrections will in any case be necessary in many respects. But since the location in Germania has become an indisputable fact for me and my colleagues, one that continually finds its confirmation and has already proven itself as a heuristic principle (a means of discovery), it was necessary to present the matter to the public, for only through this can further clarification, utilization, and progress be achieved.

My reservation is necessary in view of the present difficulties. We must overcome not only the assessment of the ancient observers' errors—left to our subjective judgment in each individual case—and the inaccuracy of our maps, however slight, which is inevitable due to the spherical shape of the Earth, but also the generally applicable fact that we do not know the exact measuring point of the ancients at a given location. This can lead to differences, for example, even with castles, which make a difference in measurements taken at close range. This is even more the case with spacious encampments. Even the thing sites, where church spires now offer surveyors wonderful reference points, were, after all, larger than is desirable for our measurements. We are most certain that we have the correct location in front of us only in the case of observation towers, watchtowers, isolated forest chapels, etc. Only costly excavation work, if accompanied by good fortune, could provide us with the greatest certainty. In any case, within narrow limits, we are forced to make assumptions to the best of our knowledge and proceed from a hypothesis.

There is one more thing. If, given the nature of the present investigations, any progress were to be possible, it seemed out of

the question to examine the nature of each and every one of the many points that arose before considering them, or even—if this were possible—to simply accept the prevailing opinion. A farmer whom I asked whether there might be a ghost story or some other tradition associated with a 10 (I) on the high, artificially mounded hill at the edge of his field, was clearly offended by the disgrace threatening his farm and claimed that his grandfather had had the hill built to provide employment for the unemployed. One must know a Westphalian farmer to appreciate such a reply, even if there may be some truth to it.

It is a well-known fact that, apart from the megalithic tombs, the remnants of human endeavor from ancient, now untraceable times still found in our country—including roads—are typically attributed to the French, Swedes, Hussites, Franconians, and Romans, or even the Poles, but by no means to the inhabitants who have lived in this land for thousands of years and who not only died here but also lived, thought, and worked here. And this is done not only as a matter of course by the people, but also by a large number of scholars, who only reluctantly accept a different view—first only after being presented with concrete counterevidence, and even then with a sour expression. It would be more objective and reasonable if it were the other way around; if, in other words, with regard to all the remains and traces of ancient human works found in our lands, we first and until actual proof to the contrary were to think of the deeds of those who lived and worked here, and to whose diligent labor we owe it in the first place that this inhospitable land, as it must have been originally, gradually became the habitable land that the Middle Ages inherited. For this Middle Age—with its incessant struggles, with its almost always terrible, uncertain, and leaderless political conditions, with its law of the jungle, with its spirit turned away from the world, and with its actions concerned essentially only with the welfare of the lords and the Church—with exceptions, especially in urban life, always admitted—could contribute only a little to the actual national culture. For the recognition and

appreciation of the culture of the ancients, as it now concerns us, and for its recovery from the darkness of oblivion, it is an absolute prerequisite that we give these and similar lines of thought priority. Otherwise, we will remain mired in the profound errors that have been instilled in our people with great success for 1,150 years.

As things stand, errors regarding the origin, purpose, and age of individual reference points initially considered are almost inevitable. However, anyone who examines the examples provided with seriousness and calm—and, if possible, takes map material, a compass, ruler, and protractor, and—exercising the utmost caution—finds new ones. Caution, indeed the utmost caution, is certainly necessary; for there is no question that this is a field where self-deception can run rampant. Dr. H. Röhrig was inspired by our location theorem to produce a scientifically rigorous study—which I therefore warmly recommend—on the location phenomena in East Frisia. The work is particularly instructive for the very reason that there are no mountains in East Frisia. Mr. Fritz Fricke has also conducted a study of several oracle phenomena between the Thuringian Forest and the Harz region, while a large number of oracle phenomena reported in letters from almost all regions of the German fatherland currently rest in the already greatly expanded archive of the “Friends of Germanic Prehistory” in Detmold, awaiting the time of their examination and evaluation.

One must admire the skill with which the ancients, in selecting their sites, managed to take into account both their ideal purposes—cult, ritual orientation, and an aesthetic appreciation of nature—and, at the same time, practical needs regarding water and soil conditions and military considerations.

To ensure proper orientation, they could not move mountains; but they were able to make the most favorable selection from the options available to them. They established their encampments in accordance with military requirements, but

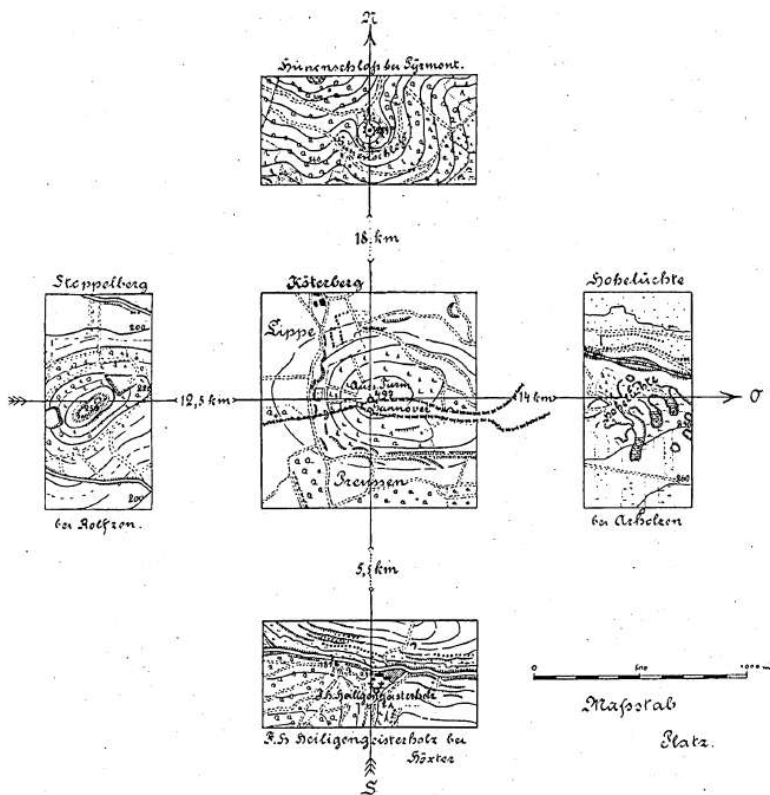


Fig. 70. Köterberg with its 4 reference points

within the leeway granted to them, they heeded the instructions given by the knowledgeable *goden* regarding where the site for the sacred grove and beacon should be cleared. Altschieder could have fulfilled its military purpose at various other locations in the narrowing Emmer Valley, but the intention was to honor the Easter God—to serve on the sacred Teutoburg line, to have a say, and chose the site beneath the Kalenberge. Anyone who, equipped with a certain degree of religious disposition, has delved more deeply into the study of the religious sensibilities of ancient peoples will have learned not to doubt or scoff at such influences of religion on the practical actions of people in antiquity. What Altschieder has said also applies to the other alignments from camp fort to camp fort. And yet it is in the nature of things that their number can only be small. In general, the erection of a landmark for a hillfort likely followed its construction.

Among the rarer cases is, for example, the line 3 Hünenburg, west of Sparenburg in Bielefeld. The Hünenburg is a site unquestionably classified as prehistoric; in the case of the Sparenburg, there has been no reason to assume a great age until now. Since the ridge on which the Hünenburg is situated allowed its builders to choose the site and align it with a line of sight, whereas the cone of the Sparenburg strictly dictated the location, the orientation of the Hünenburg must have been directed toward the Sparenburg, and thus the prehistoric use of the Sparenburg would be the older of the two. The interdependence of the locations of these two castles is strikingly evident in the precision of their alignment on the eastern line. One must make an arbitrary selection from the corners of the current Sparenburg building if one wishes to find a discernible deviation from the astronomical line. The distance is short—only 4 km across a valley and a ridge—and its assessment is not misled by any competing points. I count them (up to Brake) among those one should first come to terms with if one wishes to gain a standpoint on the matter. For the same purpose, I also recommend examples Nos. 4, 5, 11, 29, 41, 42, and 47.

I now present about half of the location lines I have identified so far. It is the same number and selection as in the first edition; the explanations accompanying them are also virtually unchanged, because my request for opinions and criticism has yielded confirmations and additions, but not a reason to omit a line or a location point. Since I was unfortunately unable to process the suggestions—some of which were very valuable—and visit the sites, I must leave their evaluation to a later time and content myself here with expressing my sincere thanks to the contributors.

The explanations linked to the examples are for the most part not only of local significance but also have general value for our understanding of Germanic matters, in some cases of a fundamental nature. The local details could not be omitted, but they are set in small type.

Further examples of local references

Explanation of the abbreviations used here and later:

All followed by a degree number indicates the angular deviation of the orientation line from the astronomical longitude or latitude, measured to the best of our ability, or calculated using the formula $a = a/b$.

All angular deviations too small to be measured on the map with a protractor of 30 cm diameter are entered as 0.05°.

If an angular deviation is not specified, it is either because the point is so close or so low-lying that a measurement from and to it is not feasible, or because there is no measuring point available that would be sufficiently accurate or precise for our purposes.

Km denotes the distance in kilometers; Aufs.T. — observation tower; W — lookout; R — ruin; T.P. — Trigonometric point. — The order of the examples is not arranged according to their degree of probability.

3. Hünenburg near Bielefeld — 4 km — Deviation 0.1° Sparenburg. The eastern continuation of this line is evident: — 16.5 km — Deviation 0.05° Friedh. Waddenhausen — 10.5 km — Azimuth 0.3° Church at Brate near Lemgo — 15 km Saalberg (south of Alverdissen) — Saalberg (northeast of Sonneborn) — Monument site south of Reher — 13 km — Azimuth 0.16° Hünen Castle near Amelgatzen — Eastern point.

Waddenhausen is a village without a church; the cemetery, located next to the school at the intersection, is part of a village square that has not yet been developed. — The church square of the old village of Brate is characterized by its street layout as a former thing site. — The Saalberge hills, which are found multiple times along an orientation line, tell us that assembly sites were often deliberately situated near existing hilltop sanctuaries. — A community does not typically designate a specific site for a monument; the community of Reher likely also ceded a well-situated, unoccupied communal site for the war memorial.

At Hünenschloß near Amelgatzen, not far from Pyrmonst, we find a highly enigmatic ruin. It is a junction point of the orientation system, as is the Waddenhausen cemetery (Ex. 16):

4. Hünenschloß — 18 km — Azimuth 0.1° East Köterberg — 6 km Forest House Heiligengeisterholz — 7.4 km — Azimuth 0.9° Heiligenberg (St. Michael's Chapel) — South Point.

We'll add the following immediately:

5. Stoppelkurg — 13 km — Azimuth 0.1° East of Köterberg — 16 1/2 km "Hohe-Lüchte" (between Holzminden and

6. Stadtoldendorf) — East point.

7. The Köterberg, the highest elevation in this area west of the Weser, plays a major role in local folklore. Its name is commonly interpreted as "God's Mountain." From there, the giants of prehistoric times hurled stone axes or boulders toward the Schwalenberg and the Stoppelberg.



Fig. 71. The boundary configuration of the Herlingsburg

Our illustration shows the view from the Köterberg in all four cardinal directions, a sight rarely found with such striking impressiveness. Furthermore, the unique configuration of the border where the three regions of Westphalia, Lippe, and Hanover converge on the Köterberg is highly remarkable. Hanover extends with a strip of land, in some places only 60 meters wide, right up to the old sacred site. What does this mean? Since today's borders have sometimes survived unchanged from the earliest times, and since no plausible reason from the Christian era can be conceived for this border configuration on the Köterberge, the assumption is likely justified that there was once a communal sanctuary on the Köterberge for the three adjacent districts. It is possible that originally the site, similar to a mark, was communal property, and that then, during the division of the marks in Frankish times, all three parties involved—including the eastern partner situated at a distance—wished to retain their ancient right to the site in tangible form. It is more likely, however, that this striking feature arose as early as the Germanic period precisely because there was no mark here, and all three parties involved in the sanctuary wished to gather at their own sacred site on their own land. The boundary feature of the Köterberg sheds light on many aspects of the early medieval period.

The following image confirms this line of thought even more clearly, showing very similar phenomenon at Herlingsburg (Hermannsburg), located a few kilometers to the north, where Waldeck-Pyrmont extends into a narrow strip of territory between the Lippe and Prussia at the castle's highest point. Here one can clearly see that the former owners of the Prussian portion did not base their claim on the mountain peak as such, but exclusively on the sanctuary standing there at an elevation of 334.6 meters (Example 31).

The Stoppelberg bears on its summit, within a massive earthwork, a stone mound several meters high, which may indicate that the mountain was used as an orientation point.

What we have before us on the Stoppelberg as a whole remains a complete mystery. That it cannot have been a medieval residential castle in the forms known to us is indicated the findings after a brief investigation.

There can be no doubt about the linguistic meaning of “Hohelüchte.” As here, names related to light and illumination are of great significance to us in other contexts as well, a point to which we shall return. Here we have a mountainside now scarred by quarries called “Hohelüchte.” — The name “Heiligengeisterholz” speaks for itself. But it is only a minor stop along the way. When I recently came across the adjacent southern map sheet, I found a far more striking and definitive southern point in the “Heiligenberge” with its solitary St. Michael’s Chapel, a generally recognized Germanic place of worship (— 714 km — Aw 0.9°). “Wigand” comments on this (1817): “It is equally likely that the worship of God on this holy mountain is as old as the settlements themselves, and that both date back to the Germanic era. It was customary to build churches and chapels at sacred sites of pagan worship.” Our Fig. 70 does not yet show the sacred mountain.

Also regarding the assumption of a north orientation for both the Bielefeld Hünenburg, to which we shall return, and of the Sparenburg, which cannot be overlooked in the context of the whole.

8. Hünenburg near Bielefeld — 28 km — Azimuth 0.6° (Rödinghausen) External point: Nonnen-stein — North point.

The Nonnenstein is of interest due to folk legends, one of which also has an astronomical element: the stone turns at the ninth hour. — Certainly, we must interpret this as a distortion of the legend in Christian times. But precisely because of this distortion, wherever any connection with a northward orientation appears, our thoughts are inevitably led back to pre-Christian times.

9. Sparenburg in Bielefeld — 9.5 km — Deviation 0.1°

Jöllenneck Hill, elevation 149.1 m — 15.4 km — Deviation 0.16° Bieren Church — North Point.

Jöllenneck and Bieren give rise to special considerations. The Jöllenneck church stands on the site of the first elevation between Sparenburg and the Weser Mountains, which was considered as a stop on the northern line.

Here we have a case where we need not concern ourselves initially with the location of the church building. For we know that the Jöllenneck parish is a later foundation dating from the year 1000, when it was no longer necessary to insist that the church be situated precisely on the site of the Germanic sanctuary. The first church also stood about 100 meters away, and it is only by chance that the current church has been moved back to the old court site on the Sparenburg line, which is still called the “Thi” today. Thus, it now lies once again below elevation 149.1, which crowned the court site. That is where we must look for the old landmark. — The church stands, almost isolated among a few farms, precisely where the layout of the paths indicates the gathering place of an old settlement, and again oriented toward the north of Sparenburg, at the spot where a stopover must be expected due to the elevation.

At some point, people in the Jöllenneck area were faced with the question: where shall we establish the court site?” And in the Bieren area, people at some point asked: “Where should our gathering place be?”

That the people of Jöllenneck and Bieren, in their choice of sites, both blindly stumbled upon the sacred axis of Sparenburg is in itself hard to believe, but all the less so the more frequently we now encounter the same phenomena.

10. Arche Werther (northwest of the Bielefeld Hünenburg) — 7 1/2 km — Azimuth 0.3° Steinhagen Church — 674 km — Azimuth 0.3° Isselhorst Church near Gütersloh — Southern point.

Continuing northward, the line intersects the crossroads at “Piepenbrink.”

The name appears several times at oriented stations, and according to my findings so far, almost exclusively there. Like Klockenbrink, Dönberg, Heulmeier, Klapperberg, Sackpfeife, Flötepfeife, etc., it is likely related to the audible signals that were given from these watchtowers in addition to the light signals.

The orientation of these three old churches in large settlements within a sparsely populated rural area toward the North Pole as a fourth point immediately catches the eye and demands serious attention, especially since the ruler laid out along the meridian, after careful measurement, reveals the high degree of precision evident here. A special legend is associated with the site of the church in Werther, with its old “Romanesque” tower. The exemption of the “Wichbolde” in Werther and “in der Halle” from public service is likely connected to cultic obligations. The maps show nothing at the crossing points of this line over the Teutoburg Forest; whether any traces can still be identified remains to be determined. Steinhagen already had an old chapel* before its separation from Dornberg in 1334.

Just as impressive as the one in Werther is a line of churches north of Hanover in the Lüneburg Heath, where churches are even rarer.

11. Church at Suderbruch — 6.5 km — Aw 0.1° Church. Schwarmstedt — 10 km — Thören — 10 km — Aw 0.3° Church at Winsena on the Aller — Eastern point.

In addition to the unmistakable orientation of these three churches toward the eastern point, we must also note the occurrence of the name “Thören” for a small village on this eastern line, midway between Schwarmstedt and Winsen, where a stopover was necessary due to the distance.

At the beginning of my investigations, I generally avoided the

question of names, which, with this Thören, more seriously intrudes into our discussion, in order to avoid the confusion so easily arising from names and to first gain firmer ground under my feet. Soon, however, certain names began to appear with such consistency along the identified lines that I could no longer overlook them. I therefore do not wish to suppress the important names that appear along the lines in my exposition.

The degree of angular deviation must be omitted in cases where we can initially rely only on the names. For, especially for measurements at close range, a sufficiently well-defined point must be available. This issue is of little significance in all cases where the stations in question are not elevated ones, but rather places that are likely situated on the sacred line primarily for their religious significance, yet could also serve as intermediate stations for relaying fire signals during foggy weather.

The names alone have already facilitated my work on several occasions in locating the other, more precisely defined sites, through which orientation could then be established. These names also include “Tören, Thören, Dören, Döhren, Dooren, Doren, Dorn,” etc. I have been personally familiar since childhood with the very varied pronunciation of the Low German word for “tower” to this day; t, th, and d merge linguistically, and the vowel is usually not represented at all in writing. The idea that the t cannot phonetically become a d contradicts practical experience. Most Dören, etc., seem to me to have nothing to do with thorns, but rather to mean “tower.” The possibility of sound shift is most clearly confirmed by the spelling of Dornberg in the 12th century; at that time, Kirchdornberg near Bielefeld was called “Thornbergen” (see Example 14). What is surprising here, however, is that the tower meaning of “Dören” seems to have faded from popular memory. But it no longer seems unlikely to me that the literate people of the 9th century, in accordance with Deuteronomy, gave it a helping hand and caused the transformation of the name and its meaning. In Example 16, the name of a forest settlement will be of great help

to us. — Incidentally, in our case, the rules of sound shift are ineffective because the tower and the memory of it were absent, so that the linguistic laziness of the Low Germans, who prefer to say “d” rather than “t,” had free rein. I have had to endure this bad habit constantly with my own name.

For all other villages whose names do not mean “tower,” the origin of the name is likewise not to be found in the common thornbush, but in the thorn hedge that surrounded the sanctuaries. Among these thorns were, first and foremost, the “Hülsen” (ilox).

The tower was evidently one of the forms in which the ancients designed their sacred buildings. Both the towers and the bells of the Christian churches must be regarded as a legacy from Germanic culture. The first church buildings in the Mediterranean countries had no towers, just like their models, the temple structures; bells did not appear until the 7th century, when contact with Germanic culture had already become close, and when a large number of Germanic customs were adopted by Christianity. The bells that had served the Germanic cult were, it seems, initially sought to be destroyed or sunk into water—hence the many legends of sunken bells. But then came the “baptism of the bells,” through which the old bells were made suitable for Christian worship; and then they were hung in a tower next to the church. I will neither assert nor deny that—wise as they were—they also left one or the other old tower standing and likewise re-dedicated it. In any case, for us, the dogma that the Germanic peoples never built with lime mortar, while other peoples had long since used it, has become obsolete for the reasons set forth (Chap. 7).

Following “Thören,” I cannot resist drawing attention to a number of lines with towers.

The first one is of interest not only because of its length of over 100 km but also because of a number of striking names.

12. Thören (near Schwarmstedt) — (Lister Tower near

Hanover — 32.4 km —?) — 6 km — “Dörener Turm” Church — 2.5 km — Schl. Wilkenburg — 5.5 km — Pattensen Church — km — Ausf. T. via Marienburg — 11 km — isolated Feldberg Church — 8 km — Lütgenholz Cemetery (Grenzzipsel) — 4 km — Cemetery at Hohenbüchener Forest House — 21 km — Seilzer Tower, Forest House.

If it turns out that the Lister Tower near Hanover, which I have placed in parentheses, once stood to the side of the current building within the park bisected by the line, then this line would offer us no fewer than five towers. But even without the Lister Tower, it is noteworthy because of the numerous interesting sites and names that mark its path and because of its extent.

Nor are there entirely lacking notable points along the route between Thören near Winsen and the Lister or Dohrener Tower near Hanover (e.g., the nearby northeastern location of the Hainhaus).

In the sandy lowlands, where earthworks are subject to rapid decay, we have little to expect. But even there, the orientation was present, as the following line shows. It also brings us a tower.

13. Kattenturm, south of Bremen — 5 1/2 km — Aw 0.05° Bremen Cathedral — 11 km — Azimuth 0.05° St. Jürgen — 6 leagues — Osterholz Cemetery (not the church) — North Point.

According to the Bremen Chronicle, the Kattenturm, which was demolished in 1803, was built in 1309 at the crossing of the road to Brinkum over the Ochtum. Thus, its location is precisely determined for us. I had the geographical locations of the stations along this line—along with several others—precisely determined by the Imperial Office for Land Surveying in order to ascertain the extent of any potential cartographic errors. The tower, the cathedral, the old monastery in the solitude! These three points, emerging from the north line with near-absolute precision, possess a simple yet compelling power. Subsequently, I have also received confirmation from knowledgeable sources of the unquestionable cultic significance of Oesterholz, where an old

horse market is also located. The critic must grapple with such phenomena individually.

Bremen prompted me to turn my gaze toward Minden and Osnabrück, and I again found towers on the lines.

14. Minden Cathedral — 314 km — Aw 0.4° “Pilgrimage” Mill — 1 1/2 km — “Thoren” — North Point.

Under the name “Thoren,” individual houses are marked on the map. I have not yet been able to investigate, but the name at this location speaks for itself. Likewise the Pilgrimage Mill. Why did people make a pilgrimage specifically to this spot, situated on the astronomical north line of Minden Cathedral?

15. Cathedral Square in Osnabrück, monument — 10 km — Azimuth 0.8° “Lechten” Mountain, crossroads. (The current observation tower was built 75 m from the crossroads.) — 4 km — Aw 1.0° Observation tower near Schleddehausen — 8 1/2 km — Natinger military camp 9 1/2 km — Aw 0.35° Castle ruins on the Limberge — Eastern point.

Here we have, as an impressive endpoint, castle ruins surrounded by old ring walls, as well as a “Lechten”berg and a tower. The following investigation also led to a Limberge. The word “Dorn” in Kirchdornberg, northwest of Bielefeld, prompted me to wonder whether a tower might be meant here as well.

16. Kirch Dornberg — 16 km — Aw 0.25° Hünenburg near Riemsloh — 6 km — Limburg (Lim — Linde).

This investigation proved worthwhile in two respects. Historically, as already noted, I discovered that the place was still called “Thorn-bergen” in the 12th century, which confirmed my assumption that the meaning of Dorn—and thus also of Dören—in many mountain and place names is indeed “tower.” This is extremely valuable for our research. The Germanic meaning of Dornberg is also evident from the fact that it was the site of an ancient court. Furthermore, drawing this connection served as a

guide to discovering the Riemsloh Hunenburg, the location of which I did not know.

From the perspective of the tower meaning of “Dörenberg” near Sternberg in Lippe.

17. Hillentrup Church — 4 1/2 km — Aw 0.4° T.P.
Dörenberg near Sternberg — 14 km — Aw 0.1° Arzen Church — 9 km — Aw 0.1° Kirchohsen Church — eastern point. (For the north-south line, see Example 29.)

The summit of the Dörenberg exhibits a very peculiar disturbance and disturbance of the soil, which is highly suspect of not having been caused by the beginnings of a quarry. Stone carts have never driven to this spot; well-worn paths lead instead to the quarry located 150 m away. The topographic map shows three megalithic tombs and the word “Auss.,” although the forest now blocks the view. Trigonometric point 393.1 lies at roughly the same elevation 100 meters away. Our local guide showed us a spot about 25 square meters in size within the disturbance and reported that the local residents have been making their vows at this desolate site of devastation since time immemorial. One recalls the First Edict of Nanzig, which I mentioned earlier. The edict has thus not entirely achieved its purpose. The religious sentiment of our Lower Saxons, deeply rooted in the local landscape, could not be driven away from this sacred site, even though the deepest foundation stones of the structure—and perhaps even the bedrock beneath them—had been torn out! There is something deeply moving about this. From the name of the mountain, we can infer that the sacred structure must have been a tower.

But there is more. The summit of the Dörenberg served as the designated observation point for an old camp located a short distance away, 30 meters lower down, which is still well-fortified and bears the name Polackenschanze. History tells us that it was constructed by the Hussites for the siege of Sternburg and equipped with a cannon. It may be that it once served this

purpose, but the idea that the immense labor involved in constructing this camp—to which, on top of that, two massive moats led from a distance of several hundred meters—was carried out by a passing Hussite troop for the aforementioned purpose is simply unbelievable for military and plain common-sense reasons. Until new excavations shed more light than the previous ones, we are forced to assume—given the proximity of the mountain sanctuary—that Germanic hands built the ramparts, and that the camp may have been reused at a later date.

The picture of Dörenberg is further completed by the name of a small village located on the mountainside 1 km to the southeast, “Hohensonne.” It is not unlikely that the name is connected to the mountain sanctuary. It is worth noting that the entire mountain, whose summit is Dörenberg, is called “Sternberg.” The castle (later the head forester’s office) served as the manor house and gave the surrounding countryside its name and coat of arms. A highly intriguing ring wall named “Altsternberg,” situated 2 km away, poses a mystery that has not yet been solved by the foundation walls and shards found there.

We may now also safely identify the Dörenschlucht in the Teutoburg Forest, known from discussions of the Battle of Varus, as the Turmschlucht. There are further reasons supporting this interpretation. In the Sennesand, which partially covers this gorge entirely in thick dunes, thorns cannot grow now and probably never have been able to since the Ice Ages. So why “Dornenschlucht”? But now there is something else that strongly confirms our assumption. The forest district bears the now incomprehensible name “Wahr.” But in the old documents it is written “Wahrde.”

When I visited the Thorn Gorge a few months ago, I discovered on the imposing hill immediately above the Retlager Springs—which are considered sacred and are much visited for their beauty—an old military camp with still clearly visible ramparts. An excavation undertaken with School Inspector

Schwanold led to no other conclusion. The camp itself was the right place for a Luginsland and a pyre on the pass summit of this varied gorge terrain. On the rampart at its highest point, near the edge of the hill where the hill slopes down in a strikingly careful funnel shape toward one of the springs, there is an embankment already opened by urn hunters, resembling a large megalithic tomb, upon which the tower must have stood. Finally, a north line—marked by at least two notable points—also emerges for the Dörenschlucht (as a tower gorge), for which the hill on the embankment above the springs, just discussed, is designated as a reference point.

18. Dörenschlucht (Teutoburg Forest) — 10 km — Aw 0.05° Friedh. Waddenhausen — 9 1/2 km — Aw 0.15° Steinbecker Warte (ridge north of Salzuflen) — North point.

The Waddenhausen cemetery, which was necessary as an intermediate station for the fire signals at night and in poor visibility in the middle of this route and is located precisely in the right spot, has already become familiar to us in our Example No. 3. Where such junctions appear, they serve as evidence for the invalidity of the assumption regarding both lines. The present ruins of the Steinbecker watchtower in the saddle of the Salzuflen mountain range are certainly to be regarded as a medieval structure, which, of course, says nothing against the use of this excellent site in prehistoric times—on the contrary! New finds bear witness to this.

If Dören can also mean “tower,” then all the mountains and places in Germany more commonly named with this word become suspects as having been sites of oriented watchtowers.

The following tower example has been of personal value to me. Since it lacks a winter survey, I am leaving it unnumbered.

“Mieters Heimer Turm” — 10 km — Königsberg T.P. (Porta) — 5 km — “Auf dem Leuchten” near Veltheim — 13 km — Bavenhäuser Mühlenberg — 19 km — Malstatt in the Leistrup Forest — Southern Point.

As a boy, my father once stood me before the ruins of the Wietersheim Tower—which still existed at the time and after which a few houses in his parish were named—and said: “What on earth could have prompted people to build a tower at this very spot?” Now this tower appears to me as a link in the line described above.

We will return to the “Licht” sites, and I also reserve the right to provide a more detailed explanation of this example involving the Malstatt in the Leistrup Forest for later.

19. Castle — 4.4 km — “Hain”rot — 8 km — Outpost Sackpfeife (north of Biedenkopf) — 15 km — Aw 0.3° Christenberg Church — 22 km — Gilsenberg Church — 4 1/2 km — Teufelsberg — East Point.

The name “Christenberg” can plausibly only originate from the period of conversion, during which a likely harshly pagan name for the place dedicated to “idolatry”—perhaps at the residents’ own request—was transformed into an emphatically Christian name. The great significance of Christenberg for Germanic prehistory has been confirmed to my satisfaction by experts. — Regarding “bagpipe,” see Example 31 under “flute.”

From the large number of orientation lines that have so far eluded me, on which the locations of the current observation towers appear and provide a clearly defined reference point for the measurements, further examples are given here for the time being without explanation and only in fragments, mainly in connection with observation towers.

20. Wittelindsburg, Porta — 13 km — Aw 0.1° Idaturm near Bückeburg — 30 km — Dev. 0.05° Obs. Tower Annaturm in the Deister — East Point

21. Idaturm near Bückeburg — 3.5 km — Aw 0.5° P. 187 over Todemann Castle Ruins — 3 1/2 km — Aw 0.1° Stiftskirche Rinteln — (1/2 km obstruction!) — Nottberg via Thie and Hilgenplatz — 8 1/2 km — Aw 0.1° Almena Church

— South point.

22. Eastern boundary via Ahrenfeld — 6.5 km — Deviation 0.1° Eastern boundary via Deinsen — Eastern point.

23. Ahrenfeld — 4 km — Aw 0.1° Gr. Oldendorf Church — North Point.

24. Lauensteinberg — 2 km — Aw 0.3° Bisperode Church — West Point.

25. Lauenstein — 12 km — Deviation 0.2° Königszinne near Bodenwerder — South point.

26. northeast of Stadtoldendorf — 2 km — Deviation 0.05° Homburg Ruins — North Point.

27. “Döhrenkopf” — 2.5 km — Deisterwarle — 6 km — Aw 0.05° “Castle” southeast of Altenhagen I. — Southern point

28. Beinling (northwest of Borgholzhausen) — 1 1/2 km — Dev. 0.05° Wellingholzhausen Church — North point.

29. Ebberg (near Hillegossen, Bielefeld) — 15 1/2 km — Deviation 0.3° Johannissleine near Lage — 2 1/2 km — 0.5° Heiden Church — East Point.

30. Ebberg — 12 1/2 km — Aw 0.6° School with bell tower (now Laar Chapel) — 12 km — Aw 1.1° Bünde Church — 8 km Aw 1.2° Babilonie, elevation 295.3 — North point.

Our Dörenberg near Sternberg (No. 15) was also a station on a north-south line:

31. Old watchtower on the Dickerberg — 7.1 km — Galgenkühle — 2 km — Aw 0.75° Dörenberg near Sternberg — North Point.

I present here the ruins of the “old watchtower” on the Dickerberg, which was already mentioned in the chapter on Theotmalli as a structure very similar to the “Detmold watchtower.” The assumption that it was once an oriented watchtower of the ancient cult, whose complete destruction was

neglected for some reason, is far more probable than the mere view of the old von Donop *op. cit.*, that it was a medieval watchtower built by a Lippe count.

With a diameter of about 3.80 m, the circular tower stump, built with lime mortar, has a square hole in its center measuring 55 x 55 cm, which completely precludes a person from staying inside or climbing up, so that a medieval watchtower cannot be considered. The Schlot has an outward-facing opening at the bottom, which appears to have been 40 cm in size. The Ziegenberg watchtower (Fig. 73), 3 km from Horn, with its massive burial ground, presents exactly the same conditions.

A masonry structure 114 cm thick surrounding a hole with a diameter of 1/2 cm must have served a purpose either in itself or in creating an elevated surface, which in any case was not intended—or at least not primarily intended—for observation. For that purpose, the hole in the center would have been not only pointless but counterproductive.

I cannot conceive of any other halfway reasonable explanation for the Turin stump other than that it served as a raised base for a woodpile with fuel fed from below. Further evidence of its ritual significance includes: 1. its name “Devil’s Tower” or “Devil’s Hole,” by which the local residents refer to it and preserve the memory of the ancient cult site; 2. its orientation with Galgenkuhle, Grotenburg, and the mountain sanctuary on the Dörenberg—already discussed in Example 15—on the north-south axis.

A smaller embankment appears to have run close to the tower, about 2 meters away, serving as an enclosure. Otherwise, I found no building remains or ramparts in the simple, secluded forest of this narrow mountain ridge. Since the forest completely obscures the magnificent view that must exist in the distance, the heavy traffic at the tower stump in this sparsely populated area, untouched by tourists, is striking; countless names carved into the trees bear witness to the fact that these meager ruins in this



Fig. 72. Dickerberg Watchtower

unattractive forest spot exert a remarkable pull on the local residents (cf. Example 15).

The persistence of the old judicial sites, which retained their character through the great changes of the Carolingian era, is likely to be generally recognized. The people, to whom nearly everything of value — even the land had been taken away or at least transformed by the introduction of the feudal system—did not have to endure the loss of the traditional sites of justice as well. A significant portion of the gallows mounds can be traced back to the Germanic period.

32. East of Wolfenbüttel — 39.1 km — Aw. 0.4° mountain chapel near Ottbergen — 7 1/2 km — Gallows Hill near Hildesheim — 11 1/2 km — 0.25° Konradisturm — 7 1/2 km — Aw 0.6° Wittenburg Church — 4 1/2 km — Aw 0.05° Königstanzel above Barenburg — 18 1/2 km — Aw 0.16° Fischbeck Collegiate Church — 19 1/2 km — Aw 0.3° Stöckerberg, stone burial mound T.P. 240.5 — 11 1/2 km — Aw 0.5° Valdorf Church — 20 km — Opserfeld-Engern — 19 1/2 km — Aw 0.65° Auss.T. Beutling (northwest of Borgholzhausen) — Western point.

This line appears to be one of the few major signal lines that leave their traces throughout the entire territory of the Saxon Confederation. I have not been able to attribute the orientation in the Hildesheim area to a coincidence, although even here several mountain crossings remain entirely unexplained. Even if such a phenomenon were isolated, it would remain a mystery. I have also included the disrupted and very patchy section of this line from Fischbeck westward, because I have a source that supports its plausibility on the process through which my theory first proved itself as a means of discovering the unknown. On this stretch there was a spot which, due to its elevation, must certainly have borne a boundary cairn. It must have stood on one of the two equally high points of the same ridge, the Wirksberg or the 240.5-meter elevation of the Stöckerberg. I asked a young

archaeologist living nearby, Mr. Meier-Böke, to check these two points to see if anything could still be found on the precisely designated east-west line. His report to me reads:

“And now the surprising part: exactly 60 m west of elevation 240.5, from the TP stone standing next to the Hessian-Lippe boundary stone (1669, date), a stone mound rises below the line. Unfortunately, it has been too heavily quarried. Farmers or others have used it as a quarry; it is a pure stone burial mound, higher than the two at and around 283.6. About 11 m high at its preserved highest point. Diameter—about 14–15 m. An enormous achievement of early Bronze Age craftsmanship. Both the compass and the X on the TP indicated good orientation, perhaps deviating slightly southward from east-west.”

I then visited the site with the finder and with School Superintendent Schwanold, who confirmed Meier-Böken's view. The significance of such burial finds at the locations along our lines where sacred watchtowers must have stood is demonstrated by the following line, all of whose points I will name, even if for some there is nothing more to say than that they simply lie on the line.

33. Marienfeld Church (northwest of Gütersloh) — 8 km — Isselhorst Church — 12 km — Krals Church — 4.5 km — Megalithic burial mound at Bartelskrug — 3.5 km — Aw— 0.4° — Hünenkirche in the Tönsberg site — 1 1/2 km — Uckenpohl 1 km — Aw 0.1° Stapelage Church — Hiddentrup — 3 km — Pivitsheide Cemetery — 2 km — Schwarzen Brink (Megalithic tomb) — 8 km — Hohenwart near Detmold — 3.4 km Niederschönhausen — 1 km Flötpfeise 207.2 — 2 km Mossenberger Himmel — 2.5 km Istrup Cemetery — 3 km “Altblomberg” — 5 1/2 km Gr. Heimberg — 1 1/2 km — Deviation 0.05° Heerlingsburg, T.P. 334.6 in the camp. — Eastern point. — Total distance 63 km — Deviation between Hünenkirche and Herlingsburg 0.05° .

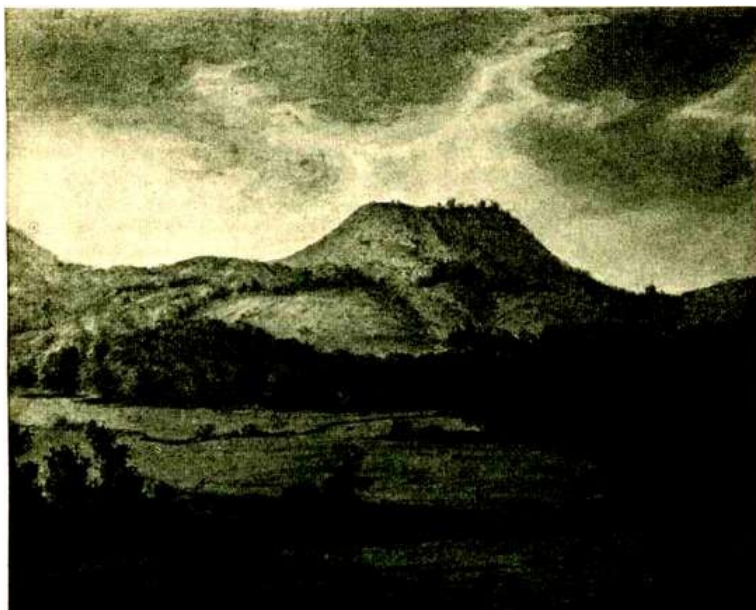


Fig. 74. The Herlingsburg

We had already become familiar with the northern line from Isselhorst in our Example No. 8. Here we have one of the eastern lines, which ranks among the most extensive and is undoubtedly characterized by a very large number of notable intermediate stations. It alone would provide ample material for a special essay. I would like to address here a few thoughts to which it gives rise.

I present Herlingsburg, with its striking mountainous landscape in this region, in Fig. 74 based on an older drawing. The castle plays a role not only in tradition as the residence of Hermann the Cheruscan, but Wasserbach also considers it the site where a statue of the liberator of Germania once stood. That he confuses this statue—which, incidentally, is not poorly attested—with the Irminsul—the world pillar that supports everything—is understandable given the name and the obscurity surrounding these matters. The fact that Charlemagne devoted special attention to this region and spent several months in Lügde in 784 also makes the assumption almost a certainty that Lügde, with Herlingsburg, was the capital of the former Cheruscan district, just as Teutoburg-Paderborn once was and later served as the federal capital. I concur with Schuchhardt's view that the Germanic princes did not reside on these castle hills at all, but rather from the associated large manorial estates, in this case likely the domain in Schieber. Hermann may have had his allod here.

The characteristic of Herlingsburg as a tri-border area, already discussed in the Köterberg example No. 5, also rules out that it ever served as a residential castle as long as such ownership conditions prevailed. The border configuration can be seen in

Let's take a closer look at our map on page 21. The reason why the Pyrmont district reserved this economically unproductive and troublesome—yet militarily utterly pointless—strip of land, with its ravine path leading all the way to the highest point, for itself can only have been an idealistic one. The sacred alignment line Herlingsburg—Hünenkirche (whose

location on the elongated Tönsberge is determined by the Herlingsburg) confirms the cultic significance of the Herlingsburg, as we have found at the Teutoburg, the Köterberge, etc. Adjacent to Herlingsburg is a “Spielberg.” The fact that this castle also served as a gathering place for the military contingent, as a fortress in times of war, and likely for other public functions of the three districts is evidenced by the discovered traces of various dwellings—this is the case with the former close connection between religious and other public life. Further speculation as to whether this mountain was constructed similarly to some of the examples presented by Willy Pastor (such as the Walburg near Obergänserndorf in Austria) may be left to the future.

The elevations of the two main points, the Hünenkirche and the Herlingsburg, are 332.0 and 834.2 meters, respectively, which is nearly the same. Since the intervening elevations do not reach this height, direct communication via fire signals over the long distance was possible between the two large camps in good weather. But in case of less clear air, intermediate stations had to be in place. (The elevation figure in Fig. 71 is a misprint on the topographic map sheet.)

If a line such as the one at hand shows, beyond this necessity, a whole number of intermediate sites for which such a location below the line was unmistakably chosen intentionally, then this again reveals the ancients’ strong preference for these sacred lines, rooted in religious sentiment, and a strong attraction to them.

It is as if the ancients, before making a final choice of a site important to them, had first consulted a priest familiar with the practice of orientation. For even the location of these intermediate stations, as far as we can verify on maps, tends to deviate only slightly from the line running over them, usually by less than 2 mm on the survey map (— 50 m in nature) — provided a survey point is available. This is a level of precision that an untrained person could no longer achieve even at a

distance of just a few kilometers from the other survey point. In most cases, it was even absolutely necessary to agree on signals with a second fire watcher who could make his presence known behind the other survey point.

The preference for aligning with the sacred orientation line was evident not only in the layout of thing sites but also sometimes played a role in the selection of burial sites for prominent individuals. This is evident at two points along the Tönsberg line, as I have also observed elsewhere. Excavations at Bartelskrug have been successful even in recent times. At Schwarzenbrink, both Tappesche's grave map from 1820 and the survey map indicate the presence of megalithic tombs. I found an otherwise inexplicable hole atop the hill where the monument must have stood, which again suggests a foundation wall that had been torn out.

The Christian custom of being buried near the church—or, if one was of sufficient standing, within the church itself—is likely a direct continuation of an Old Germanic preference. The pharaohs in Egypt, too, sought their final rest near the deity within their sanctuary.

I had the same success on the Saalberg near Alverdisen (cf. Example No. 3) as on the Stöckerberg near Langenholzhausen (Example No. 30), where, on my instructions, we searched for traces of a landmark that had once existed. In the farmland that now lies on the hill, nothing more could be discovered, and the actual pyre that must have stood here seems to have vanished without a trace; but lying on the line, hidden in the woods, a partly layered, partly piled-up stone mound was found, which gave the impression of a stone burial mound; its significance remains to be investigated.

In light of all this, it is likely a mistaken assumption that the development proceeded from a burial site to a place of worship; rather, it was the other way around. But the most probable explanation is that both arose together when a world beyond this

one revealed itself to the human spirit. Under certain circumstances, graves can become signposts to the places where the places of worship once stood! With the abandonment of that error, such wonderful Old Germanic monuments as we have before us, for example, in the Glane and Visbeck Brides and the Visbeck Bridegroom, gain their full, lofty significance. We learn to regard them as what they actually were: mightily guarded memorial sites that were already sanctified as religious places of worship for the sake of the sacrifices and the jurisdiction; that is precisely why the graves are found in and around them! Thus, my remarks on the hill sanctuary in the Oesterholzer Mark are also confirmed by the experiences gained through the study of the locational phenomena. The Stonehenge question and all similar questions should be considered and answered from this perspective. We must learn to think more about the fact that our ancestors primarily lived, ruled and acted, believed, sacrificed and prayed and then died. (See Prof. Hahne, Totenehre.)

The passing centuries, coupled with the unprecedented hostility of nearly all relevant, including first and foremost the will of those who saw the destruction of Germanic culture as a prerequisite for thorough Romanization and Christianization, have left us, admittedly, almost nothing tangible to explore regarding our Germanic past, save for graves and yet more graves, and meager remnants of hill forts and settlements. These latter are meager because, in what we find, we generally see only the settlements of the unfree and the common people, while the stately dwellings of the truly free people—as has already been discussed above—were built over by subsequent generations and therefore have nothing more to offer us.

Thus, it is a source of great astonishment when a chance discovery opens our eyes and reveals the true cultural state of the ancients.

Along our Lönsberg line, the Mossenberg Himmel—which has also fallen into oblivion in this region—emerges with great

certainty. Only among the nearest residents is the site still the subject of legend. Concepts of heaven and hell (hell conceived only as the underworld, not as a place of punishment) were, albeit in manifold variations, common to the ancient peoples.

I have visited the site and believe that it will not fail to make an impression on anyone who has tried to immerse themselves in the mindset of the ancients. With considerable effort, a small valley, approximately 40 meters wide and 150 meters long, has been carved horizontally out of the mountain here, widening the course of the spring. This springs forth at the end of the high-walled, bush-covered little valley and has been expanded there into a small pond. The horizontal area on the mountainside is used as farmland by the current owner, despite its gloomy location.

So this was one of the places where our ancestors symbolically imagined the entrance of souls into the afterlife! Whether the remaining three or four similarly named sites in this area also make such an impression as the Mossenberger Himmel, I still intend to find out. The sacred alignment line runs across the upper part of the Mossenberger Himmel. Similar sites with similar names can be found throughout Germania.

Preuß, who rendered great service in the early 1890s by compiling the field names of the Lippe region, was surrounded by the materialistic mindset of the scientific community of his time. He, too, knew nothing—absolutely nothing—about a Germanic spiritual life in pre-Christian times that might have been connected to the place names of this region. Since, however, such connections are in fact abundant here, it is astonishing and sometimes amusing to read how people at that time sought to avoid acknowledging such connections. Regarding the names containing “Himmel,” P. has nothing more to say than: “for some of these names, the assumption of a reinterpretation from ‘Himbeere’ is perhaps permissible”.

As recently as 1488, this Mossenberg was still called “tom

Ossenbergs.” Even P. is forced to admit here that he associates the surname Osing—from which he derives the mountain’s name—with *ans*, as *os* — *deus*. There is also an Asenberg, an Asemissen, and an Assemissen in this region; a part of the Teutoburg Forest is called “Osning”—Asenegge. Regarding “Osenberge,” which has the same etymological meaning, P. remarks: “Probably from its ‘ose-shaped’ form!” Astonishing! That must be the pinnacle of forced, implausible interpretations.

One might ask: did people really believe that our ancestors were mute dogs who gave no names to their mountains and sites? Or that with the introduction of Christianity, the people suddenly cast aside all their long-established place names and replaced them with new ones? That is simply impossible, although at that time the priests and monks did everything they could to mutilate and eradicate the names derived from the cult of the gods. This was rooted in the method by which Christianity was introduced in Germania beginning with Charlemagne. We must and will speak of it tirelessly. In stark contrast to the original spirit and teachings of Jesus Christ, the Roman Church of that time had reverted to the worldview of the Old Testament in all matters that seemed useful to it for strengthening and expanding its power. In subjugating Germania to the Church, one was obedient to the letter of a commandment and aligned oneself with it, as written in Deuteronomy 12:2–3:

“Destroy all the places where the pagans have served their gods, whether on high mountains, on hills, or under trees; and tear down their altars, and break their pillars, and burn their groves with fire, and cut down the images of their gods, and blot out their names from that very place.”

Yes, so it is written: The names were also to be blotted out! In droves, wherever churches, monasteries, and chapels were built on the sites of the old sanctuaries, the previous place names were to be supplanted! Names referring to saints were preferred to take their place. But where it was not possible to give the places a



Fig. 75. The Hünenkirche near Oerlinghausen

Christian character, and where the aforementioned “Satanization” also failed or was not feasible, attempts were made over time to change the names or their meaning. It is surprising that so many names have survived in which we can still recognize connections to the Germanic past.

When the retained old names, whose cultic significance had gradually faded into oblivion, were written differently by the literate or otherwise—the people gradually began to believe that the learned scholars must surely know better and that their spelling was correct, and that the people themselves, with their customary pronunciation, were in the wrong. As happened, for example, to a “Hühnerberg,” which must have been called “Hünenberg,” or to the aforementioned “Köterberge,” so it must have fared to countless other names, and all the more so because the conscious will to change of the early period was replaced in later times by the unsurpassable incomprehensibility of the humanism of the educated, which unconsciously found an ally.

I recently encountered a case of the suppression of an old name from more recent times, which is likely attributable to the desire of scholarly gentlemen to appear more knowledgeable, when I came across the massive and well-preserved foundation walls of the castle ruin Todemann. When I asked the farmer, who lived a few hundred meters away, for directions to “Frankenburg,” he looked at me uncertainly for a moment and said, “You mean the Hünenburg?” — That is a distortion of tradition! I felt ashamed, as I may have contributed to making the farmer believe that it really was a “Franken”burg, that it was actually called that, and that he must now refer to it as such. I regret this all the more because—having reached the top and standing before this magnificent, neatly excavated, and nearly complete ground plan — I recalled the excavation of the castle by the medical officer Dr. Weiß, whom I knew well, and had to think of the completely inadequate reasons that had reclassified this castle as a Frankish castle—mainly based on the ceramic and other finds, whose exact replicas in our museums are labeled as

“Frankish.”

Schuchhardt leaves the Hunenburg its good old name. He seems to attach great importance to a small room attached to the castle wall, less than 15 square meters in size, with an “apse” 1 1/2 m wide. He interprets a cylindrical pit adjacent to it as a *piscina sacra* (sacred fish pond) “for the altar waste,” and describes the feature as a rare early example. If this could have been a Christian chapel at all, then it is most plausibly explained by the assumption that it was built in later. In any case, neither the finds nor the structure itself provide any evidence that this Hünenburg did not already originate in pre-Christian times. In particular, the reference to the lime mortar must, of course, be rejected as evidence against a pre-Carolingian origin. We have already discussed in the section on the Kohlstadt ruins how paralyzing such an assumption—based purely on negative premises derived from inaccurate assumptions and uncertain dating of finds—must have been for research into the Germanic past.

The situation is similar with the “Hünenkirche” in the Tönsberg settlement, which lies along our line. The name has been left undisputed, but it was built with lime mortar and is said to have originated as a Christian chapel, even though its construction style precludes such an assumption and one was forced to date the origin of the site at least to the boundary of the Saxon and Frankish periods. -See Fig. 75, which depicts the altar wall. The large door opening, which was later bricked up, is a feature entirely incompatible with a sanctuary. Furthermore, the necessary symmetry of the chancel layout is lacking. There are buttresses on the exterior; however, they were added later to create the appearance of a Christian chapel. Noteworthy is the beginning of a barrel vault as evidence of the orderly, necessary course of development that, after a few centuries, led to the monumental achievements of cathedral vaults. In front of this room lies a second room of equal size—a floor plan that is unacceptable for a Christian place of worship.

Of course, the late dating of the Hünenkirche is again based on a few artifacts. As if a similar development could not have taken place on Germanic soil among a Germanic people—whether as a result of the inter-ethnic exchange of manufacturing knowledge or due to trade in certain everyday objects—just as it did on Gallic soil! And even if the Frankish or Merovingian forms, etc., in turn show Roman influences, the situation remains exactly the same. Nothing, absolutely nothing, stands in the way of this idea than the “reluctant cultural history” so aptly castigated by Kossinna, which Matthias Koch helped to give that classic expression (page 11). There is no more urgent necessity for archaeologists than to eradicate the weeds of this “resistance” down to the last root fiber and to replace them with a trustworthy objectivity. If not, then it will be inevitable that, alongside our specialized archaeology, which sticks to its “Merovingian” or “Frankish” shards, another archaeology will emerge—one weary of this “resistance” and unwilling to forget that, besides the things one can find in the earth, there are and have been many other things in the world.

It may be that I will be harshly criticized by certain quarters for this, but I repeat: It is high time that the standard dating principles of archaeology were once and for all subjected to a revision by their proponents from other perspectives. For the time being, one should content oneself with evaluating, determining, and classifying the finds purely objectively according to their nature, their characteristic features, and their affinity, grouping them under objective, as neutral as possible names, and registering them—which has indeed already been done for some groups. Above all, let us free precisely those groups whose dating is most important to us (those dating from the time of Christ’s birth to the High Middle Ages) from prematurely historical names! For this creates prejudices regarding the cultural history of this period that rest on an untenable, or at the very least, unconscionably narrow foundation and exert a misleading, directly harmful influence on cultural history.

To my satisfaction, a cautionary voice in this vein can also be clearly heard in Jakob Friesen's **Grundfragen der Urgeschichtsforschung**. I thus find myself in good professional company.

And what of earlier periods? For the narrow circle of specialists, narrow-minded terms like "Latene" and "Hallstatt" may still serve their purpose; but should broader circles really come to terms with them once and for all? We say "Roman"; it is time to call Germanic cultural phenomena "Germanic" as well.

Especially in archaeology, which is advancing by leaps and bounds, becoming stuck in an outdated framework should be carefully avoided. Guild-like inhibitions and ties should be torn apart, as Kossinna once did. But that was a long time ago. We would like to live to see the next step.

A highly striking name on the Tönsberg line is still the "Flötepfefe" as the designation for a site where two houses now stand. If it seems obvious to us that the watchtowers intended for fire signals also served to transmit auditory signals to the nearby population, then it is no longer a bold assumption that the guards at this station once used whistles to notify their people as well.

When it comes to the Flötepfefe, we recall Example No. 17 with its Sackpfefe. There is no doubt that all sorts of explanations are circulating for this rather strange name, given that it refers to one of the highest mountains (674 m) in the Sauerland. But the correct explanation, which ties in with the mountain's ancient significance as a place of worship and a signal, was carefully eliminated many centuries ago. We, however, recall that the resourceful signal keepers of this site, in order to be able to transmit audible signals from the high mountain, resorted to the aid of a bellows, through which they could emit siren sounds with a very long range. — As for the previous explanation of the name "Sackpfefe," nothing can be found on the matter even in Heßler and Schneider.

Attention should then be drawn to the two locations

“Hohenwart” and “Alt-Blomberg,” where nothing of the original features remains in nature today, not even the holes of the former markers. But the name “Hohenwart”—now the designation for a few houses—speaks for itself. As for Alt-Blomberg, we must undoubtedly see in this old field name—which now merely designates a cultivated hilltop—a fragment of frozen history. In light of this place’s name, it becomes clear why the present-day town of Blomberg, with its castle, has no place in the old orientation grid. The fact that a stone axe was found in the Alt-Blomberg area also serves to confirm the ancient settlement of the site.

Apart from the names intended to bring the places into disrepute—such as those associated with the devil and witches, and perhaps also some “Laufe” mountains and the like—we must also consider the names that, it seems to me, referred to the shape of the landmarks, such as Kruke, Stucken, Pahl, and the like, as well as, in accordance with my above explanations, Thören, Dören — tower; furthermore, the names associated with the old gods: Köter, Asei, Donner, Goden or Guden, Frigg or Frei. Köterberg cannot linguistically have originated from Götterberg, but a multiple, deliberate derivation from “God” or “Wod” is to be assumed.

That the countless Easter-related place names are only partly connected to the mere cardinal direction, and are instead partly connected either to the Easter cult prevalent in the late Germanic period, or at least to the Easter fires and Easter celebrations, which are to be regarded as a remnant of the Easter cult—there can probably be no further disagreement on this point. But these Easter-related place names are so numerous that they can be of use to us in our question of orientation only in exceptional cases.

As examples of lines that present noteworthy points—both factually significant and in terms of names—I would like to cite here two more from the Oldenburg region, where archaeologists are otherwise presented with a rich field of study. Inspired by the

distinguished Bremen merchant Adolf Held, who has since been taken from us by death, I found three years ago in “Loh,” 11 km west of Dötlingen, specifically in the Poggenpohlsland region north of the Goldberge, a large field containing the ruins of numerous stone circles (Trojaburgen), the inventory of which still awaits documentation before it disappears entirely as building material.

34. Wachtberg T.P. 50.0 — 10 km — Aw 0.05° Dötlingen Church — Court House — Aschenstedt — 9 km — Aw 0.1° Wunderburg (ring walls) — School near the churchless Ekelte — 11 km — Aw 0.2° Barrien Church — Eastern point.

35. Goldenstedt Church, Osterhorn — 16 km — Hünenburg (ring walls) southeast of Twistringen — Wehrenberg — Klageholz — Lichtenberg — Bücken Cemetery — Horst between Altenburg and Donnerhorst — Klotzeburg — total 50 km — Aw 0.3° Kirchwalingen Church — 6 1/2 km — Aw 0.15° Bierde Church — Karlsberg — Eastern Point.

My research had previously focused on limited areas of western Germany, particularly Lower Saxony. However, some insights into other regions of Germany indicate that the ancient settlement patterns can also be traced in areas of eastern Germany. It is evident here as well that the Slavic incursions into eastern Germany, which have made the assessment of the ancient Germanic settlement patterns so extraordinarily difficult, have not been able to completely obliterate the traces of a settlement pattern that was entirely identical to that in western Germany.

It is with particular pleasure that one reads in Max Leichsenring's work so much irrefutable evidence for the purely Germanic foundation of culture in the Kingdom of Saxony, the authorship of which has hitherto been attributed ad nauseam to non-Germanic peoples.

Viewed from the same perspective, Erich Jung's highly significant research on the evidence of Germanic gods and heroes extending into the Christian era will also help to dispel the so-

often conjured spectres of foreign cultural influences from the distinctly Germanic regions to which his research primarily refers.

Amid the towns of Silesia, with their layout entirely different from what we see in western Germany and their Slavic names, the many—for the most part ancient German—names bear witness to a culture that is inherently Germanic. Everywhere, the groves, but also the Weinbergs and Lichtenbergs, the Brand, Teufels, and Höllenorte, and then the Wachtbergs and Wartbergs (insofar as the latter cannot be sufficiently explained by their location in medieval and later contexts) remind us of a pre-Christian Germanic past.

The fact that, to my knowledge, neither the sites of Germanic hill forts exist to which one could link them, nor any unmistakable thing-place churches—because at the time of Silesia's conversion, entirely different demographic and cultural conditions prevailed there—may well have complicated the investigation, but it did not deter me when I noticed two watchtowers in the county of Glatz with an astronomical alignment on the northern horizon. An explanation of the names of these watchtowers at these locations based solely on medieval needs, events, or customs was unfindable. No ruins are noted. Moreover, a later use would by no means preclude their use in the preceding period. After obtaining the topographic maps of that area, it became apparent—to rule out any doubt—that there was a third watchtower on precisely this northern line between the other two watchtowers! The previous view regarding the watchtowers could not be ascertained.

36. Wachtberg near Droschlau — 3 1/2 km — Wachberg southeast of Neudeck — 15 km — Wachtberg near Grochau — northern point.

On the Wachtberg near Grochau, the observation point for the numerous “old fortifications” in the vicinity—regardless of their period of origin—must have stood at the T.P. “117.8.” Five additional trigonometric points, serving as intermediate stations,

very clearly mark the path of the north-south line up to the central Wachtberg within the “grove” of the princely Camenz Forest. (Old Cistercian monastery dating from 1094.)

If this line is considered correct, then the pyre of the middle Wachberg stood on the slightly higher hilltop 125 m southwest of T.P. 510.6 (Aw 0.1"). Here, as I have been informed, there is a semicircular meadow bordered by stones, with a large boulder in its center. Then, after 3.5 km, the southernmost of the three Wachtbergs rises above Oberhannsdorf; interesting reports have reached me regarding the saddle there, where the watchtower must have stood. The continuation of the line runs in a zigzag fashion through the trigonometric points of Rosenbergen and Sauerberg and appears to extend as far as the pilgrimage site of Maria-Schnee. It also touches the Scheibenbusch of the ancient Scheibenhoss near Kunzendorf.

Before surveying this area, I had paid little attention to elevation figures and trigonometric points. But this last line—which is already strikingly clear due to its three landmark hills along the short 19-kilometer stretch—also provides, as we have seen, nine trigonometric elevation figures with remarkable accuracy. It should therefore give me the opportunity to say a word about the significance to be attributed to the elevation figures when they appear on the lines. The number of elevation figures on our maps is countless; any given line touches several of them, sometimes even many, so that at first I generally ignored them as evidence of the most modern culture. But it did strike me that here and there they were downright intrusive; not only on the north lines, which I might still have understood, but also on the east lines. In response to my inquiry at the State Survey Office, I received an almost identical answer from the two survey supervisors, who were questioned independently of one another: “Do trigonometric points the same length or latitude, then it the pure coincidence; it never happens intentionally.”

Consequently, I no longer ignored such phenomena out of

hand. Even if, given their great number, coincidence must always be assumed first, there are still enough instances that demand our attention. Upon reflection, the inner connection between the modern practices of our geometers and the ancient sites—which are our sole concern—is readily apparent. It is, on a small scale, the same thing we have already considered in the case of the observation towers. While the practical surveyor, who sees his stone, does not concern himself in any way with establishing a north or east line, it is nevertheless more convenient for him to select locations that offer a certain view and, if possible, lie conveniently along a path, rather than going off into the woods or even crawling into the bushes. Thus, when surveyors are looking for a suitable point, they quite naturally come across, first and foremost, the sites of the old landmarks, which were all selected with the criterion of an unobstructed view in mind, and which have often preserved their distinction from the surrounding terrain, along with their access paths, over the centuries. Thus, an elevation figure can sometimes indicate the location of the old landmark.

There are also several other Wachtbergs in Silesia.

37. The Wachtberg near Eichau has the “Aspenwiese” 3 km away on its eastern line at the pass summit and, 2 km further on, a Klapperlapelle (Aw 0.1°).

The Aspenwiese also caught my attention for other reasons, the discussion of which would take us too far afield here. It then also proved to be a key point of orientation. The summit of the Wachtberg near Eichau has been artificially flattened; peculiar holes may be remnants of former structures.

38. The Aspenwiese has a Warthberg not only on its east-west axis but also on its north-south axis, namely the Warthberg south of the small town of Wartha, which still tangibly demonstrates its Germanic significance through its pilgrimage chapel; then, north of Wartha, comes the extensive complex of the Rosentränzlapellen, within which T.P. 380.2 may be regarded as

the site of a Germanic landmark. Whether the Klapperberg, located 7 km south of the Aspenwiese, should also be considered part of this line remains to be examined; its T.P. lies 125 m west of our line and shows nothing remarkable. But its name perhaps points to auditory signals.

The Annakapelle, situated west of this Klapperberg, seems to me to be a candidate for an eastward line. Although only a few T.P.s on the map suggest that the Annawarte in the Dohm Forest is oriented north-south and east-west, a visit might still be worthwhile simply because of its name. Our project requires visit after visit, even if the majority must be in vain for the well-known reasons.

Since all places with names referring to light have piqued our interest, I would not wish to overlook Lichtenwalde in the County of Glatz. The explanation “clearing in the forest” is so meaningless and improbable that we should only settle for it as a last resort. A proper name is meant to individualize and distinguish. A name that merely expresses a concept that applies equally to similar places in the surrounding area is not a proper name. In such cases, an explainer is always on the wrong track. Let us see if Lichtenwalde does not have another meaning.

39. The elevation marked on the map by four wayside shrines, at 640 meters above the Lichtenwalde forest house—where we must assume the fire that shone far and wide during the Germanic era—must have given the place its name! To the west, nothing is visible from the mountainside, but beyond it lies the church of Stuhlseisen, clearly aligned on the line; to the north, there must have been several intermediate stations on the large mountain slope, specifically just 1 km away, where the two footpaths converge at the municipal boundary, then not far from the Mandelfichte and elevation 681.4 above Eilenburg and Stephansberg; if we then find the church of Neuweistritz on this line 4 km further north, the location of Silesian churches here—as in Stuhlseisen—could also serve as a clue. Nothing is visible in

the eastern direction.

Before we leave Silesia and look for further place names, I would like to point out the conditions in the Breslau district, about which I can speak only with strong reservations. That there was a Germanic mountain sanctuary on the Zobten with its church of the Virgin and spring is beyond all doubt. Let us recall that the Old Testament-influenced early Christian church was, by its very nature, thoroughly opposed to highland worship, which in Palestine was counted among the abominations to be combated. Whether Wilhelmshöhe in the west, Großburg with its church square—which is quite noteworthy here—in the east, the Wachtberg near Cauth in the north, and the Geiersberg in the south may be counted among the possible locations of the Zobten is confirmed by experts.

The location of the Wartberg near Keulendorf, 28 km west of what appears to me to be the oldest settlement site in Breslau, has likewise led to the assumption of a locational line; one might also ask whether Pohlenwitz and Hochkirch to the north and Mandela to the south of this point do not provide evidence for a north-south line.

Among the place names containing “Licht,” Lichtenrade, Lichtenberg, and Lichterfelde near Berlin attract attention.

40. The church square of St. Nikolai behind the palace is cited as Berlin’s oldest settlement site. In an attempt to determine whether locational phenomena would also manifest in Berlin, it struck me as highly significant that the north-south line of St. Nikolai Church meets Lichtenrade in the south; along the way, an old cemetery in Heiner serves as an intermediate stop. The line has another noteworthy point to the north at Schönhausen Castle. (Distance 7 km, deviation 0.1°.) The fact that the southern cemetery chapel on the Rollberg lies on the line 2 km further on may be coincidental, which would need to be determined by examining the history of the cemetery. Also worth noting are the

T.P. 59, 60, 56, and the Dammsmühle. All points have minimal angles of deviation from the north line of the Nikolai Church, as far as can be determined from the “Map of the Surroundings of Berlin (Land Survey).” — In Lichtenrade, the hill south of the church is a more likely candidate for the location of the Leuchtmais than the church itself; the angles of deviation are very small in both cases (0.05" and 0.25°) at a distance of 14 km from St. Nikolai. In any case, we have a remarkable phenomenon here.

41. But now our attention is drawn to another matter. On the eastern line of this very St. Nikolai church lie Lichtenberg (cemetery chapel), the Wuhlgarten church, and the Frederikstor church.

The cemetery chapel in Lichtenberg stands on the Windmühlenberg, where its location must, for some reason, have been particularly suitable. To the west, it seems to me, a whole series of points of public significance—some of them with interesting names, all the way to the church in Priort; I must leave an assessment of these to those familiar with Berlin's history.

In this regard, I would recommend taking another close look at even the most popular and long-established explanations to see if they hold up. We must never forget to consider that even in pre-Christian times, the Mart region was inhabited by people who could speak, had religious needs, and engaged in all manner of activities. Shouldn't some place names still bear witness to this?

42. The alleged connection between the name Lichterfelde and the Belgian town of Lichtervelde (due to Flemish immigration), and between the Belgian name and light ships, also requires further examination. In any case, there is no changing the fact that the main square of Lichterfelde (the church) lies on the same north-south axis as the church square of the ancient settlement in Hermsdorf and the old cemetery in Charlottenburg.

The map of the Berlin area promises a wealth of interesting

locational phenomena, with Potsdam, Römerschanze, Babelsberg, and a whole number of observation towers not to be overlooked. As far as I can see now, the area around Berlin was also, at the time when the location process began, the setting for a culture closely intertwined with West Germanic culture.

I will cite a few examples from other regions that I came across when I happened to have the map material at hand.

43. Wilhelmshöhe-Herkules — 1.4 km — Aw 0.05° Viewpoint Elfbuchen 1/2 km — Hühnerberg — 3 km — Aw 0.05° Church of Weimar — North Point.

44. Church Westerkappeln — 2 km — Aw 0.05° Gobelin (Judensriedhos) — 2 1/2 km — Church Wersen — 2 1/2 km — Aw 0.05° Auss.T. Sonncnbrint (southwest of Bad Essen).

Like the previous one, this is a highly noteworthy line.

45. Lichtenscheid (Birten) near Barmen — 5 km — Kiesberg — 8 km — Wilhelmshöhe — Wespunkt.

46. Königshöhe near Elberfeld — 1 km Kiesberg — 1 km — Aw 1.0° Nützenberg — 4 km — Old Church Langenberg (Rhineland) — North Point.

47. Church in Beienberg on the Wupper — 4 km — Deviation 0.05° Church in Schwelm — North Point, Church in Schwelm — 6 km — Klingelholz Cemetery, Barmen — West Point.

The Wartburg near Eisenach also has conditions worth investigating.

48. Osnabrück, Cathedral (monument) — 13½ km — Azimuth 0.05° — Thieplatz Iburg — South Point.

I was undecided as to whether I should consider the castle or the church of the small town as the reference point, and in the first edition of this book I opted for the church. During a visit to the site, however, to my pleasant surprise, I discovered the wonderfully situated reference point—still called “Thieplatz”—

between the castle and the church! On the hilltop, serving as an impressive link between Tomplah in Osnabrück and Thieplatz in Iburg, lies Bardcnbnrg. Below Iburg is the “racetrack.”

Here is another example that is personally meaningful to me, as it concerns my homeland.

49. In the deepest solitude of the Schaumburg and its woodcutters, I noticed a small cross on the Karlo; a few kilometers eastward, on higher ground south of Meerbeck, a similar small cross appears. Here people tend to call them “murder crosses” or “atonement crosses.” Folklore tells that a Jew was slain at that spot. But the field adjacent to this spot is still called “Tiestee”—Thingstelle—to this day. Then, 10 km west of the Waldkreuz, one finds the name “Thoren” for a group of houses near Totenhausen on the left bank of the Weser, which we have already encountered as a stop on the Minden Cathedral Line. The cartographer could just as easily have placed the name Thoren next to the school, but in such cases we must do without a single reference point anyway. From the Tiestee Cross to the east: 1. it is located on the country road to Stadthagen in a meadow next to a field belonging to the town’s common land (Fig. 69). From the latter, where it became inconvenient during the conversion to arable land, it is likely that it was moved to the meadow, where it was not in the way, so that its original location—probably at the fork in the path near T.P. 68.1—can no longer be precisely determined. Its current location lies about 300 m south of the eastern line of the Hünenschloss (highest point), while a deviation of the other two sites from this line is, in terms of direction, no longer detectable at all.

50. The marker in the Schaumburg Forest was located at the “Hain” wood. In 1830, the Chief Forester von Kaas chose this spot for his grave. A massive oak tree, estimated to be 500 years old, is now the landmark of the old sanctuary. In its youth, it likely still saw the Malkreuz next to it by the collapsing sacred oak. An earthen embankment, now interpreted as the

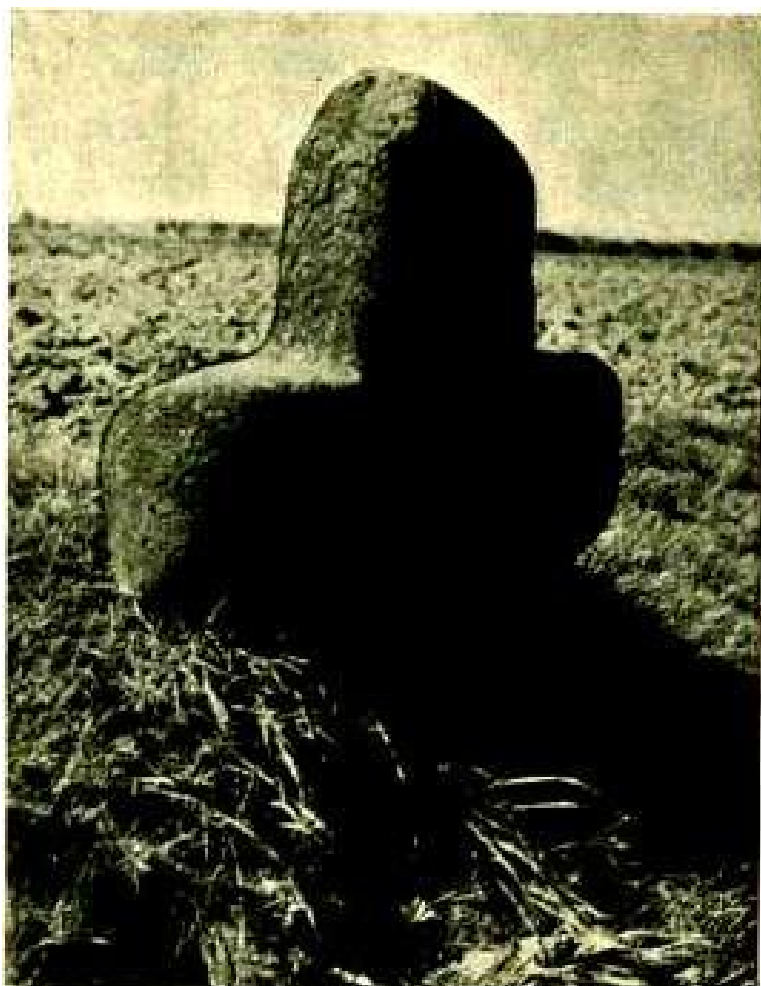


Fig. 70. Murder Cross near Meerbeck

“Hudegrenze,” may serve to indicate the perimeter of the former sacred site.

In any case, we have here such an impressive phenomenon that it is difficult to explain it as a coincidence. I also show the two stone crosses of this line in the illustration. Who can contribute anything regarding these crosses—which, even in their present form, are quite elaborate—to what Kuhfahl, *op. cit.*, presents in such a detailed and impressive manner concerning stone crosses?

Anyone convinced that every larger settlement of our religiously inclined ancestors had its local sanctuary, its grove along with a playground, and its oriented mountain sanctuaries is now asked to take a fresh look around their homeland. Above all, the following questions must be asked: 1. Where would our ancestors have had their thing site here? Attention should be paid to the layout of the paths, churchyard, cemetery, and chapel; elevation; and the presence of a spring or pond. 2. Do the cardinal directions on the horizon or along the line to the horizon provide clues that there may have been orientation markers there, which would then also confirm the accuracy of the assumption regarding the thing site? If one must wade through the muck, one should recall the First Edict of Nanzig, which is why we have only a slim chance of rediscovering a tiny percentage of the old sites. But sometimes the convergence of very small clues can reveal what people have tried to erase from memory.

51. Take the old settlement of Hameln on the Weser, for example. There should be no doubt that St. Nicholas Church, situated at the large intersection on Marti, stands on the thing site of the old settlement. The Bismarckkanzel, situated 2 miles to the west—a place that appears to have been set apart since ancient times—defines the east and west of the Hamelin Thingplatz at sunset. At sunrise, this designates the western peak of the “Dütberg” as the eastern point, a name that points to an ancient Volksberg. The northern point on the Red Mountain is

now clearly marked by the small temple, which stands at this very spot for good reason. The hiker stands at the midday point when visiting the Ohrberg, which still serves as a public recreation area, and steps out of the park to enjoy the magnificent view.

But the old people of Hamelin were pious and practical; to celebrate their summer festival, they wanted to know well in advance of the approach and arrival of the summer solstice, and had a fixed landmark visible from the Thingplatz at the site where the “Heisenküche” forest house now stands, and above it on the “Schweineberge” (intersection of the footpaths at elevation 258). Could the name Heisenküche have originated from “Hexenküche” (witches’ kitchen), meaning it was first demonized and then made socially acceptable again? That the name Schweineberg is based solely on the presence of wild boar, which were once found on all forested hills, or that it served specifically as pasture for pigs, is less plausible than the idea of the public perception of the sacred boar in Germanic times, which in particular gave rise to contempt.

Conclusion

The studies to date on the question of place-naming constitute an initial attempt which, while subject to error in many details—both regarding the fundamental conception and attempts at explanation, as well as regarding the locations cited—has nevertheless, I believe, established the fact of place-naming. The result can be summarized as follows:

1. The assumption of a general tendency toward oration in ancient Germania is based on so numerous conspicuous individual instances that, even taking into account the initially unavoidable errors, an explanation based on the accidental occurrence of the instances is untenable. The recognition of even a single instance as intentional location necessitates the recognition of location as such and of all its prerequisites, which consist primarily in astronomical activity.

2. Orienteering, which can be regarded as a significant folk custom, consisted in the fact that assembly sites, camps, settlements, etc., established landmarks on the horizon for the important cardinal directions, that these landmarks took on the character of religious sites, and that they themselves then acquired orientation markers in the same direction.

3. The very beginnings of orientation should be regarded as a means of satisfying a religious sensibility. This was joined by the practical need for time-keeping, especially since the beginning of agriculture; and finally, the existing orientation network was utilized for signaling in war and peace through smoke, light, and sound signals.

4. The phenomena of orientation are most easily explained if their origin is assumed to date back to the earliest period of the settlement of the land, when people could still settle freely as they wished. Here, however, one must avoid the error of assuming that the first settlements, camps, etc., were themselves already laid out with a sense of orientation in mind; rather, it must be assumed that markers were initially created for these earliest sites, which then often served as models for subsequent settlement.

5. Site selection is common in Germanic lands, and its most important principles have been consistent and unchanging, so that even the passage of time and any shifts in the distribution of peoples have not exerted a noticeable influence. The period of their decline began with the era of Charlemagne.

6. The nature and durability of the monuments varied greatly, depending on whether a monument had gained significance as a festive gathering place or as a focal point of a settlement, or not. It could be a simple tree trunk stripped of its branches (*truncus*) or an upright stone with a fire pit beside it—all the way up to a tower or other structure solemnly erected as a pyre.

I had already read a note about Charlemagne's attempt to exploit the signaling system for his own purposes in connection with the Nieheim watchtower even before my location studies. I

would be grateful if the relevant passage could be shared with me, as it has slipped my mind.

7. Originally, there was likely only the religiously most important and fundamental north alignment. To this was added the practically even more valuable west-east line, obtained by erecting the perpendicular, which in the late Germanic period likely held greater significance and was more frequently used in practice for Easter and as the most important calendar line. The number of east-west lines that we can still find also appears to be greater than that of the north lines. — Due to the strict separation of cults for the various deities, a coexistence of cultic orientation markers can also be assumed where the orientation network features junctions of the two lines.

8. The solstice and equinox lines that appear here and there can, due to the limited scope of their astronomical validity, have had only local significance, in contrast to the north and east lines, which remain astronomically accurate even when extended to the utmost.

9. The astronomical-geometric surveying skills of the ancients across mountains and valleys were highly developed, something that would be unthinkable without training. The average measurement error appears to remain below one degree, and the largest measurement errors rarely seem to exceed 1 degree. The hypothesis of an astronomical school at the Oesterholz estate gains significant new support from the presence of the survey and the estate's connection to the survey network.

10. In view of the religious disposition of the people and the multifaceted significance and use of surveyed monuments, including as places of worship, it must be concluded that the entire country was richly endowed with them, down to small and minute monuments in the fields to fulfill the religious needs of individuals and clans.

11. Given the diversity of the religion and cultic practices of the ancients, however, it must be assumed that only a fraction of

the cult sites were fixed in location, namely those that either had a direct connection to the worship of the stars or for which there was a practical need for a fixed location.

12. In these small field shrines, one can see the precursors to the crosses, wayside shrines, and small chapels of the subsequent Christian era. In accordance with a custom of the Christian Church, the latter were erected during the period of conversion precisely on the sites of the former and, provided they have survived in the same location, can serve as guideposts for research into orientation. These are joined by numerous other clues, so that research in this direction can be described as promising.

To clarify the question of coincidence, a contest was organized that called for the establishment of lines of equal significance and number according to any location system. The deadline for the contest expired on March 31, 1930, without any evidence that an arbitrary positioning system could compete. The three entries submitted did not even attempt to fulfill the task at hand, but instead provided further examples of an intended positioning of the ancients. See “Germanien,” Volume 2, Issue 2.

This result should not be underestimated. It signifies the failure of the efforts of all those who, with a view to being rewarded for their efforts by winning the prize of 1,000 marks, intended to demonstrate that an archaeologically equivalent sample table could be presented using any line system. Had such a demonstration succeeded, then the sample table I offered would not have needed to be based on the intended astronomical orientation of the ancient sites, but could likewise have been attributed to the spatial relationships of the archaeological sites relative to all other sites, which arise quite naturally. Thus, of course, the inadequacy of the example proof of my localization thesis could have been regarded as conclusively demonstrated—if all this had been established by a trustworthy arbitration ruling, such as might have been expected from the “Berlin Society for the History of Natural Science, Medicine, and Technology.” But the

question of localization itself would not have been settled by that either.

The approach outlined above, proposed by the competition, has so far proven to be the most useful. An attempt to achieve clarity by purely graphical-mathematical means is doomed to failure from the outset if the decision regarding the archaeological qualities of the sites is not placed in the hands of impartial parties, and if the method does not adhere to the same principles and limits as those set forth in my example table. Even a doubling of the margin of error must lead to a completely unusable comparative picture.

Nor should the outcome of the competition be overestimated. It is obvious that, with a boundless expenditure of time and effort, a large number of similar phenomena can ultimately be brought together on the basis of any arbitrary system of lines. However, the time and effort required cannot be prescribed in paragraphs. Thus, it remains an inescapable fact that here, as in so many cases of ancient history not attested in the usual manner, the final decision rests with the individual, who must weigh the merits and counterarguments according to his own judgment and intuition.

I hope that the weight of both the examples presented and the internal reasons of necessity has led the reader to a clear decision in favor of our important locational thesis.

The question of Germanic settlement

Specifically, the area in which the most important of the Germanic sanctuaries discussed in this treatise are located—can serve as an excellent example of how, in the current situation, the clarification of highly significant questions eludes the judgment of a single scientific discipline, and that it is now urgent to reexamine certain assumptions that our generation has inherited from and retained from previous generations.

This leads us to the question: Are the customary views regarding the migrations and displacements of entire peoples and tribes—not merely population surpluses—on Germanic soil still tenable at all?

Regarding the settlement of the area at the sources of the Lippe, Kossinna commented as follows in response to my article on the center of astronomy in Oesterholz: “I do not feel called upon to express an opinion on astronomical matters. But if an astronomical observatory really did exist at Haus Gierten—not during the Early Bronze Age, but during the Late Bronze Age—then it cannot have been a Germanic institution.”

Now, it would not matter for the recognition of the observatory if I were to change the wording and speak of “inhabitants of this area at that time” instead of “Germans.” But I do not wish to do so; for I have become convinced of an entirely different state of affairs. That this region—namely the Senne area on the southwestern slope of the Osning between Kohlstädt and Örlinghausen—was either heavily populated in prehistoric times or served as a favored burial ground for the neighboring tribes from afar is proven by the astonishing number of megalithic, which, according to an old map (by Tappe), were present in even greater numbers 100 years ago. These are tumuli, since the glaciated area extended from the north only as far as the

mountains, and boulders, such as those used for tomb construction in northwestern Germany, were available here only rarely and in small sizes.

The latter of the two assumptions—that this was a preferred burial area — is by far the more probable, not only because of the barren sandy soil, which cannot sustain a large population, but also in light of the ancient history of the region and the results of landscape research presented in this work, with which the name of the Osning mountain range again corresponds; to my knowledge, this name has never been interpreted as anything other than Asenegge — “Mountains of the Aesir.”

The seemingly almost complete plundering of the burial mounds has made it impossible to draw any conclusions regarding their date of origin and the tribal affiliation of the settlers. Kossinna therefore draws upon finds from the surrounding area, extending to considerable distances of 40 km—about 20—to substantiate his judgment and states that the yield on the Celtic side is far richer than on the Germanic side. Kossinna himself, through his delightful account of “Celtomania,” has raised very serious doubts as to whether this peculiar phenomenon does not need to be dealt with even more thoroughly than he himself does. This has since been accomplished by Gustav Neckel.

Anyone who follows his arguments wonders whether, for the entire period of Germanic settlement in Germania, one can even speak of a handful of Celtic inhabitants on Germanic soil at all!! It is certain “that accurate knowledge of the Germanic peoples in the classical south is just as old as that of the Celts.” Yet the two peoples are frequently confused with one another, so that the Germanic peoples may be meant when speaking of Celts. Nevertheless, their distinctiveness is beyond doubt, and the separation of their languages must be considerably older than their first mention. Added to this is the insignificance and uncertainty of a few Celtic words (river names) that are believed

to be found in Germania. Among those complicit in the Celtic error is Mommsen. Neckel cannot spare this renowned historian from reproach: "Under all circumstances, however, the historian's bias is obvious." So again, bias—always to the detriment of the Germanic peoples!

This, of course, is not present in Kossinna, who has rendered great service to Germanic research. But he has become deeply entangled in the overestimation of archaeological finds for determining ethnic groups and their shifts in settlement. If everyday objects appear in the same form in Germanic lands as in Celtic lands, then Jakob-Friesen's words come into play: "We must never take the position that a 'new culture'—as the occurrence of different everyday objects is called in archaeology—in a region also implies a new people."

Kossinna's view that the inhabitants of Oesterholz in the Early Bronze Age were more likely to have been Celts than Germanic peoples, moreover, has a surprisingly narrow archaeological basis. In his line of reasoning*, we must note that the few heel axes that initially "come into question for the Celts" here behave in an irregular manner, because they "have penetrated quite significantly even into the southern part of the Germanic portion of the province of Hanover," where there can be no question of Celtic settlement, we must hear that the "decorated Tönsberg piece" is considered by Krebs to be a "representative of the Nordic type," while Kossinna sees no compelling reason for this and does not wish to classify it as Germanic; we must hear that there is also no consensus regarding a Dolch form from the graves at Nodenberg between Kossinna and Schwanold. Given the few objects available as evidence, this is a great deal of uncertainty, to which, however, the well-known serious general reservations must be added.

What if the barter trade, through which everyday objects passed from one ethnic group to another, had a far greater scope than one or the other archaeologist now assumes, without being

able to provide any evidence to support their assumption? Then their entire argument collapses. And where does he get his view on the country of manufacture? If we are not dealing with items occurring in large quantities, then there is a real danger of confusing imported and exported goods! The trend of current research points to the conclusion that there was extremely lively trade between the ancient peoples. The significance of the marks also lies in the exchange of goods between neighboring peoples, and it is no coincidence that the places where this trade took place have retained the name “market” to this day.

What if, furthermore, the meager evidence from such a large area—many hundreds of square kilometers—that Kossinna anticipates is far surpassed by more recent discoveries, from which he might draw entirely different conclusions? Given the growing number of finds in this previously neglected region, this is not only possible but a fact, and many recent finds were still completely unknown to Kossinna. These include, in addition to the results of Schwanold’s years of excavation work, the significant Stone Age, Bronze Age, and Iron Age settlement finds by Mr. H. Diekmann in Örlinghausen, as well as the discovery of large fields of stone burial mounds by W. Düstersiek near the Ziegenbergwarte (Fig. 73)—up to 100 graves—and in the Leistrup Forest—up to 50 graves—already discovered by Scheppe. The burial site at Kreuzkrug is also worth mentioning. All of this implies a significant shift in the foundations of archaeological judgment and calls for the utmost caution against any restrictive chronological or ethnological conclusions.

In archaeology, such considerations are always made, and warnings have been issued against drawing conclusions about the settlement of an area by the people to whom the manufacture of artifacts is attributed based solely on the presence of those artifacts. But the necessary restraint has not always been exercised. Jakob-Friesen writes: “The fundamental question of to what extent a people is identical with a particular culture can only be resolved by the science of ethnology,” i.e., a people cannot be

defined solely by veils, brooches, urns, and the like.

Rejecting the assumption of non-Germanic settlement in the region of the Lippe springs due to insufficient evidence is all the more justified since the land is dotted with Germanic place names, field names, and toponymic terms without foreign admixture, and there is otherwise no reason whatsoever to dispute the continuous settlement by Germanic peoples. Unless we are presented with compelling evidence to the contrary, we are entitled to assume that the inhabitants of a region in Germania were. I believe that this is a sound and correct position. Moreover, we can refer to Tacitus (*Germania* 2), according to whose knowledge of the matter the inhabitants of Germania are natives, “whose purity of race has in no way suffered from the violent intrusion or peaceful acceptance of foreigners.” But even more important than Tacitus is the simple logic of the matter.

It is both linguistic and archaeological reasons that—due to an overestimation of their evidential value, combined with a mistaken general view of the conditions for population movements—have produced a confused and alarming overall picture of the settlement conditions in ancient Germania. Confusing, bewildering, and implausible also because one has not even come close to uniform results, but rather the views of individual researchers diverge widely. Alarming, because Germania no longer remains the land of the Germanic peoples, as Tacitus describes it to us, but becomes a playground for competing peoples and tribes.

It is not surprising that those who allow themselves to be carried away in good faith by the whirlwind of these speculations find it very difficult to believe in a steady cultural development on Germanic soil. The pressure on Germania, particularly from the east, has often been great enough, and the entire region east of the Elbe shows severe disruptions in Germanic culture. But even there, so much that is positively Germanic has come to light that the groundwork has been laid for a return to a simpler and

therefore more natural view of things, even for our eastern regions.

The special case of Oesterholz, to which many other more or less similar cases can be added, now directs our attention to the overall question of the migrations of peoples on Germanic soil.

It is a generally accepted truth, thanks to our archaeology, that agriculture has been practiced in Germania at least since the Neolithic period within the limits dictated by other circumstances. This means that the inhabitants, through their effort and labor, have reclaimed the land necessary for their agriculture from its primeval state.

After all, it requires a close connection to agriculture—ideally one present from birth—to comprehend what it means to transform wasteland into productive farmland and to maintain it as such over the long term. Countless city dwellers, who thought the matter to be so simple, have collapsed under the strain of this work, both in the past and now in the settlement efforts of the postwar period. When discussing the migrations and movements of peoples who engaged not only in hunting and pastoralism but also in agriculture, it is evidently essential that the judge be able to distinguish between what is economically and psychologically possible for a farmer and what is economically and psychologically impossible. I have been unable to ascertain who, in fact, were the very first originators of the prevailing views on the Germanic migrations, and in particular on the so-called Migration Period—views that have then, it seems, been passed down from generation to generation to us without question. But these views could only have arisen in the minds of men who either did not believe that the Germanic peoples of the Migration Period were capable of agriculture, or whose fathers no longer knew or understood an agricultural population, and who had thus lost touch with the farmer.

Their theory of the Migration Period proved, of course, to be extremely useful for resolving even the most difficult

ethnographic questions. It then posed no difficulty to depopulate and repopulate lands and to lead astonishing migrations to distant destinations. Under the sway of this theory, Germania and its neighboring lands became the scene of peoples and tribes driving one another out, lock, stock, and barrel.

Entire peoples are said to have migrated, either defeated and driven out by other encroaching peoples, or voluntarily, seized by wanderlust. Accordingly they had vanished from their homes, and others had taken their place. At most, there is mention that a remnant of the elderly and infirm remained, only to be absorbed into the new population.

These views may also have been influenced by Strabo's account (VII, 1–3) of the nomadic nature of the Suebi, which, however, is completely contradicted by Caesar's account (B. G. IV, I) of these very same Suebi. Caesar had at least some inkling of the well-organized features of the population surplus, even if he fell entirely into a misunderstanding by assuming their annual return.

The conventional theory of migration was linked to the notion of the general antagonism and hostility among the Germanic tribes, even though the evident unity of the Germanic people in language, religion, law, customs, and other aspects of culture completely contradicted such a notion. Of course, the tribes had their disputes and battles, but the disunity must have been less than in the Middle Ages and into modern times, and also less than the disunity among the Greeks.

It seems to me that the time has come, after considering all circumstances—in particular the psyche of an agrarian people and all other new ethnographic findings regarding Germania—to formulate the following proposition:

An agricultural people can be completely exterminated by force of arms; but it is more likely to be decimated, subjugated, and reduced to servitude than to be driven from its land; but it never voluntarily decides to emigrate unless compelled by the

forces of nature (climate change, flooding, etc.).

First as a whole, then during the holidays, I grew up among the village youth, and later I also shared in the joys and sorrows of the farmer, most recently and to this day as the owner of a farm. When the work in the fields—from which my father had to earn most of his parson's salary—was pressing, I helped the farmhand with plowing and harvesting and learned firsthand what the farmer's sweat and his bond with the soil mean. Even back then, I loved to ponder the migrations of the Cimbri and Teutons and—as I still believe, quite rightly—attributed to the ancient Germanic peoples roughly the same feelings that the German farmer still has today. My current assessment of the matter stems from those thoughts of long ago.

Neither the Cimbri and Teutons, nor the Goths, Vandals, Lombards, and all the other tribes that acted as conquerors would have ventured far into the world as defeated, landless people driven out by fire and sword. Even the mere passage through lands inhabited by other peoples—how much more so the act of waging war against Rome's armies—required inner fortitude in the form of strong self-confidence and outer fortitude in the form of all necessary military equipment. Equally necessary were provisions for sustenance, which provided for the long-term feeding of the massive armies, which were, moreover, accompanied by the women and children of the tribe, the elderly, the weak, and the sick, as well as by male and female servants. Since the opportunities for sustenance available along the way—hunting, plundering, and gathering wild fruits in the traversed strip of land, however broad we may imagine it—were by no means sufficient, sustenance had to rely essentially on the herds brought along. But the livestock of a people engaged in even limited! The herds of the farming people had to be brought up to the level required for a nomadic journey in advance, through several years of preparation, with the slaughter of animals factored in from the outset. In other respects as well—regarding companions, tents, and equipment—one had to adapt completely

to the nomadic way of life.

All of this cannot be described in detail and has such far-reaching consequences that it affects both the economic and psychological terms, it can only be conceived of as a reverse developmental process, not as the execution of decisions or orders. Even the formulation of such decisions—which would have to be conceived of as virtually unanimous if they were to have any meaning or consequence—and all the more so the issuance of orders intended to compel a farming people to adapt to a nomadic way of life within a short period of time must be regarded as something entirely impossible.

A population engaged in agriculture has permanent dwellings, stables, barns, and even in the simplest of circumstances, household goods, tools, and farming implements—that is, immovable and movable property acquired with diligence, care, and effort, with joy and love for the work, but which cannot be taken along on the migration and must instead be abandoned. They have gardens and fields where their own and their fathers' sweat has been poured, and to which they have a strong emotional bond. Even if we were to assume that a tribe's impossible decision to migrate is somehow possible—the final days, the abandonment, the farewell, the actual departure—all of this belongs to the realm of completely untenable ideas conceived at a desk.

It would take us too far afield to go into the countless difficulties that are further exacerbated when one considers, for example, the gradual onset of the situation or half-measures, the staying-at-home of elderly and frail family members, or the leaving behind of the unfree and servants, or acts of violence against the peoples living in the way, or a primitive manner of managing the whole enterprise, or a lack of foresight regarding provisions and the destination. Conclusion: The migrations of Germanic tribes, who were already engaged in agriculture, cannot be attributed to either forced rural exodus or voluntary departure.

There remains no other option but the well-founded, reasonable explanation: The warlike sons, who were dispensable and superfluous on their clans' farms and fields along with their wives and children, were, once their numbers had grown sufficiently large within a tribe, equipped as best as possible and sent out on a migration to secure a colonization area. Their provisions were carefully planned for the long journey through a meticulous supply system, utilizing a migration route agreed upon with the other tribes or the public roads designated for such migrations.

This satisfactory hypothesis simultaneously resolves the archaeological puzzles arising from the complete lack of actual evidence for a migration of tribes, which we would surely have encountered somewhere and somehow from the Migration Period.

The immobility of the farmers appears to be confirmed by the history of all peoples in all ages, as soon as we critically assess the reports and judgments of outsiders for their actual value in clarifying such events. Historical cases such as the exodus of the Salzburgers, several departures of Greek colonists, the Exodus of the Children of Israel, or even the migrations of the destitute under Charlemagne also serve as confirmation, because they bear a distinct special character, whereas cases of very heavy emigration abroad (Transylvania, Southern Russia, America), in which landowners remain behind with their families and belongings, are not considered at all.

The conclusion therefore remains valid without restriction: The supposed migrations of entire Germanic tribes that had already settled are in reality to be regarded as expeditions of the population surplus—determined by land conditions and properly equipped by the tribe remaining in its original settlement—which moves into new settlement lands and, if necessary, conquers them. Communications such as Tacitus provides in *Germania* 29

regarding the relationship between the Batavi and the Chatti can, when correctly interpreted, serve as confirmation of this.

The history of the Goths and Saxons is of particular interest. The view that the Goths, defeated and driven out by the Alans and Huns, crossed the Danube and, in such a wretched state, soon became the victors over Emperor Valens at Adrianople, finds insufficient support even in the account of Ammianus Marcellinus. For he distinguishes these “other peoples of the Goths” from the Goths of Ermanrich who were defeated by the Alans and Huns; moreover, he speaks only of the “greater part of the people,” implying that the other part remained in their settlements. Nor did the subjugated Eastern Goths of Ermanrich leave their land; research will likely have to be reopened regarding the Hun tribe, its ethnic origins, and its cultural character, while I believe I have already succeeded in uncovering the error concerning the predecessors of the Goths and Huns, regarding the Scythian and to classify it among the noble eastern Germanic tribes, as had already been prepared by Wilser’s studies. For more on the Vandals, see Gustav Frehtag.

As for the Saxons, it is astonishing that the implausible notion has persisted that a small tribe named the Saxons “displaced” the tribes of northwestern Germania all the way to Essen on the Ruhr, as I read in an article written just a few years ago. It is even questionable whether a Saxon “tribe” ever existed, and whether the name was not from the outset a collective term, later becoming the name of the confederation, which explains the disappearance of the old tribal names. The development of Saxony would then have begun as early as Ptolemy’s time (early 2nd century CE) and, according to a report by the Anglo-Saxon Bede the Venerable, would have approached completion around 700 CE through the forced incorporation of the Bructeri. The same course of events is conceivable if there had been a Saxon “tribe”—that is, similar to how Prussia came into being.

The “displacement” of the Chauci, Cherusci, Angrivarii,

Bructeri, Marsi, Sugambri, northern Chatti, and all the small tribes that together inhabited Wittekind's Saxon land took place just as little as the Prussians displaced the other Germanic peoples of the Prussian state.

Certainly, over time, Germanic tribes were overpowered by other peoples and gradually absorbed into the victorious people, and in other respects as well, processes of intermingling of manifold kinds and for manifold reasons have occurred. But insofar as such circumstances cannot be historically proven or do not manifest themselves directly, it must be assumed that throughout all of Germania, all regions remained permanently settled by the same Germanic tribes that had once established themselves there. Schuchhardt hits the nail on the head when he says that Wittekind's Saxons are the unadulterated descendants of the Stone Age people who built megalithic tombs. With certain reservations, the same can be said of all Germanic tribes.

This is true even if their names have changed or shifted, or if even as a result of political changes in rule, religious schisms, or diverse trade relations, the culture of the inhabitants developed in different ways, extending to language, folk customs, and the use of everyday objects.

While a mass of people whose origins can no longer be determined later accumulated in the cities, — in the countryside, the tribe of the sedentary peasant population has always remained the same in terms of bloodline. It goes without saying that, when considering the current population, one must take into account the ethnic mixing brought about by modern transportation, freedom of movement, and industrialization.

Anyone who attempts to form a picture of the settlements of the Germanic tribes in those times based on the manifold accounts of Roman and Greek writers finds themselves faced with an insurmountable task. There is absolutely no reason to doubt the good faith and reliability of the writers in these matters, and yet the confusion of their contradictory accounts cannot be

overstated. Even if the difficult task of distinguishing between the various periods reported by the writers is carried out with the utmost care, confusion remains.

The confusion becomes immediately clear if we assume that the ancient writers—just like the later historians who followed them—were unable to distinguish the actual tribal seats from the settlements of the tribes' emigrant groups. This gave rise, among them and among later writers, to the misconception that the Germanic peoples were nomadic, along with the resulting errors in assessing their culture. To bring the confusion to a head, there was also the constant confusion of tribal, district, and place names, which caused the number of supposed Germanic tribes to rise to an immeasurable extent. Detmer-Kassel provides a vivid picture of this in a diligent compilation of all available information, which has not yet been published.

It is likely that the migratory groups only ventured beyond the borders of Germania into foreign lands in rare cases, where they played a negligible political role. In the more frequent cases, they found a place within the vast, uninhabited regions of Germania, which simultaneously served as borderlands between the tribes. Where they were gladly received as welcome reinforcements, they generally assimilated into the host tribe and disappeared. But where they were numerous, strong, and sufficiently united to continue living according to the customs of their home tribe, they retained their name and became the cause of errors regarding the tribal seats.

To complete our conception of the migratory processes of those times—which I believe is plausible and useful as a working hypothesis—we must also regard the broad border regions between the tribes as the actual migration routes of these groups. The ancient roads and sunken paths, which run lengthwise within the tribal territories, likely owe their origin less to the members of the resident tribes than primarily to the merchants traversing the land, and secondarily to these migratory groups. In

this way, the harassment of the settled population ceases, and order is brought to our understanding.

The course of events was certainly sometimes different. Tribes whose territories would have remained sufficiently wide even after ceding a strip to the wandering band did not wish to tolerate members of another tribe among them; or bloody skirmishes arose with bands that behaved arrogantly. If, in such cases, the nomadic band—perhaps reinforced from their homeland—gained the upper hand, then conditions such as those reported, for example, in Caesar's *Bellum Gallicum* (IV, 1–19) regarding the Usipeti and Tencteri, who were harassed by the Suebi and who in turn would have pressed upon their northwestern neighbors, were still inconceivable. This is where our “impossible” applies.

It is precisely this rather detailed account that offers numerous points of reference for exposing both the lack of understanding and the art of distortion in Roman historiography, as well as the baseness of Roman policy toward the Germanic peoples. Such a serious challenge to a celebrated Roman classic like Julius Caesar would provoke outrage among our legal scholars, were it not for the fact that in this case we are able to draw strong support from two passages in Plutarch (*Life of Caesar*, Chapter 22). From one passage we learn that even in Rome people were appalled by Caesar's breach of contract with the Germanic tribes, so that when a thanksgiving festival was to be granted to Caesar for the destruction of the Usipeti and Tencteri, Cato expressed the opinion that Caesar must be handed over to the Germanic tribes as atonement for his breach of contract! Caesar's treatment of the Germanic leaders who came to his camp must therefore have been even more shameful than even the sharpest critical eye could have gleaned from the historical account.

It is pure fantasy that at the confluence of the Meuse and the Rhine the entire tribes of the Usipeti and Tencteri—430,000 people—were annihilated, with the exception of the cavalry,

which was absent on foraging duty; and the entire “Suebi terror” of the Usipeti and Tencteri must also be regarded as pure fantasy. Yet immediately thereafter we find the Usipeti and Tencteri (not just the escaped cavalry) in their old homeland, allied with the Sugambri and precisely those Suebi by whom they were supposedly driven out! When Caesar had then built his famous bridge across the Rhine, the news that reached him of a general mobilization of the Suebi was enough to prompt him, after a stay of only a few days, to hasten his retreat. “He believed he had done enough for the honor and benefit of the Roman people.” Plutarch, however, suggests in the second passage that the campaign against the Sugambri (which was, after all, limited to only 18 days) was merely a pretext; “greedy for glory as he was, he wanted to be the first to cross the Rhine with an army.”

If we critically examine the history of Rome’s relations with Germania using such highlights as Plutarch provides in these two passages—and as are not entirely absent elsewhere—and in doing so also consider the many instances, some of which stem from ignorance—and partly fabricated reports on the cultural conditions of Germania, we will come a step closer to the truth.

With regard to the migrations, we must recognize that they were inherently based on sound reasons, undertaken according to peaceful principles that were fully in accordance with international law, and generally carried out with the sincere intention of adhering to these principles. It was only the difficulties that grew in tandem with the increase in population, unforeseen foreign circumstances, the mistrust of other peoples, and the encounter with more firmly established state structures that led, in the historical cases known to us, to unintended military entanglements—even in those instances where the advance scouts had found sufficient unoccupied land for settlement. -

The fact that the powerful Germanic migratory groups reaching beyond the borders of Germania to the east, south, west,

and northwest became the ruling class over the remaining indigenous peoples in their new locations is a chapter in itself, which serves in an outstanding manner to confirm our overall view of the migrations of peoples. Kossinna says of this:

“From northern Central Europe, starting from the Baltic Sea and then extending from the upper and middle Danube, the great migrations of peoples originated in the 3rd millennium BC, populating all of Europe—especially Southern Europe and the Near East—with the population that speaks our language, the language of the Indo-Germans. Everywhere there, Central European blood became the ruling class and, even as it gradually faded into nothingness or almost nothingness, has left an indelible mark on those lands as an eternal reminder of the world-historical mission of our tribes, or at least of our language.”

If our conclusions are recognized as correct, then peace and confidence will return to Germanic research, and we will no longer be thrown into turmoil by every dozen pottery shards found by chance—whose existence is in reality due to the skill of the potters of that firm 1,500 or 2,000 years ago—into the anxiety for their brothers and cousins, residents of this area.

At the sources of the Lippe as well, the Germanic descendants of the first Germanic settlers there lived and worked during the Bronze Age and are buried there, regardless of whether the Germanic name came into use earlier or only later and reached the ears of the Romans.

Charlemagne, King of West Francia, Roman Emperor

In our discussion of the Germanic sanctuaries, we have encountered Charlemagne. His relationship to them is thus sufficiently clarified, but let us summarize it once more. It is safe to assume that not a single destructible sanctuary, monument, or testimony of the old faith—if it was even recognized as such and fell into his power—was left undestroyed by Charlemagne. The times that followed then reaped the harvest, increasingly with the assistance of the converted and converting people themselves. Not even the last little nun's plaque or suspicious symbol in the most secret hiding place in the bedroom of the nearest blood relative was safe, and it would have been handed over to the priests on the promise of divine reward, with or without the owner's consent. Woe to him if he refused to hand it over. Eternal life and temporal life depended on its surrender.

As early as the reign of Emperor Theodosius (382), the death penalty had been imposed on heretics; Pope Leo the Great approved their execution (Leonis Opp. Epist. 15 ad turribium). Then, by decree of the Concillium Tarraconense (516), the "sending courts" had come into being, so that Charlemagne's capitularies are already to be regarded as an outgrowth of the mindset that had come to prevail in the Roman Church, long before Innocent III introduced the systematic tracking down and punishment of heretics under the name "Inquisition," which then, especially in Spain and Germany, covered the Christian name with disgrace and shame.

Charlemagne's method of conversion, first applied against the Saxons, achieved victory across the board. A sudden transformation of ideas and customs was impossible and was only achieved over the course of centuries. But whatever was tangible and declared pagan was irretrievably doomed to destruction, especially the buildings and the written works. Is it any wonder

that nothing has come down to us?

The number of folk shrines destroyed on Charlemagne's personal orders must have been immense, given his numerous campaigns crisscrossing Germania from 772 until a few years before his death. Only if he deemed something suitable did he incorporate it, undestroyed, into his own treasury! This also applies to two of the four valuable tables made of silver and gold, which were expressly mentioned in Charlemagne's will. The first two tables—bequeathed to St. Peter's Church in Rome and to the Bishop of Ravenna, and featuring depictions of the cities of Constance and Rome—would have been free of anything offensive to the Christian sensibilities of the time and would have had a corresponding provenance. But the third and fourth tables are highly suspect of having originated from the plundered Germanic cult treasures. For we read the following about them in Einhard:

“The third, which significantly surpasses the others in the beauty of its workmanship and in weight, and which, forged from three rings, displays a representation of the universe in meticulous detail, as well as that golden one, mentioned as the fourth, are to serve to augment that third group, which is intended for distribution among his heirs and for charitable gifts.”

The tables could not have been used for distribution among Charlemagne's numerous heirs—who, as we shall hear, were otherwise nearly disinherited—nor for charitable gifts, unless their melting down was intended. Melting down, despite the highly praised artistic value of one of the tables! Charlemagne himself apparently had no regard for the “meticulous and delicate” depiction of the universe he made an exception, *Aurum et argentum abstulit, quod ibi reperit*.

“He took the gold and silver found there (at the Irminsul) with him.”

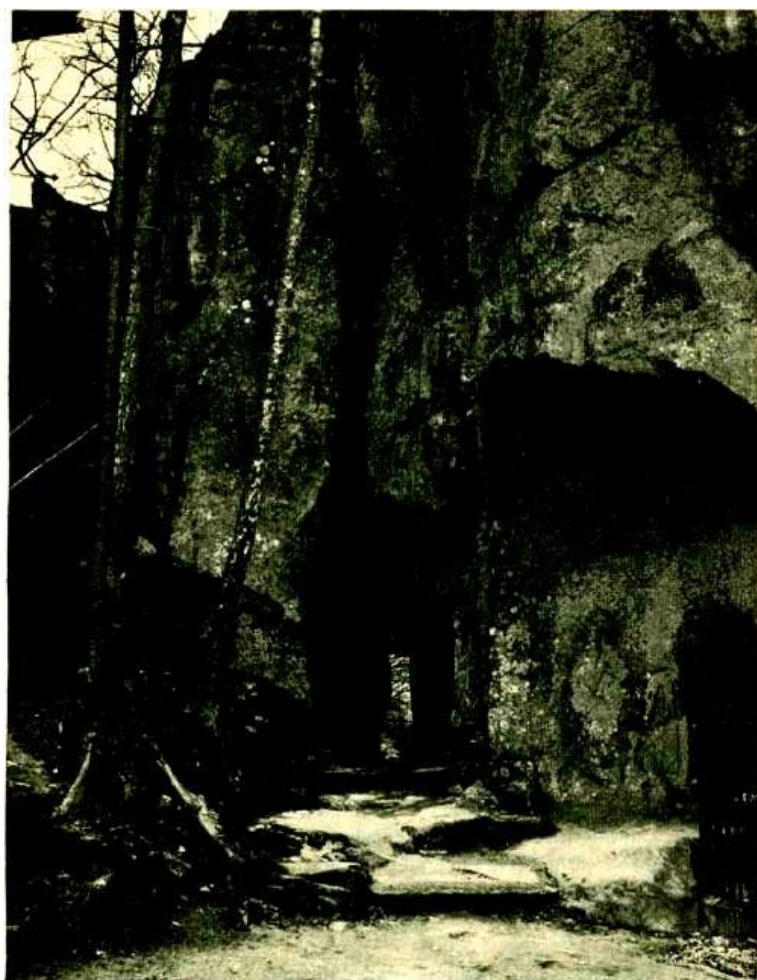
Apart from this report in Chapter 3, to my knowledge we cannot glean any further details regarding our question from

contemporary writers. The reason for such reticence on the part of the often so verbose Carolingian historians is to be found in part in the fact that one did not wish to keep alive a memory of the nature of a sanctuary, its location, and the events surrounding its destruction, due to the possible undesirable effects on the national psyche. In part, however, the reason likely also lies in the fact that they were ashamed of the brutal measures of force against the indigenous folk religion, which were carried out in the name of a gentle savior of the world, even though in practice they approved of and promoted Charlemagne's actions due to the rapid pace of conversion.

To correctly assess Charlemagne's impact on Germania—on Germany as a whole—is a prerequisite for a meaningful understanding of the Germanic past.

To turn our attention to his reign and his person from new perspectives that correspond to our current knowledge is a duty in the service of truth, Charlemagne drew a decisive line under the Germanic past. Before him, Germania; after him, a Germany gradually emerging on the basis of shared blood. Before him, free Germanic tribes, united into large confederations according to need and inclination, in accordance with the course of political development; after him, a subjugated people as part of a Roman Empire. Before, a Germanic culture of which all memory has been erased, whose remnants we must laboriously unearth from small fragments and graves; after, a Roman-influenced culture and national development that had to come to terms with the foreign elements imposed upon it and still must do so.

Counting backward, the historical void of the German people begins with Charlemagne. With the era of Charlemagne, a veil has been drawn over the preceding times, one that appears nearly impenetrable, behind which we try to peer by all manner of detours, to catch a glimpse here and there, and then to piece together the glimpses—naturally with all manner of errors—into a picture.



Who was this Charlemagne? What place has been and is to be assigned to him in German history?

It is by no means my intention here to sketch even a brief portrait of Charles. But it is desirable to set forth a few key points that are necessary for establishing a standpoint from which to answer our questions.

Nevertheless, a well-rounded account should not be missing. As for how Charlemagne's life and work are presented to German youth and the German people in our time, I wish to leave it entirely to an excellent "History of the Middle Ages for Secondary Schools" to separate the three rings; but after his death, the pagan work of art, whose meaning recalled the forbidden worship of the stars, was not to become a danger or a source of offense to souls. Thus, the otherwise inexplicable matter becomes explainable.

Charlemagne is treated with greater restraint and caution than usual. I am transcribing the account verbatim and striving not to omit a single sentence or word that might influence the assessment of the historical narrative. It is also a welcome refresher of the historical picture for many readers.

As early as 772, Charlemagne turned against the Saxons, whose raids threatened the Frankish northeastern border. It was not until 30 years later that their subjugation was achieved... With the subjugation of the Saxons, the Christianization of the continental Germanic peoples was complete. At the same time, they were now all brought under Frankish rule... The narrower borders were secured by marches... Military roads were built from the Rhine up the Ruhr or Lippe to the Weser. Along these roads lay fortified Frankish royal courts... Franks and loyal Saxons were settled there. In return, remaining Saxons were transferred to Frankish territory, and monasteries and churches were built... The unfamiliar church tithes weighed heavily on the Saxons. A harsh martial law is enforced to implement these measures. It imposes the death penalty for: damaging a church, disregarding

Lent, burning corpses, and failing to baptize. After the subjugation, Charlemagne has the Saxons' own laws recorded. The provisions for the protection of the church correspond to Saxon views on offenses against religious sanctuaries. The massacre of Verden is to be understood in the context of martial law, a cruel punishment for a planned conspiracy. After their subjugation, the Saxons adopted Christianity and Frankish culture relatively quickly, albeit initially more superficially. "The Saxons realized that Frankish power was formidable and that Frankish Christianity was, at its core, a benevolent force" (Brandt, German History). — (Regarding the establishment of the empire, after a few introductory sentences, it states:) He regarded the imperial crown not as an increase in power, but as a title of honor and an obligation to God, from which arose for him and his subjects only duties to protect the Church, the weak and oppressed, and to uphold justice... No event has shaped the history of the Middle Ages to a similar degree. — (Under Government and the Administration of Justice, it states:) Since the counts were endowed with fiefs within their administrative districts, the possibility of self-serving administration was evident. The king's messengers were to prevent this. Thus, a constant connection between the central authority and local administration was established. (Under Social Conditions:) "The bulk of the population is still made up of free peasants! But their numbers are steadily declining. All the more so, the importance of the magnates (*maiores*) is growing... More and more freemen are evading this burden (military service, tithe obligations to the count) by aligning themselves with a lord of immunity (surrender of freedom)... Thus, the power of the magnates grew steadily. Yet, as long as Charlemagne lived, the decision in all matters rested solely with the king. (Under "Agriculture":) The individual farms of the free peasants lie between the large estates. This makes the exploitation of the domains difficult. The maintenance of the royal household is provided exclusively by the ancestral estates of the Carolingian family. (Under "The Frankish

Church”:) The Roman liturgical order is observed. (Under “Education and Art”:) Here (in the monastery and cathedral schools) instruction is given in reading, writing, singing, and the Latin language... (In Tours and Aachen:) The textbooks are the works of Roman authors.... But German heroic songs are also collected and transcribed. (After listing several teachers:) All these men are united by an inexhaustible receptivity to classical education and a joy in scholarly thought... The goal of all Charlemagne’s educational endeavors was to bring the education of antiquity closer to his people. Since this education was imparted through the Church,... Carolingian education thus became entirely clerical... It lacked a national foundation. Charlemagne’s attempts to establish a national literature through the collection of folk songs... failed due to the contempt of his scholars, who found only peasant and pagan elements in native poetry, and who were themselves, in part, not rooted in the soil.” (I will quote in full what is ultimately said about Charlemagne’s personality:) “His (Einhard’s) description portrays Charlemagne as a true Frank. Frankish were his political talents, his propensity for violence, but also his deceptive energy, his receptiveness to intellectual stimulation, and his thirst for learning. As a child of his time, he displayed a distinctly religious piety. On the other hand, his economic and cultural ideas reached far beyond the needs and capabilities of his contemporaries. But it remains always admirable how, in his towering personality, the influences and demands of his multifaceted empire came together. The union

The conventional view of history

Germanic strength and Roman-Christian culture was his state ideal. It found symbolic expression in the transfer of Theodoric the Great from Ravenna to Aachen. The legend has rightly immortalized his image.

This is a concise and sound presentation of the image of

Charlemagne, as we are accustomed to receiving it from German historical scholarship. With the exception of a few points that contain value judgments, I have no objections to the individual sections. The concluding section is kept rather bland in order to avoid the teacher's conclusions—which, however, are still absolutely necessary here for the student's understanding—should not be anticipated too much; the text does not deny the previous recognition of Charlemagne as a German national hero; but it does offer guidance to those who wish to make Charlemagne into one.

I have no intention of criticizing the portrayal by the author, who is a friend of mine and who, after all, had only to reproduce the image to be judged. But I intend to address the image itself, to supplement it with important features, and to give it a different interpretation and a different characterization, both from the standpoint of historical truth and from the German perspective.

A ruler must be judged, from the perspective of his significance for his people, according to his deeds and their influence on the development of the people. There have been noble figures among rulers of whom only good is reported in moral terms, yet whose absence must nevertheless be regarded as a calamity for the people. On the other hand, morally lowly figures have become national heroes through their correct and timely actions, to whom their people owe a debt of lasting gratitude. This must be noted. But then, in order to understand a ruler's actions, his personal character must be taken into account.

Let us form truthful opinions about Charlemagne. This is a difficult task in light of the sources, which are without exception suspected of one-sided bias. Even in the subsequent period, right up to the present day, we encounter a striking leniency of judgment regarding Charlemagne and his deeds—a leniency not otherwise, or at least not always, practiced. It is as if one—consciously or unconsciously—wanted to preserve for him, as the

meritorious bringer of Christianity, as the bringer of a higher culture, as the founder of an orderly German state, a place among the German national heroes that was not too marred by dark shadows. This considerate glossing over of the downside has become a veiling of historical truth and, in its effect, a poison for the inner strength of the German people.

To recognize the true value of Charlemagne's reign, the moral standard must also be applied to him and his deeds—all the more so because his work, directed toward the introduction of Christianity and Christian morality, constitutes a major part, indeed an exceptionally large part for a political figure, of his life's work. In doing so, he must be judged in the light of and according to the standards of the Christian views of his time.

The Saxons

Everything in the world is relative and can only be assessed through comparison. Against the dark backdrop of a wild, predatory, uncivilized Saxon people, the figure of their Christianizer appears more favorable, along with the corrupted Christianity he brought and the atrocities committed to introduce it. Therefore, the reputation into which the Saxons were placed at that time must first be examined before we turn to Charlemagne.

The sources from that time, not a single one of which attests to the Saxons or from a neutral perspective, have long been exhausted, yet are known in detail by only a few; and then it depends on how they are read.

The above description from the textbook contains no judgment of the Saxon people. Hauck's great history of the Church, which addresses the innermost causes of the events most extensively and subtly, will be universally recognized as the appropriate basis for our examination. Hauck says in Volume I, p. 372:

"The Frankish (meaning the West Frankish) people change their faith so readily. The Saxons, on the other hand, staked their very existence on resisting the new religion that was forcibly imposed upon them... their tenacious resistance is comprehensible only if one assumes that the national religion possessed far greater strength and vitality among them than among the Franks." This is consistent with the fact that the intensity of their religiosity struck Frankish observers such as Eigil and Rudolf of Fulda. If the latter's accounts provide a true picture, then the people's religious concern was directed above all toward undertaking nothing contrary to the will of the gods... There is something magnificent in the fact that one inevitably refrained from any undertaking to which the gods denied their blessing. This form of religiosity corresponds to what we know about the moral conditions of the tribe. Once again, it is a Frankish testimony that praises the moral integrity of the Saxons."

Hauck now cites the expression "*castitate mirandi*" from Salvian, i.e., to be admired for the sake of their moral purity; from Rudolf's *Transl. Alex.* 1 Scr. II, p. 675: *Erant... domi pacati et civium utilitatibus placida benignitate consulentes*; c. 2: *Legibus etiam ad vindictam malefactorum optimis utebantur. Et multa utilia atque secundum legem naturae honesta in morum probitate habere studerunt.* In English: "They (the Saxons) were at home peaceful and, in benevolent friendliness, concerned with the common good; c. 2: They also applied excellent laws to punish wrongdoers. To this end, they zealously strove to acquire many useful things and, according to natural understanding, beautiful things, and they did so in an honest manner."

We are grateful to Rudolf of Fulda for daring, in contrast to the customary disparagement of the conditions of the pagan Saxon people and their portrayal as "the wild Saxons," to give open expression to his opinion of the oppressed people and his experiences among them, and to present such a testimony of noble and excellent manners and such a zealous sense of culture

—a testimony we could scarcely imagine more brilliant. In doing so, we must accept that Rudolf describes the Saxons as inquieti and infesti (restless and dangerous) in their relations with neighboring regions. For as to who originally instigated the border disputes, at least with the western neighbors—whether the Westphalian Saxons or the Merovingian and Carolingian Franks—we shall have no doubt about this after studying the political aspirations of that time.

At that time, Saxon migrations were not directed westward, where the solid Merovingian Empire stood in the way of any colonization efforts, but still toward the British Isles. To the west, the Saxons were rather intent on peaceful trade relations with the major trade fair center of the time in St. Denis.

This, then, is Hauck as an honest historian who conceals nothing relevant. But then comes Hauck as the one who acknowledges the Christianization of the Saxons, who becomes a defender of the Christianizer because he cannot comprehend and does not wish to believe that the Christian emperor would trample upon a people so morally, religiously, and culturally advanced—as they appear even in the accounts of their enemies—with such brutal cruelty, subjugate them, and force them into his Christianity. Hauck struggles for an explanation, for a justification, for an excuse for Charlemagne's deeds. He takes the path of arbitrary denigration. He becomes unjust and ends up rebranding loyalty as disloyalty. Listen!

“If it is true that the Saxons knew no images of the gods, one will not find in them an expression of the spiritual essence of the deity: it is the feeling of the unapproachable awesomeness of the gods that bound the hand that was to create an image of them.”

Here we have an endeavor, grounded in nothing but personal prejudice, to deprive a lofty and essential aspect of Saxon religion of its value. Where is Hauck heading if he were to apply the same method of doubting the value and authenticity to the highest ideas of other religions, including the Christian one? If anywhere,

it is in the religious sphere that one ought to see and respect the spiritual core even through any existing shells (the veneration of saints, relics, and images among Christians — the worship of Wodan, Donar, and Freya among the Germanic peoples), rather than extracting the highest kernel of truth from the recognized and emphasized tenets of faith, especially when a people's actual adherence to a doctrine is attested to even by its enemies. Hauck goes on to say:

“What was sanctified by popular custom was observed. But morally developed characters were lacking, as they generally are among the barbarians (sic!): The culture that shapes individualities is the prerequisite for moral character ... And was it not evident in the wars with the Franks that Saxon treachery was at least equal to the notorious, frenzied treachery of the Franks?”

These final words are either an incomprehensible gaffe or an example of partisan bias on the part of the highly respected church historian. If a people no longer wishes to recognize the signatures of its representatives on cruelly enforced, enslaving, and dishonorable treaties, if it—as the Saxons did — in heroic resolve, sacrifices the hostages (with their consent) to execution in order to regain its most sacred possessions and stakes everything on it, is that disloyalty? Will it be treachery if the German people no longer recognize the decisions of the National Assembly and the signatures of Müller and Erzberger, as representatives of the revolution government that was already dissolved in 1919, and the Versailles Dictate becomes null and void? Treachery against whom?

Acts that, from a moral standpoint, must be judged quite differently—for which one need only cite the name Wilhelm Teil as an example—are justified by world history, before the Christian conscience, and before the conscience of humanity. What Hauck calls disloyalty here is, in fact, the highest loyalty: loyalty to the heritage of the fathers, loyalty to one's own national

character, loyalty to the divine.

And now, as for the fictitious lack of moral character among the Saxons, who have been branded as barbarians! Not even a shred of evidence can be produced to support this claim. Who can summon the spirits of those silenced in Verden and elsewhere? If anyone were to take the opposite view and that there was an abundance of moral characters among the Saxon people at that time, indeed that the entire people must have been heavily imbued with them, there are far more compelling factual grounds for this view than can be discerned in Hauck's general phrase.

Or was Hauck thinking of Wittekind and Abbio? But the prevailing view is that of their convinced conversion. According to Hauck's view, this is surely not disloyalty. It would, of course, have been better and nobler for their people if they had carried out their conversion in private; for they must have known that their example had significance not only for religion but also for the freedom of their people. The aforementioned view may be correct. Alongside it, however, runs another view that draws on the strange obscurity of all further reports about Wittekind after he had allowed himself to be lured voluntarily into Charlemagne's power. There is suspicion that he was eliminated in Attigni, regardless of whether he had already been baptized or whether he refused baptism until the very end. Hauck sidesteps the entire Wittekind question with the brief statement: "There is no reliable information regarding Wittekind's fate."

Hauck's judgment and that of all historians also suffers from a complete disregard for the principles and facts of inheritance. We, however, should recall here that the actual leadership of Christianity during the period of conversion immediately fell into the hands of men of Germanic blood, who surpassed the Romans in scholarly work; the author of the *Heliand* and *Ottfried*, among others, were even of Saxon descent. It is genetically impossible that the sons of such fathers and forefathers could have lived out

their lives in the intellectual dullness of barbarism through the rolling centuries. Rather the opposite: the immediate emergence of these men is proof that the intellectual development of the Germanic people also followed the paths of scholarly endeavors. Leaders and luminaries of science never arise overnight from primitive peoples.

No one can object to our assertion—that the Saxon people conquered by Charlemagne must have been not only a warlike and morally upright people, but also one active in science and culture—by claiming, with the appearance of justification, that more evidence of this should have been handed down to us. But if we know that the culture of this people was utterly eradicated during a 32-year war and the period that followed, then clinging to this objection must be regarded as an injustice, as historical insensitivity.

How do Salvian and Rudolf of Fulda judge the Saxons? Admirable for their moral purity! Peaceful and concerned for the common good in their districts! Guardians of order with excellent laws! Diligent, taking joy in their own work! Endowed with a keen sense of what is useful and beautiful! All of these are foundations and proofs of character formation. Add to that religious earnestness and fidelity!

Boniface-Wynfried, by contrast, coined the phrase “wild Saxons.” With Merovingian and Carolingian weapons, his ecclesiastical agenda and his contemptuous judgment of the Saxons were brought to victory and have remained dominant to this day. No wonder that Boniface, with this people, out of fear of him, moved the first monastery in Hersfeld further back from the Saxon border to Fulda.

Throughout the Germanic world, complete tolerance in matters of faith reigned as a self-evident principle. Even after the sorrow (of Midgard’s downfall), the Nordic Germanic peoples were utterly astonished that in matters of faith one person would seek to impose his opinion on another by force, whereas until

then every tribesman had freely chosen the form in which he would worship the God

One then came to view religious coercion merely as a political means and allowed themselves to be baptized when the overpowering political opponent demanded it. In his *History of Lower Saxon Folklore*, Schaumann expresses surprise that it seems to be a characteristic of “barbaric” peoples to impose their religious opinion.

For the Saxons, too, religious coercion is at first something foreign, something quite incomprehensible. A peculiar observation regarding the rural population of Lower Saxony even today has aroused in me the suspicion that the entire concept of “faith” did not exist at all before, but only arose among them at that time, namely as a consequence of “submission to compulsion”—“vow.” If a father still beats his son today, he repeatedly shouts at him: “Wutt du glöben?”, i.e., “will you obey me now?” The boys do the same among themselves. Does this curious connection between the meanings of “to believe” and “to swear” not stem from the era of conversion, when faith was supposed to be born of the oath? Linguistically, it is certainly possible, for both derive from the same root. This would then explain why the concept of faith—trust—simply refuses to take root among the Low Saxon people despite all efforts, and why, after 100 years of education, they can only be brought to the point of faith—believing something to be true—in the way the word is generally used in everyday German speech. But “I believe in” still means “I pledge obedience.”

The ancient Saxons will have taken no hostile action against the peaceful work of the Irish-Scottish emissaries. But when the enforcers of Wynfried’s intolerance came into the land, reviled their gods, laid hands on their sanctuaries, and told them that the high priest, to whom they must all bow, sat in Rome, their patience was at an end. That is why they were henceforth called the “wild Saxons.” When Charlemagne, in alliance with this

faction, sought to deprive them of their freedom, it was, as Einhard says, no people that offered the conqueror as much vigorous and stubborn resistance as the Saxon people.

Our sympathies lie with the oppressed. But we must be careful not to be unjust toward the oppressor, a disciple of the crude customs and views that had come to dominate the Church at that time. If the picture becomes a gloomy one, then recognizing and depicting it means for me the loss of the hero whom, despite my reservations, I had regarded as a German emperor with merits for our people. With every stroke, I wondered whether the brush might not be dipping too deeply into the dark paint. But I cannot go against recognized truth; nor can I go against my conviction that error has no claim to leniency, especially when its cultivation has had—and continues to have—fatal effects on the German soul.

Charlemagne

Karl is also considered, by virtue of his ancestry, a member of the Merovingian clan. To what extent he can still be counted as a Frankish German, that is, to what extent his rightly doubted, beautiful, and complete family tree corresponds to the truth, we do not know. Neckel (*Altgermanische Kultur*, 1925) even doubts whether the Carolingians were of noble peasant stock, wondering whether they might not instead trace their lineage to a freedman from the servile class, and sees a sign of this in the fact that Charlemagne became such a strikingly docile pupil of his Roman teachers. “Then one could also see in his abominable blood judgment—which, by a process of negative selection, targeted the noblest Nordic blood—against the 1,500 Saxon nobles whom he had beheaded in a single day at Verden in the year 782, an expression of servile malice directed against those superior to him in origin. After all, medieval ecclesiastical historiography has not succeeded in making Charlemagne truly appear to us as a nobleman.”

In any case, in his very essence, Charlemagne bears the mark not of a Frank, but of a West Frank. Beginning around 250 A.D.—that is, for half a millennium—the wave of migration that the Germanic Franks had once set in motion across the Rhine into Gaul had become estranged from the Germanic way; having—as has been and remains the fate of nearly all who leave Germanic soil — they had intermingled with the local population, had thrown themselves unreservedly into the arms of Roman culture, and had become the true progenitors of today’s French. There is no factual, historical obstacle to applying the name “French” to Charlemagne’s West Franks, since in later times no wave of foreign peoples swept across France proper to such an extent that such a designation could be deemed incorrect. In character, Charlemagne resembles the Merovingians in many respects; while the adoption of Christianity by the West Franks is associated with their name, their conduct—which mocked Christianity—and their untamed brutality are said to be unparalleled in world history. It suffices to highlight a few episodes from his life in the following to demonstrate the truth of this statement, and at the same time his relationship to the German people.

What our schoolbooks describe in Charlemagne’s case as a “tendency toward violence” is the ruthless, often cruel subordination of the interests of others—whether close or distant—to his personal interests and his interests in maintaining power, without any restraint in the choice of means. This may be natural to great rulers; after all, the bearer of the religion of Jesus Christ should have considered some restraint appropriate. In a generous spirit, let us grant rulers a special status with regard to property and wealth. We are even willing to entrust to them, in difficult legal matters concerning what is mine and what is yours, the higher judgment and the final decision from the perspective of the common good—but in the character portrait of Charlemagne, the following nevertheless stands out a complete disregard for all concepts of justice, law, and Christian commandments regarding what is mine and what is yours, and

not even always in favor of his power base, let alone the public good, but in favor of his personal possessions, splendor, and glory.

As far as land ownership, estates, and all kinds of real property are concerned, I must recommend to anyone wishing to be well-informed that they study Rübel's oft-cited monograph on the distribution of the Marches from this perspective. In Rübel, one detects neither interest nor understanding for the Germanic past. He is coolly objective, entirely of the old school, and can therefore truly be considered uncontroversial, even if he occasionally expresses his astonishment at the brutal events and their subsequent disregard. It is understandable that, for example, in Fulda, people were deeply offended by Rübel's revelations and sought to prove his lack of scientific rigor; but the bare factual material and the most obvious explanation of events always speak in his favor—an explanation that, admittedly, cannot take Boniface into account.

Karl had the immense holdings of marks and wastelands that the Germanic tribes had deliberately left lying between them as common land for all manner of very reasonable purposes, as *causa*, *regis*, and seized it for his own unrestricted disposal. From this, he first took for himself personally whatever he wanted and could somehow manage to acquire as personal property, then for his West Frankish compatriots, whom he needed as feudal lords to maintain his rule in Germania, then to a great extent for the churches, and finally—this was a downright satanic tool in his hands—to buy off the leaders of the plundered people who submitted to him, for the purpose of separating them from the people. This latter action took place not only in Saxony, but in Thuringia and Bavaria and everywhere else he saw fit.

But Charlemagne was not content with the confiscation of all the Marches and whatever else was called the “land of the people” that he had declared ownerless (*solitudo*, *confinium*, *desertum*, *vastum*, *eremus*) and with the confiscated property of all those

who did not show themselves compliant toward him, or whom he otherwise drove from their homes and farms, individually or village by village, for whatever reason—he crowned his arbitrary rule and the subjugation of a people rendered without rights by the fact that, even without—all the land he wished to possess or bestow, first forcibly turning it into a *solitudo*, a *desertum*, or the like by expelling the inhabitants, and then declaring it *causa regis* (royal property)!

Due to the oversaturation of the nobility of West Frankish and German descent with landholdings, an era began at that time that lasted several centuries, in which veritable orgies of donations were celebrated, mainly to the churches through bequests in the event of death, but also to relatives and anyone else, orgies of donations, the deeds of which make up a large percentage of all the records we have from those dark centuries. We will return to the effects of Charlemagne's policy on German land.

That Charlemagne was not concerned with the welfare of the Frankish state or even the Saxon people is even more evident from the simple sense of justice in the consolidation and eventual disposal of his immense movable estate of gold, silver, and precious stones.

Charles occupied himself with these treasures for years before his death and had still not finished organizing and distributing them. Einhard writes: "He resolved to make a will by which he also intended to appoint his daughters and illegitimate children as his heirs with certain shares; but he began too late and could not bring the matter to a conclusion. However, three years (811) before his death, he carried out a division of his treasures, his cash, as well as his clothing and other personal belongings in the presence of his friends and servants, and solemnly asked them that after his passing, the distribution he had made would remain in effect based on their testimony."

To ensure the enforcement of his testamentary dispositions regarding his movable treasures, the Emperor summoned 11

bishops, 4 abbots, and 15 counts—named by Einhard—to Aachen, who were to hear his stipulations and guarantee their execution — provisions “which the glorious and most pious ruler, the exalted Emperor Charlemagne, has made in the year of the Incarnation of our Lord Jesus Christ 811, in the 43rd year of his reign in the Frankish Kingdom, the 36th in Italy, and the 11th year of his imperial reign, the 4th Indiction; so decreed after pious and wise consideration and by God’s will concerning his treasures and his money, which was in his treasury on this day.” And now the decrees themselves. They offer a deep and true insight into Charlemagne’s nature, disposition, and life goals—just as people’s wills often serve to reveal their true character.

First, the property in the treasury was divided into three parts;

21 further parts were made from two of these parts, while the third was left entirely as it was. The 21 parts were intended for 21 mother churches, namely 11 French, 5 Italian,

3 on the left bank of the Rhine, one for Salzburg, and one for Vienna. In contrast, the very regions from which these immense treasures of gold, silver, and precious stones originated—above all Thuringia, Saxony, and Hungary—came away empty-handed. They had been plundered, yet in his will, Charles made no provision for their churches.

The following passage in particular must be read with close attention: “The archbishop, who is currently the head of that church, shall receive the share allocated to his church and share it with his suffragans in such a way that one-third remains with his church, but two-thirds are distributed among the suffragans.” I confess that this sentence has had a strong influence on my assessment of the final motives in Charlemagne’s life.

For this provision makes it abundantly clear that Charles was not primarily concerned with the Church as such and its continued existence, but that fear and concern for his personal salvation led him to put the clergy in office at the time of his death in the very best of spirits through the prospect of personal

enrichment, so that they would be willing to say a great many Masses for the repose of his soul. For this reason, the suffragans of the bishops were not forgotten either.

To spur this ecclesiastical host even further toward this task of utmost importance to him, 1. the inheritance bequeathed to the Church and the clergy was, even during Charlemagne's lifetime, blocked from any other use in the presence of the bishops, so that they would not succumb to the fear of being the ones deceived upon his death; for the good will to celebrate Mass had to be present immediately upon hearing the news of death, even before the inheritance could fall into the hands of the bishops and their suffragans; 2. the prospects of these men were further improved by the fact that, in addition, 14% of the third major portion of the treasure—which had not been restricted—was to fall to them upon death.

Of the remaining portion of the treasure, which thus amounted to only 16/12 of the total, a further 1/12 was “set aside for the care of the poor, in accordance with the custom among Christians,” in which the thought of its usefulness for one's own salvation will likewise have played a part—the second twelfth was to be distributed as alms to support the male and female servants employed in the palace, and only the last twelfth was intended to be divided “fairly and justly” among his sons and daughters (including the heir to the throne), “fairly and justly.”

It follows that almost nothing remained for the crown treasury of his son Louis, who succeeded him to the throne. The only interest that the state as such or the people could have in Charlemagne's wealth, due to their ruler's desired representational duties, was completely sidelined! Admittedly, it was then Ludwig's first act of defiance that he set the will aside and took two-thirds for himself and his two biological sisters. They were soon forced to retire to a convent.

It is highly disconcerting—and can only heighten our skepticism regarding the prevailing assessment of Charles as a

ruler, a Christian, a German, and a human being—that the lessons to be drawn from such a significant act as a will have been disregarded.

A crown treasure is a secondary matter. But the fact that Charles, in all other important matters as well, did not think of the preservation and welfare of his empire, but exclusively of the splendor of his person and his personal rule, is evident from the desolate, chaotic state in which Charles left his empire at the very moment he closed his eyes. Like a house of cards, Charlemagne's life's work collapsed outwardly, and as far as Germany and Italy were concerned, inwardly as well, so that even German historiography, which acts as Charlemagne's eulogist, cannot entirely suppress its astonishment here and there at such an outcome of the 46-year negation of the great Charlemagne.

Louis the Pious's activities as a Christianizer and Romanizer following in his father's footsteps and as an obedient son of the Roman Church are not to be discussed here. But this much should be said: it was by no means merely Louis's incompetence—he sometimes knew how to intervene forcefully and relatively sensibly—that made his 27-year reign one of the darkest periods in German history. Rather, it was the devastated culture and the ominous, hopelessly chaotic state into which Charlemagne had left the German people, a state in which only a brutal tyrant of the same disposition as Charles could have maintained a semblance of order. One must ask: has there ever been a ruler who so irresponsibly consigned his empire and his people to chaos as Charlemagne did? Is there even a glimmer of light that shone out to us from the dark era brought about by Charlemagne, which had now become a historical one? People speak of the terrible state of Germany brought about by the Thirty Years' War. Far more disastrous was the state of affairs following the 32 years of devastation in the region stretching from the Baltic Sea to the Main River, from the Rhine to the Elbe and the Thuringian Forest. We are also repeatedly told of the devastation of Thuringia and Bavaria. Neither Louis the

Pious nor his successors succeeded, during the 147 years of West Frankish foreign rule, in establishing conditions that were even remotely tolerable, so that the last representative of that line saw no other way out than to recommend a local, Henry I of Saxony, for the imperial election.

So far, we have only discussed how Charles for his personal gain. While this is certainly an unpleasant matter, it was nevertheless only a small chapter in the overall calamity with which Charlemagne permanently undermined the most basic living conditions of the Germanic people. The worst was the abolition of the Germanic allodial system, which went hand in hand with the distribution of fiefs, and its replacement by the West Frankish-Roman feudal system. This introduced the principle that every piece of land must be the property of a person or a legal entity, and the closely associated introduction of Roman law.

Until then, the opposite principle had applied in Germania: that the land was the property of the entire people and would remain so permanently. The land, at least the arable land, was entrusted to individuals—both leaders and other freemen—for cultivation and use, while the community retained the right of ownership and disposal. “No one has a specifically defined amount of arable land or his own fields” (Caesar, *De Gallia* 22). “The land designated for agriculture is divided up taking into account the rank and dignity of the individual” (Tac. *Germ.* 26).

What Tacitus writes further about the annual rotation of fields among the tenants is, admittedly, a misunderstanding related to the annual crop rotation. But for the rest, the accounts of the two Roman writers are confirmed by the state of affairs established by von Rübél at the time of the Carolingian distribution of estates: In Germania, there were no demarcated property boundaries anywhere.

This was the allodial system. Given human imperfection, it must have had its downsides as well. But no one can even

remotely provide evidence that there was a reasonable cause for its abolition in the interest of the Germanic people. The reason lay exclusively in the interests of Charlemagne and his foreign rule. We must, however, assume that it was a form of relationship between a free people and their homeland that was appropriate to the Germanic people—perhaps even the ideal form—and that it was one of the worst causes of the subsequent misery in the Middle Ages and right up to the present day.

When Charlemagne arrived, the allodial system was in place. It was there with all its effects on practical legal life and on the social relations of people toward one another. It was there as the foundation of moral concepts of property. We must try to imagine what it meant that, in the few decades of Charlemagne's reign and that of his immediate successors, this legal, social, and moral foundation was shattered and, in its place, a foreign law was imposed upon the people, thereby creating the distinction and opposition between the lords and the rest of the people. In the first generation, the impact may not have been so abruptly felt, because all those who had previously been at odds with one another were confirmed in their previous positions and were likely pleased that they were now allowed to feel like owners. But already in the following generation, the calamity became apparent to all those deprived of their rights. The peasant and Lithuanian uprising flared up, but a serious success for the deceived people was no longer conceivable; the uprising was effortlessly crushed with the assistance of the Saxon lords. To use a—naturally imperfect—analogy: it was as if, in our own day, all government offices, but especially the highest-paid ones, were declared to be the hereditary property of their current holders. This would not be fully realized immediately, but only in the following generations as a tremendous calamity.

One of the most dreadful consequences of the new conditions introduced by Charlemagne was also serfdom. "Admittedly, the conscript was initially a free man. After the conscription system gave way to mercenary service, servitude and serfdom came upon

our people. From the 'vaetis' arose serfdom as a right of the lord."

Is it any wonder that the religiously uprooted people, oppressed in every way, faced with the shameful example of their ruler, the new rulers, and even their own lords, experienced the complete moral collapse evidenced by the conditions of the Middle Ages? Is it any wonder that the Saxon people's superior moral integrity—which even West Frankish writers had to acknowledge—was swiftly eroded as a result of Charlemagne's property measures and the rest of his example? That all moral bonds were severed? The blame for the decline of the free peasantry, the rise of the lords to overwhelming power, and the territorial fragmentation of Germany rests on Charlemagne! He was the father of the law of the jungle, which several centuries later shaped life in German lands!

That Charles, through his Roman imperial policy—which his ecclesiastical measures served—gave a foreign power the opportunity to meddle in German affairs and deprive the German people of their autonomy; that he initiated the disastrous obsession with Italy among his successors on the imperial throne, which from then on weighed upon the German people, is most clearly articulated in the historical record. I therefore need not go into this chapter in greater detail. But one misses the unambiguous expression of the conclusions drawn from the overall position of Charles as Roman Emperor. It does indeed resonate almost everywhere, but it ought to be stated in clear, concise terms in accordance with the truth: Charles did not wish to be a German ruler at all. As Roman Emperor, he wanted to rule over a unified people—one that conformed to the framework of a Roman Empire, submitted to his rule, and was Romanized. That is why a major theme of his entire cultural policy on the soil of our fatherland was precisely the Romanization of Germania, in the sense that his Western Germanic people were already Romanized.

It is from this perspective that all his governmental actions,

without exception, must be understood, and only when we apply the standards derived from him unreservedly—that is, by breaking away from the views instilled in us—does the historical picture of the first Carolingian become fully clear. Otherwise, it remains a distorted image devoid of any logical consistency.

Only then does meaning emerge in the structure and spirit of the schools founded at his court and in a few other places in accordance with Charlemagne's goals. Their teachers were united "by an inexhaustible receptivity to classical education." They were, without exception, those who "found only a rustic and pagan character in native poetry." Why is the conclusion not drawn from the acknowledgment of this fact?

Only then do we recognize the fallacy of the view that Charlemagne, through his "collection of songs and legends," was about to perform a national act in the sense of their preservation. This is, after all, Charlemagne's project—which was never even carried out—intended to provide the proof, indeed almost the sole proof, of Charlemagne's German sensibility!

With such a view—one might almost call it naive—Karl is credited with a completely outlandish inconsistency that is simply unbelievable. Logically, his intentions can only have been to render harmless the songs and legends in which his clear-sightedness had rightly recognized a pillar of Germanic national consciousness and of resistance against him. He may initially have expected this neutralization to come from the reworking of the legends and songs, from their Christianization. But since the material defied even the skillful hands of his Alcuin and comrades, nothing more was heard of this memorable collection. All that remains is the suspicion that the collection met its end in silence on the pyres that his son, Louis the Pious, then set alight publicly and by decree, without any hesitation. From that point on, all those who had by then learned to see in the destruction of everything accursed a work pleasing to God must have vied to help the collection initiated by Charlemagne achieve the

resounding success we see before us.

But that is not all. We must also assume that the singers of these songs were silenced and their copyists were put on trial for life or death; we must assume that the entire literate class of the Germanic intelligentsia—the priests and other leaders of the Saxon people—was already eliminated in Charlemagne’s time, insofar as they did not become complete supporters of Charlemagne; there is no reason to doubt that in Alemannia, Bavaria, and Thuringia, the same process took place—albeit less brutally and suddenly, but just as thoroughly—as in Saxony.

As stipulated by the infamous Paderborn Capitularies (785), all who still dared to perform the sacred rites of the old faith—and these were primarily the literate—were to be handed over by the population. As punishment for disobedience, the villages faced expulsion from their homes and farms and relocation to distant foreign lands. “No measure,” Abel judges, “has had such an effect as this.” Then the resistance collapsed. The poets, singers, and scribes of songs and legends were outlawed. The king’s envoys hauled them from their homes, and no one dared to come to their aid. These were the “extradited.” But even before the Capitularies, from 777 onward, the Paderborn decree was in force, stating that all who did not submit should forfeit their freedom and their homeland. It had led to extradition, if it was not to be ineffective. In Verden, where Charlemagne must have had his base on the lake side, the rebels were gathered.

Now no mouth opened anymore, and no pen moved to write songs and sagas of the old kind, except in hidden corners. The monopoly on song, poetry, and historiography—indeed, on the art of writing and all scholarship—now lay for several centuries in the monasteries, with the monks and priests, in whose view at the time the Christianization of the people was no less dependent on their Normanization than in that of Charlemagne and his successors. They saw Normanization as synonymous with Christianization. The resistance of isolated German monks could

not change the course.

With Nomus's opinion—which so perfectly aligned with Charlemagne's intentions—that the true sacred language, with which one could best serve God, was Latin, the gradual suppression of the German language into the tongue of the uneducated began already under Charlemagne and continued throughout the entire Middle Ages. Charlemagne himself endeavored to pray in Latin. The salvation of the German language from its demise can only be considered assured in the 16th century, when it resounded from the German pulpits. Then, despite the concerned faces and the opposition in Rome, even that part of the German people who had been held in dependence on the supposedly indispensable head in Rome by the Counter-Reformation hesitantly followed suit. And with the salvation of the German language, the complete victory of the Romanization of Germany was prevented. But we must never forget that for centuries we were the very objects of a Romanization that was initially conscious, later unconscious, and even zealously promoted by the humanists themselves.

What could be wrought upon the sensibilities and minds of quintessentially German men is expressed in Schiller's 1789 academic address at Jena. He describes the primordial state of human culture: "His crude taste seeks joy in intoxication, beauty in distortion, glory in exaggeration; even his virtue fills us with horror—and what he calls his bliss can only inspire disgust or pity in us. —Such were we. Caesar and Tacitus did not regard us much better 1,800 years ago." "As wild barbarians," adds Jakob-Friesen to this statement, "as antiquity portrayed them, or as crude pagans, as the monastic Middle Ages depicted them, the Germanic peoples of the time around Christ's birth appeared to us (and this is indeed how they were still presented to us in schools at the beginning of this century)/ had it not been for the science of archaeology, which brought to light the truly astonishing cultural achievements of these peoples and thereby overturned the old views of the primitive culture of prehistoric

peoples.”

The wheel of world history cannot be turned back. We must resign ourselves to the fact that a very significant portion of the Germanic heritage in the most diverse areas of our national life has been lost forever on this path of Normanization, which Charlemagne purposefully and ruthlessly set in motion. Much of it may well have been worthy of destruction. But in the recognition and appreciation of the valuable things that have been taken from us, and in the elimination of the foreign elements through which disharmonies have been introduced into the German essence lies one of the great tasks for the future of our people—this is an insight that the new perspective on the Germanic past is meant to bring us and will bring us.

An assessment of Karl and his deeds from a moral and German perspective would be incomplete if I did not also turn the pages of his life, for the sake of which, in my view, even more than through what has already been said, the ties between him personally and the German people should be severed once and for all. It is the lack of honorable German sentiment, as it lives—at least in principle—in the German soul, that Karl has demonstrated time and again against everyone—not merely in isolated outbursts of anger, but throughout his 43-year-long negation—whenever he deemed a dishonorable act to be in his own interest, against everyone, but especially against women and against the Germanic people as such.

As for his wives and mistresses, of whom his eulogist Einhard, without making a single comment on the matter, mentions by name no fewer than nine, I shall touch upon this shameful chapter—in which, among other things, brothel-like conditions within his immediate family circle play a role—here with just this one sentence. We are, after all, more interested in his conduct in public affairs.

World history offers us, in all ages and among all peoples, shameful examples of broken promises and dishonorable

atrocities committed for the purpose of destroying the enemy, which are then excused by the harsh necessities of war—if an excuse is deemed necessary at all. But what Charles consistently deemed compatible with his position as a Christianizer and a Christian who tirelessly attended church services—namely, his deception of those who trusted his word and his inhuman cruelty toward the political opponents who thus fell into his hands—is rarely matched. It evokes a comparison with the deeds of a Cortez in Mexico—and indeed, it is entirely justified to place the destruction of people and culture with which Charles trampled the Saxon people on the same level as the rampage of the Spanish conqueror. Here as there, the defenseless people fell into paralysis and a dull acceptance of whatever came their way, with the sole difference that the Mexicans were finished for all time by the slaughter of their entire ruling class, while the more vigorous Saxon people, after 147 years of West Frankish foreign rule, were already ready to allow a life of their own to sprout anew under a ruler from their own tribe.

The only—and certainly the most terrible—of Charlemagne's countless atrocities that has been preserved to some extent in the consciousness of the German people, in contrast to the cover-up system of his contemporary historians, is the so-called Massacre of Verden. But even here, the full truth has been withheld. We must protest against the euphemistic manner—which does not do justice to the historical facts—in which the events at Verden are presented to our people.

The church historian Hauck writes: "The surrender of more than four thousand rebels by the Saxon nobles, which took place without prior combat, is only understandable if one sees in it an attempt by the Frankish faction among the Saxons to permanently shift the balance of power. They wanted to destroy the resistance party in one fell swoop. Charlemagne went along with this idea: at Verden on the Aller, he had all those handed over to him put to death in a single day. No act of Charlemagne's is so universally condemned as this one. Who would defend it? It

is horrific. The fact that the Saxons had now betrayed the king's trust four times, breaking promises and oaths, aroused in him a violent hatred that crushed his opponents. The demonic aspect of Charlemagne's nature is terribly evident here. Whoever stood in his way was engaging in a fight to the death; the Saxons were defeated, so they were to die as they had killed the king's loyal followers. That the blood of thousands flowed in the process might have moved the weak; Charlemagne was impervious to such sentiment."

In other historical accounts, the bloodshed is explained by martial law, with references to prisoners of war, and the whole affair is portrayed as a harsh punishment for the uprising or a planned uprising. If only that were the case! Since most historians use this excuse to gloss over the terrible event with sparse, all too sparse words, betraying their discomfort, we have all the more reason to pause and examine the context.

Einhard's basic account (*Ann. laur. maj.* S S I 261)—whose laconic brevity is all the more striking given how verbosely trivial matters are treated—reads: *Omnes Saxones iterum convenientes (sc. in Verden) subsiderunt se sub postestate supradicti regis et reddiderunt omnes malefactores illos qui ipsud rebellium maxime terminaverunt ad occidendum, quator millia quingenatos.*

In English: All the Saxons, who had once again gathered together, submitted to the king's authority and handed over all those evildoers who had contributed most to this rebellion, so that they might be put to death, four thousand five hundred.

The military situation was as follows: An army of Charles had invaded Saxony, which was believed to have already been subdued but had once again become rebellious; it had met no resistance and had advanced as far as the Elbe, while another army pushed into the Süntel region. This army was defeated there by the Saxons, and its leaders fell. Charlemagne rushed to the scene immediately, again encountering no resistance. He proceeded to Verden, where the massacre took place a few weeks

later.

It follows from this that Einhard's account of the events at Verden is a lie. The victors of the Süntel could neither have become Charlemagne's prisoners of war, nor did they allow themselves to be handed over to Charlemagne by their fellow tribesmen immediately after their victory. It would be even more absurd to believe that it was other Saxons—not involved in the Battle of Süntel—who, numbering 1,500, were hastily rounded up from all over the country by their differently minded tribesmen "so that they might be killed." The entire notion of the execution in this manner and in this context—which, unfortunately, Hauck also embraces in his unwarranted confidence in the veracity of the sources and in his reluctance to attribute such an outrageous atrocity to this Christianizer—must be regarded as a fabrication by the men around Karl, through which the blame for the bloodbath was, moreover, to be laid upon the shoulders of the Saxons themselves!

No, the 4,500 who were slaughtered can, for the most part, only have been civilian prisoners who had been seized since the disenfranchisement in Paderborn of all representatives and adherents of the old faith and had gradually been gathered in the permanent prison camp at Verden. It was on them that Charlemagne quenched his thirst for revenge for his defeat at the Süntel, but the act also reflected the hatred toward the entire people struggling for their freedom, as explicitly conveyed to us by Einhard. The report on the year 775 states: "During his winter stay in Carisiakus, the king resolved to wage war against the treacherous and covenant-breaking people of the Saxons and not to rest until they were defeated and converted to Christianity, or completely exterminated."

One of our historians rightly comments on this: "And thus began one of the most hideous chapters in European history: the destruction, the attempt at extermination of one of the finest Germanic peoples by partly Romanized tribesmen in the service

of the Pope. The army that we see marching out of Düren in 735 was accompanied by a multitude of priests.” It remains an unatoned guilt of the Christian churches of both denominations to this day that they did not unequivocally and with the utmost severity draw a line of separation between themselves and Charlemagne.

By executing the 4,500, Charlemagne silenced the most essential part of the country’s intelligentsia forever in a single stroke. Some of them may have been the “convenientes” (members of the peace party), who had come in reliance on Charlemagne’s promises to conclude a tolerable peace with him.

We have no reason to doubt what Tacitus reports about good faith among the Germans, and all the less so since this very chivalrous, good-natured, and at times somewhat overly innocent disposition—which the Romans so admired—shines through most clearly in the speeches of Germanic leaders, which Caesar, in particular, has evidently reported to us as carefully as possible. Since the time when the Cimbri and Teutons came into contact with the Romans, Germanic trust has been so often shamefully betrayed, that we cannot be surprised when the duped gradually learned to repay in kind. But in countless instances, German history demonstrates a relapse into unfounded credulity right up to the modern era. Such a natural disposition cannot be eradicated.

Now, especially in the face of a man like Charlemagne, this natural disposition could only lead to the ruin of the Germanic peoples. Charlemagne already held the upper hand through the unified state structure and strict personal leadership of his empire, as well as through his trained, standing armies, while he was opposed only by tribal confederations and hastily assembled militias. Added to this was the Italians’ cunning and broken promises, all inextricably intertwined with an equally superior assault on the already shaken religious foundations of the Saxon people’s inner resilience.

As for the religious aspect, our consideration applies in full only to the Saxons, since the Bavarians and Thuringians—and certainly the tribes of the southwest and west—had long since been in the difficult religious transitional state. They stood perplexed and helpless before a situation in which their political enemy was at the same time the most intimately connected friend of their ecclesiastical head, so intimately connected that Charlemagne's measures could no longer be distinguished from ecclesiastical measures at all and in every respect coincided with or supported one another. We must try to comprehend the agonizing, hopeless moral dilemmas that must have tormented the souls of the Thuringian and Bavarian leaders, who still felt Germanic at heart. These unfortunate men must have found their only bleak solution in a phrase that found some support in their old faith. The phrase goes something like this: Whoever prevails in battle, or even whoever can commit a religious sacrilege without immediate punishment, has the stronger God on his side, to whom one must submit. The close connection between this phrase and the old custom of trials by ordeal is evident. But the custom was carefully guarded by moral prerequisites, restrictions, and solemn rituals. The fact that this religious war against a foreign enemy had created an entirely new situation, and that there was an arbitrary distortion of the old concept of trial by combat, was on the one hand obscured and on the other hand ultimately dismissed as a practically ineffective objection in a spirit of resigned resignation. What good would it have done to demand an arbitration tribunal to establish just conditions of combat or something similar? The nonsense that even the most celebrated missionaries of that time engaged in with the "stronger God," and the deception employed through fabricated miracle stories in favor of the new faith, was unfortunately the shameful manner in which Christianity of that era secured its "inner" entry. The true merits of genuine Christianity were completely overshadowed by it.

Around the year 786, Saxony's terrible fate had finally opened

the eyes of the Thuringian nobles and their leader Hordrat to what their own land would also face. They prepared for resistance. For the betrayal, this is naturally called a conspiracy against Charlemagne, in order to excuse in advance the dishonorable crimes committed against them. First, they were—writes Abel, *op. cit.*—lulled into a false sense of security; then came the blows directed solely against the leaders personally, just as Charlemagne had won the victory in Saxony by leaving the people leaderless.

Charles wanted to force Hordrat to marry off his daughter according to Frankish law, which Hordrat refused. Now Charles had cause to intervene; he sent troops into the “rebellious” regions and had them ravage the land. The leaders, who were not yet prepared for resistance and were already Christians, sought refuge with Bishop Baogolf in Fulda. At his intercession, Charlemagne granted them a meeting, with the result that the Thuringians were to take an oath of allegiance in Aquitaine (!) in a particularly solemn manner over the relics of the saints. They did so and placed themselves trustingly in Charlemagne’s hands. But already on the return journey, some were blinded, while others received their sentence at the Diet of Worms, which also had to deal with the punishment of other rebels. What a sum of dishonorable conduct toward the Thuringians is contained in these few lines! One must imagine the course of events in detail.

Now it was Bavaria’s turn, which was already even more Christianized than Thuringia. Tassilo, the Duke of Bavaria, was apparently a ruler who had earnestly devoted himself to Christianity. He is portrayed by many, including Hauck, as an indecisive, incompetent ruler. Unjustly so, but his mistake was that he had seen the Saxons as a pagan people and Charlemagne as a Christian king, until it was too late, until his dealings with Charlemagne had entangled him in an unbreakable net. After the bishoprics of Salzburg and Würzburg had been filled in the Frankish-Roman tradition, his people—threatened with excommunication—abandoned him when he sought to take up

arms to defend Bavaria's freedom. He submitted, swore the oath of allegiance, and accepted Charlemagne's invitation to Ingelheim, which included safe conduct and security.

In Ingelheim, Charlemagne's breach of trust once again triumphed over the confidence of the Germanic-Irish princes. Tassilo was arrested and stripped of his weapons. At the same time, Charlemagne sent an embassy to Bavaria to take custody of the duke's wife and children (I), his treasure (!), and his retinue (!), and to bring them to him. Only then did the "investigation" against him begin—a judicial farce more repugnant than we could scarcely imagine! It ended, as expected, with the unanimous sentencing of the duke to death. But Charlemagne's hypocrisy could not be absent from the proceedings. Perhaps in a fit of shame, he sought to shift the responsibility for his deed onto the assembly. From here on, I will quote verbatim from the account of Abel, this calm chronicler who was by no means biased against Charles:

"Moved by compassion, the annals say, and because Tassilo was his blood relative, he persuaded the assembly not to carry out the death sentence; it is clearly the intention to make the sentence appear merely as the decision of the Imperial Assembly and to allow Charles to intervene so that he might, through his mercy, mitigate the strict law. He is said to have asked Tassilo what he desired, whereupon the latter requested permission to have his hair cut and to enter a monastery to do penance for his many sins and save his soul; and this request was granted. — An annalist of the Lorsch monastery recounts the events in greater detail. Tassilo was to be taken immediately to be tonsured on the spot, but he implored the king that it not take place in the palace at Ingelheim itself, because of the disgrace and shame before the Franks. Charlemagne granted this request as well; he sent him to St. Goar and had the tonsure performed on him there on July 6. But he was not allowed to remain permanently here in the heart of the empire; instead, he was banished to the monastery of Gemodium (Juncyres on the Seine) below Rouen, which he later exchanged

for Lorsch. The king, however, was not satisfied with having rid himself of Tassilo; he deemed it necessary to neutralize his relatives and followers as well. Tassilo's sons Theodo and Theotbert were also tonsured as monks; Theodo was sent to the monastery of St. Maximin in Trier, and Theotbert undoubtedly to another, though this is not specified anywhere. The duke's wife, Liutberga, also took the veil, though it is not known which monastery Charlemagne assigned her to; and the daughters, whose names, incidentally, are not mentioned, shared their parents' fate. But they, too, were not allowed to remain together."

It will be unnecessary to add a discussion of all these Roman acts of subjugation and atrocities directed against Germanic culture as such. The remaining Germanic tribes, including our Germanic Franks, have no less reason than the Saxon Confederates to view Charlemagne as a foreign ruler, a corrupter, and a calamitous disruptor of their development. In comparison to his actions, the Napoleonic era must seem exceedingly harmless.

We have had to sketch a portrait of Charles here because it was necessary for understanding his life's work, particularly his rule over Germany, his effectiveness and influence in Germany, as well as his significance for Germany.

What we had encountered up to that point were exclusively gloomy aspects in all areas of his activity relevant to us, wherever we looked. All the more carefully, then, do we wish to look around once more for sympathetic traits, noble deeds, and gratifying effects of his rule, in order to do full justice to him. The historians of that time, Einhard, Notker, and others, will surely have forgotten nothing of the sort, so that nothing can escape our notice. I intend to cite, as far as possible in their own words, what they still consider praiseworthy.

Charlemagne detested drunkenness in others and in himself. In eating, however, he was unable to exercise the same self-restraint and often complained of how harmful fasting was to his

body. He practiced the Christian religion with the greatest piety, attending church tirelessly, even for the night services, as far as his health permitted. He took great care to ensure that everything was done with the utmost solemnity. He built and endowed churches. Out of a deep-seated need, he devoted himself to supporting the poor and to that selfless generosity for which the Greeks have the word “alms,” both at home and especially abroad. Above all, however, he endowed St. Peter’s Basilica in Rome with a wealth of valuables in gold, silver, and precious stones. The bishops there received many and countless gifts; for throughout his entire reign, he considered nothing more desirable than that the city of Rome, through his efforts and his activity, should enjoy its former prestige.

That was Einhard. If we expect something more from Notker, who was expressly commissioned by his emperor, Charlemagne, to produce such a record, we will, of course, be disappointed. This monk from St. Gallen (who, incidentally, excelled in the field of music) reveals an alarming shallowness of thought in the monastic atmosphere of his time—100 years after Charlemagne. Notker makes a special effort to recount acts of royal magnanimity, but what he presents serves more to diminish than to exalt Charlemagne. This may have been due to the perspective of the 10th century, but it was likely mainly because he had nothing better to report. There is nothing good in the little treatise worth reproducing, and we have heard enough of the depressing aspects.

Apart from his moderation in drinking, his sense of propriety in the church, and his charity toward the needy at home, the oldest writings offer nothing in the way of pleasing deeds or character traits of Charlemagne. We gain more by sifting through the later and even contemporary historians. This also has greater relevance today. We refer to the excerpt from the book for secondary schools cited above.

There we still encounter the statement that Charlemagne had

the Saxons' own law recognized. It is completely incomprehensible how it is possible that this is occasionally understood by the uninformed as an act arising from understanding and goodwill toward Germanic folk customs. It happened in the year 782, at the very moment when Charlemagne, by transferring unrestricted power of negation to his counts, circumvented the old Saxon constitution! It was done to investigate the severe penalties that the Germanic peoples had established to protect the sacred treasures born of their own folk traditions, and to apply them to violations of the imposed foreign order of things. The Saxons were to be mocked with the cry: Behold, you are judged according to your own laws! Incidentally, a few years later, without the slightest regard for existing conditions, West Frankish law was introduced—naturally, provided that previous legal relationships were not yet more favorable. Thus, and in no other way, is the passage from our history textbook to be understood: "The provisions for the protection of the church correspond to Saxon views on offenses against religious sanctuaries."

If "Frankish Christianity" is described there (according to Brandt, *German History*) as a fundamentally benevolent power, — meaning that Charlemagne was the bringer of a benevolent power—it can be countered with compelling reasons that it would have been infinitely better for the German people if they had been brought not West Frankish Christianity, but Christianity in a less corrupted and politically entangled form.

The further praise of Charlemagne—that he regarded the "imperial crown not as an increase in power, but as a title of honor and an obligation to God, from which arose for him and his subjects only duties to protect the Church, the weak, and the oppressed, and to uphold justice"—must be rejected as implausible for psychological reasons in the name of the overall picture of Charlemagne. Charlemagne's deeds suggest the opposite.

Charlemagne's receptiveness to intellectual stimulation and his thirst for knowledge should be noted with recognition and approval. But it was not the "union of Germanic strength and Roman-Christian culture" that was his political ideal, but a unified Western Frankish-Roman people with Roman-Christian education after the neutralization of Germanic power and Germanic essence.

For me, as I have already said, the recognition of Charlemagne's significance for Christianity, humanity, and German identity marks the painful collapse of an ideal upheld throughout a lifetime—albeit with inner anguish. But for the longest time I held fast to the familiar view that by uniting the Germanic tribes into a single state, Charlemagne had performed a meritorious deed from a German perspective, and that we owe him a debt of gratitude for securing the borders against the Slavs. Surely something good must have come of this emperor—undoubtedly a mighty figure who spent most of his time on German soil—for our people! But to the same extent that the great Germanic confederations of the Saxons, Thuringians, Bavarians, Alemanni, and Lombards—emerged from the shadows as viable, culture-bearing state formations, whose coexistence was less detrimental to the development of Germanic culture than were the political and religious conditions created by Charlemagne—to the same extent, this too had to fade from Charlemagne's record of glory.

As for the defenses against the Slavs, however, I felt like nothing less than a victim of historical misrepresentation when my own study of the sources led me to the following passages in Einhard's *Annals* for the year 804 and their supplementation by the *Lorsch Annals*: "In the summer, however, he (Charlemagne, 804) with an army to Saxony and led all the Saxons who lived beyond the Elbe and in Wichmodi (the area around Bremen!)—with wives and children—into Franconia and gave their districts to the Obotrites." That was a Slavic tribe! From an appended manuscript of the *Lorsch Annals*, we learn in the same place that

Trasiko was appointed king over this Slavic people, that the displaced people "were brought out of Saxony by various routes with God's assistance and according to wise counsel, and distributed throughout Gaul and other parts of the empire, so that the military detachments sent through the various regions did not suffer the slightest losses." (Under Louis the Frank, and perhaps later as well, a return migration of the exiles took place.)

This was an act of Charles one year after the so-called Peace of Salza, when the downtrodden people now believed they had found peace. To prevent the full extent of the misery from becoming fully known to the rest of the people and giving rise to renewed desperate resistance, the deportation of the exiled population took place in separate convoys and along different routes. Thus, this atrocity—committed so often and so successfully—could be inflicted upon a people who silently tolerated it. After 32 years of fighting, there were likely hardly any men left who, in their anger at the sight of these convoys of misery, could have taken up arms. What concerns us most at this point is the fact that Charlemagne did not secure Germany's borders against the Slavs, but rather, on the contrary, surrendered a large portion of German territory to the Slavs. One might object that Charlemagne and his entourage simply lacked an understanding of such national considerations. That is correct. But that is precisely what I sought to prove: that Charlemagne was not a unifier, promoter, and protector of the German spirit and a German state, but a corrupter and harbinger of disaster in every respect.

Charles's two great works have become a lasting legacy for the German people from his reign: the subjugation to the Normans with all its consequences and the introduction of the feudal system with all its consequences.

As for the development of legend, the legend has essentially embellished the image of Karl only on West Frankish soil, and in a manner that appeals little to the German sensibility. Not only

in the lands of the former Saxon Confederation, but throughout Germany, the attitude toward him has always been frosty and learned, and has remained so to this day; it is highly significant that the canonization of Charlemagne met with the strongest aversion in Germany; as a result, its observance by the Church has become mandatory only in Belgium and France.

If historical scholarship and schools allow the facts presented here to speak for themselves, then the people and the youth will naturally form their own view of Charlemagne as King of the West Franks and Roman Emperor. This does not even require an announced change of stance.

In his poetic depiction of the events at Verden, Hermann Löns portrayed the situation as it existed at the time in accordance with the sentiments of the people of Lower Saxony. Fate stares at us with horror, the external and internal torment of the Saxon people lying under the feet of an inhuman, merciless conqueror—their so-called Christianizer. While, in the complete absence of even a single historical account written by a Saxon-friendly or neutral hand, we have hitherto relied largely on our emotional agreement with this same view of events, this situation has now been overcome. Every new ray of light that falls upon Germanic culture prior to Charlemagne brings further justification for this sentiment. But every ray of light must first be won in the struggle against the result achieved in our national soul by 1,100 years of Romanizing education.

All my Catholic friends, with their warm, compassionate hearts, know that I do not intend here to attack the Catholic idea in its religious-ideal sense—even if it has taken a different form for me, as a Protestant—but exclusively its existing burden, which has historically manifested itself in countless cases, along with accompanying phenomena that have a politically anti-German effect. There is not a single one among them who did not fundamentally condemn such accompanying phenomena. Nor is there likely to be a single German-minded priest for whom

the considerations surrounding this point have not become a moral dilemma, in which the voice of blood conflicts with ecclesiastical obedience.

The new understanding of the Germanic past, which also compels a new assessment of the deeds of Emperor Charlemagne, is also approaching German Catholics. There is not only an unshakable perseverance with which the Church, more so than many other spiritual powers, has resisted many a change. There is also within it a willingness to understand and adapt, as is evident in the field of natural science. Historical insights must not be denied the power to ultimately enforce their necessary conclusions within the Catholic Church, even if the path and pace cannot be foreseen. This is what the history of the Catholic Church teaches.

When faced with uncomfortable new truths, one is quick to resort to the accusation of unscientificness if one believes oneself to be standing on ground secured by the authority of prevailing opinion. But now, due to the abundance of material that has not yet been taken into account, the weapon of this accusation is slipping more and more from the hands of the defenders of Germanic barbarism in all relevant fields of knowledge and turning against them.

I welcome here the entire host of those who have embarked on the path of liberating the German spirit. Their growing numbers are a welcome sign that the fundamental significance of our prehistoric knowledge for the entire struggle for freedom is no longer being overlooked.

This work, in all its parts, is intended as a contribution to the renewal of the German people, for which, as I believe, the following preliminary stages must be traversed:

Joyful recognition of a lofty, distinctive Germanic culture based on the manifold findings of archaeological research.

An angry realization of the crime committed against the



Fig. 78. Germanic man in a fur coat
at the Column of St. Mark in Rome

German people 1,150 years ago and the ongoing efforts at Normanization, which continue to this day and are accompanied by historical misrepresentation and the dishonoring of the German essence.

A growing striving to eliminate everything foreign to the German essence and to recover that part of the lost heritage which is still valuable and useful for our time.

Objectivity and Germanic Culture

Objectivity is, according to Eisler, “appropriateness, freedom from subjective (individual) moods, tendencies, views, perspectives, and opinions.” Anyone who reads this will recognize the fundamental futility of the statement.

But one must ask whether there is any human being at all who is truly objective in this sense. Even without having reached a decision in favor of one side or the other in the doctrinal dispute between philosophical realists and idealists, we must give Schopenhauer our full agreement, for he says: “The entire world of objects is and remains a representation, and precisely for that reason and for all eternity is conditioned by the subject.”

No one is objective. Even in science, there is only a striving for the inner freedom necessary for the knowledge of things, with very varying degrees of success. That is why the objectivity that people believe they have attained takes on remarkably diverse forms. It can also degenerate into a kind of delusion (idiosyncrasy) on a single point, while believing itself to be particularly objective precisely in that regard.

The Nordic peoples are generally more inclined toward objectivity, appropriateness, and practicality than other peoples. Germans, in particular, are best able to recognize and treat things according to their innermost nature—that is, not as they appear, or as one might wish them to be. “To be German means to pursue a thing for its own sake,” said N. Wagner. Thus, the German has become the world’s teacher, as evidenced, for example, by his outstanding literature and by the influx of students from all nations into German universities, until the World War initially disrupted relations between nations. Whether he is the most skilled at exploiting what he has conceived is another question. And his talent for proper understanding and treatment does not apply at all to the souls of other people, whether of his own nation or of other nations. This

has rightly earned him the reputation of being an apolitical people. A sense of independence that neglects self-discipline, when left unchecked, then completes the picture in this regard.

It is curious that the development of German political thought has moved in the opposite direction from, for example, the development of the Anglo-Saxon spirit. In the nature of the true Englishman, a compulsion of feeling and thought has taken hold, which is described by the untranslatable word "Laut." This is based on the confusion and equating of God's world order with the welfare of the English nation; "God or my country" is not merely a saying but is deeply rooted in the structure of English thought. Here, English objectivity finds its ethnically and subjectively determined limit.

With the German, it is the reverse. He tends to lose himself in a vacuum where the concept of a God-given fatherland no longer exists. His objectivity, in order to attain a scientific standpoint, seeks the greatest possible distance from the interests of his own people, loses its footing, and overreaches itself. There is a lack of a healthy sense of the limits of reality, where objectivity turns into the sickness of intellectual pedantry.

In judging matters, there are crossroads where the signposts of tangible facts and legible moral or scientific provisions cease. When the German who insists on scientific objectivity reaches such a crossroads, he decides against his own national identity, for fear of otherwise not being objective enough.

This is one of the main causes of our national misery, extending all the way to statelessness and treason. Of course, we are not speaking here of cases where dishonorable motives, such as the pursuit of personal advantage, come into play, or where personal bitterness or partisan interests have stifled patriotic reason. But the pretense of supposed scientific objectivity is no less dangerous to the survival of our people; indeed, it is even more dangerous, because this disease presents itself to a people who readily bow to science as "the" more scientific position.

Schiller's words apply to it: "The greater such dependence, says a law of the soul, the less awareness of it."

We must, however, first seek the main reason for the development of this German mindset in the ancient predisposition toward objectivity, but then in its pathological final phase through 1,000 years of Romanizing education of the German people within a Roman Empire of the German Nation, which amounted to severing the German soul from the roots of its Germanic essence. Initially, under Charlemagne, the King of the West Franks, the guiding principle of this education was undoubtedly a conscious one, as is always the case in such situations. It was then soon continued more or less unconsciously by the Church and humanism and functioned of its own accord.

The Romanization, promoted without a clue by almost everyone, including the most Germanic leaders or influential figures, came close to taking away our people's language as well and thus achieving complete victory. Latin had already become the language of the church, the language of the authorities, and the language of poets, and was beginning to rise to the status of the language of the educated, while the German language sank to the level of the dialect of the uneducated. Then the Luther Bible performed the act of salvation. All other uprisings of the German national spirit against Normanization were not in vain, but outwardly they always ended in defeat.

Just as such developments have dragged on through the centuries, forces of Romanization continue to work unnoticed within our people to this very day. Their proponents, in fact, have no idea of their true nature, and no personal blame can be attributed to them. But that must not prevent us from pointing out the most dangerous result of the Romanization efforts discussed here. It puts us at a disadvantage compared to other peoples and threatens the very existence of our people, a fact to which the experiences of the last decade should have opened our eyes.

If, through centuries of education in German culture, a tendency toward an exaggerated objectivity directed against one's own national character has been greatly cultivated, then the corresponding counterpart to this—namely, a stance that fails in its critique of other peoples, especially the classical peoples—could not fail to emerge. As indispensable as the theoretical reference to these psychological connections is, overcoming this affliction can only be hoped for gradually through the influence of new, objective insights.

Mair resists the comparison of Germanic astronomers with the astronomers of more southern lands. It seems to me that at a time when insights into the Maya culture of Central America 3,500 years ago are leading previous views on the cultural capabilities of ancient peoples—including non-classical peoples—to absurd conclusions, one should be more cautious about denying the Germanic peoples of that time the ability to perform astronomical calculations.

In the time of Hipparchus or Ptolemy, ancient astronomy had just as few modern technical aids and scientific knowledge at its disposal as the Oesterholz astronomers did in the Early Bronze Age. In ancient times, what mattered was solely people's talent and inclination, their thoroughness and perseverance, as well as the prior knowledge thus acquired. How, then, is the view explained that the Germanic peoples should be credited with less in these matters than the Orientals and Greeks?

The view of Germanic culture, which gradually began to manifest itself harmlessly in the 17th century, which were still harmless ancestors, is strongly influenced by Tacitus's *Germania*, whose immense value for our ancient history caused us to neglect to subject the numerous details it provided to critical scrutiny. We failed to distinguish between what this Roman writer, writing for a Roman audience, was able to judge and what he could not judge due to a lack of firsthand experience. It was not taken into account that he wielded his brush to paint the picture of the

Germanic people as he deemed it appropriate or beneficial for his Roman readers. Alongside an understanding of the moral character of the Germanic people and the discernible intention to hold it up as a mirror to the Romans, we also find a widespread lack of understanding and inadequate knowledge when it comes to cultural details. Other later, less valuable writers offer here and there a fragment of their deficient knowledge or opinions about Germanic culture—burdened with misunderstanding and aversion—which are readily accepted with the aforementioned “objectivity.” This has given rise, in student songs and elsewhere, to a distorted image of the ancient Germanic peoples, who were, on the whole, a wretched people, who lay lazily on bearskins, drank, hunted, smashed each other’s and others’ skulls, and otherwise lived on in a dull-witted manner as “barbarians.” — The Babylonians, Egyptians, and Greeks, on the other hand, were “cultured Europeans.”

In his book **German Prehistory**, pp. 13–48, Kossinna wages a fierce battle against the unbelieving skeptics who deny the Germanic peoples their great achievements in prehistoric times and, for example, attribute the invention of bronze to the Orientals, who—in part caught up in Celtic mania and Phoenician delusion—refuse to acknowledge the great contributions of the Stone Age Germanic peoples to horse breeding (p. 16) and the invention of the runes. As early as p. 8, he mocks certain classical philologists and archaeologists: “For them, the cultural life of the Germanic peoples begins only at the moment when, thanks to a providential stroke of luck, Rome sets foot on the Rhine and across the Rhine, thereby ushering in a new, blessed existence for the poor, wild barbarians that our forefathers are supposed to have been—where they are touched and warmed by a ray of southern classical culture—so that they are finally able to step out of the eternal monotony of a dull, predatory life with no possibility of progress—where not only everything beautiful that is now to be found among the Germanic peoples, be it in materials, art, or technology, but

absolutely everything and anything whatsoever connected in any way with cultural life—allegedly even the first cultivation of grain—was first introduced into Germanic life by Roman hands, —where even the language has acquired an entirely new vocabulary, at the center of which stand Latin loanwords: so that one is justified in calling these first centuries A.D. in Germanic cultural life the “Roman” era (and so on until p. 12).

Today, one must already get used to the fact that these images, even in the significantly toned-down form I foresee among the majority of our educated people, no longer find credence everywhere, but are regarded as what they, in my opinion, truly are: an enormous error, which, permeated with bias, presents itself as a fraud. A fraud that is promoted certain periods and movements had a keen interest in promoting. What are these movements? Their individual enumeration is rendered superfluous by the single word “internationalism.”

The necessity of international transportation and trade enterprises, scientific cooperation, and mutual support in certain practical tasks (criminal prosecution, etc.) is self-evident. But anything beyond that must be viewed with suspicious caution to determine whether these efforts are not being exploited against our people by foreign leaders opposed to the rise of Germanic culture—and the more cleverly they proceed, the less it is noticed by the average German. In any case, for all those interested in keeping the German people and spirit down, both within and outside German borders, there is scarcely a more effective means than the perpetuation of the myth of barbaric Germanic culture.

Despite the intuitive resistance of my boyish soul, I absorbed it into myself. Under the weight of all authority—less at home than at school and in my academic studies, in historical works, and in the overall assessment of culture, as it tends to confront us in literature and in life—that natural feeling was silenced. Only in isolated experiences did it make itself felt again in bursts, such as when, in the first grade, an otherwise excellent teacher tried to

ridicule the Germanic trousers—that sensible, practical, hygienic garment—in comparison to the Roman toga, and in doing so flung his Havelock about with an ecstatic gesture,

or when I opened a new history book and repeatedly encountered the complete erasure of Germanic culture from ancient history, even though other non-classical peoples were at least mentioned in a few sentences—despite advanced Germanic research,

or when the German historian views the world through a Roman-centric lens and, having just described the decayed state of the Empire, resents that the Germans—who are repeatedly labeled as “barbarians”—gain the upper hand over the decayed Empire of former classical glory that is nevertheless so dear to him, as e.g., the good locksmith,

or when the obvious distortion and mockery of the Edda’s mythological material in many places—as must be expected from the Christian editors of the 13th century and as indeed occurred—is not discussed in any of the Edda translations and interpretations known to me at the time, and is thus likely not even noticed, even though it concerns blatant acts of boorishness, meanness, and dishonor, simply because one believes that all this must be attributed to the barbaric pre-Christian Germanic peoples,

or when, even recently, in the Deutsches Museum in Munich, “in the hall dedicated to the writing arts of ancient peoples, everything can be found except a single Germanic runic character,”* even though sufficient material is available, and runic writing is seriously considered as the foundation of all writing.

The folly inherent in this deception is meant to be palatable and credible to us is made palatable and credible by the saying that the Germanic peoples, as an unspoiled, vigorous, natural people, had inherited the legacy of the ancient civilized peoples. What hollowness lies in the very word “unspoiled” when applied to a people who have lived their lives for millennia, in whose

generations passion and the moderation of passion have taken their toll, just as they did for every individual.

This excuse, which surely flowed from the pens of many of its proponents with unease, must be recognized for its disastrous effect on historical research, on the self-confidence, and on the national consciousness of the Germans, so that one may be filled with righteous anger against all those who culpably brought upon our people not only the martyrdom of historical oblivion but also the dishonor wrought by the falsification of history.

If it is at all permissible to link a historical calamity to the name of an individual, then the abundance and overflow of the misfortune that has befallen the Germanic people must, in its most essential features, be linked to a name that our deceived people have been taught to revere as one of their great ones and, in part, is still taught to revere as one of its great figures. That is the name of Charlemagne, whose deeds call for it, and whose name is destined to remind us of the necessity of turning away from the errors of the past.

Now, as a supplement to the excerpt provided in Chapter 5, we must paint a different picture of Germanic culture, one whose elevation moves toward the fulfillment of the previous image. Not an idealized image. But we wish to correct the distorted outlines. If I were to point out the dark sides, gaps, and shortcomings at the same time, I would, for the sake of fairness, also have to praise the bright sides. Neither is my task here.

In Germania there has dwelt from time immemorial—that is, at least since the transition to agriculture—a highly gifted people, certainly no less gifted than today's Germans in relation to the gifts of other peoples. This is one of the unshakable findings of the science of heredity.

We call the fathers of our fathers the Germanic peoples, regardless of when any classical writer first became aware of their existence and learned their name, and when he took the opportunity to record his account, which has happened to be



Fig. 79. Interior of an old farmhouse

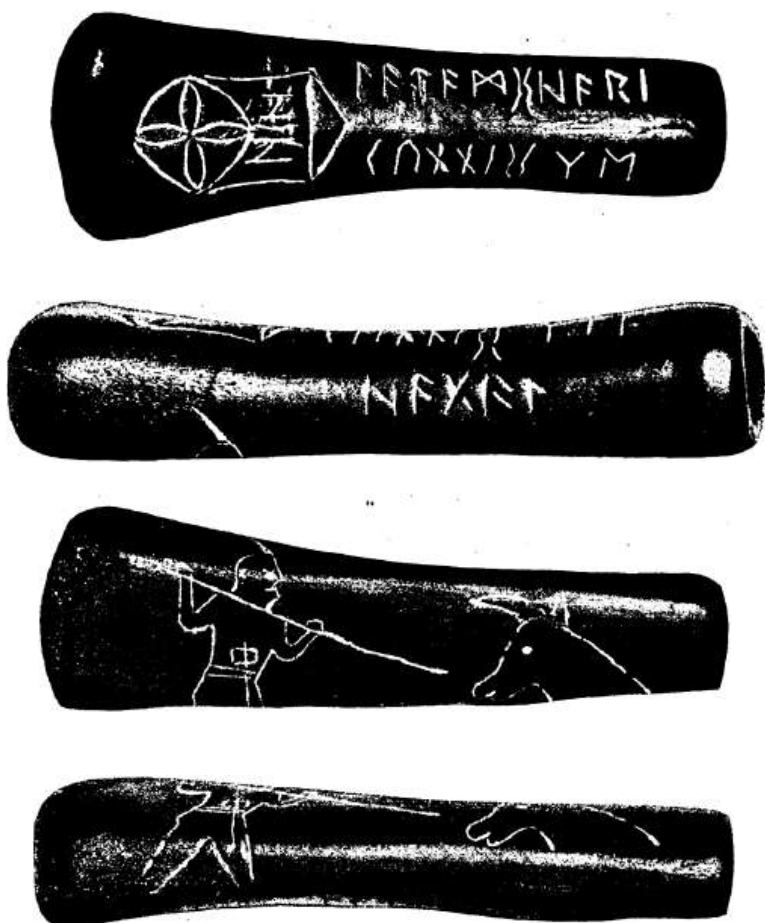


Fig. 80. Dagger hilt with runes (find from the Lower Weser)

preserved for us. Their settlements extended far to the northeast and east from the Rhine.

These Germanic peoples were at times more or less harassed, and indeed pushed back in their lands by other invading peoples; they had their disputes and conflicts among themselves; they experienced war and peace just like other peoples. They lived and were happy with their lives; they worked and made progress; they were a cultured people just like other peoples.

Except that their culture had a fundamentally different character than that of the Mediterranean peoples. This was due to the climate and the nature of their land, and to the fact that they had to work and struggle far harder to make this land habitable and profitable. They had the educational advantage that comes from being compelled to overcome difficulties.

A difference in culture was also due to the abundance of forests in their land. This was the basis for their preference for wooden construction as opposed to the stone construction of the Mediterranean peoples, both in terms of residential houses and of religious and other public buildings, insofar as they did not prefer to do without the latter altogether in favor of their gatherings in the open air. They already had half-timbered buildings like those of today, only filled with clay, as early as Roman times and probably much earlier. References in the “*Germania*” suggest that their colorful sensibility was reflected in the houses. Wood carving of the kind still seen today on older rural and urban houses and in the largely uninterrupted development of Nordic timber construction—and as attested by the Oseberg ship as being ancient—was not absent from the Germanic home—rich, less rich, and simple, depending on the owner’s standing, taste, and wealth.

The difference also lay in their aversion to pictorial representations of the deity, an aversion that from the outset robbed the development of the visual arts of the strong impetus to which the sculpture of the classical peoples owed its origin and

its rise. Tacitus, whom we are taught to believe, writes about this in *Germania* 9: “Moreover, in the view of the Germans, it is not befitting the majesty of the heavenly beings to confine them within temples and depict them in human form. They consecrate forests and groves to them and, using the names of gods, invoke that mysterious being whom they behold only in pious contemplation.” It was, therefore, a spiritualized religion. The absence of temples and images of gods struck observers belonging to the classical peoples as a particularly striking phenomenon. They also report this of several other peoples, for whom this may constitute important evidence of their affiliation with the great Germanic tribe. In any case, these reports are among the most credible accounts handed down to us regarding the religious life of the ancient peoples. (Whether reports of images of gods from the last Germanic centuries—It is not clear whether this refers to misunderstandings, symbolic images, or actual signs of decay.)

The difference between the cultures also lay in the entirely different role that writing played in *Germania*. assigned to writing in *Germania*. While in *Germania*, it seems, the recording of thoughts through writing was fundamentally rejected and their gods or priests (as well as the Druids of Gaul) were forbidden to pass on their knowledge in writing, according to Tacitus, *Germania* 2, the Germanic method of historical transmission consisted of “ancient songs.” Runic writing, however, this very invention of the Germanic peoples, is increasingly proving to be the invention of writing itself. The runes originally served only for divination, fortune-telling, and casting lots. Thus, in the realm of writing, they fell centuries behind the less conservative southern peoples. It was not until the turn of our era that it became apparent that practical necessity had brought about a change in views, the adoption of the Greek script, and a reworking of the nun “letters” for purposes other than mystical ones. (Tacitus, *Annals*; *Germania* 3.) The West Frankish King Charlemagne deemed it necessary to issue a capitulary forbidding nuns in monasteries from “writing down or sending love songs”;

“winileodos scribere vel mitere”. Thus, even outside the monasteries, to which the songs were sent, one could read them. The development of Germanic writing was abruptly interrupted by the memorable “collection” of songs and legends by Charlemagne and Louis the Frank, as well as by the order to hand over all those still serving the old faith—that is, those literate in writing—into Charlemagne’s hands.

The diverse reception of the dagger hilt with runes and an image (Fig. 80), found during excavation work in the Lower Weser, was kindly provided to me by Prof. von Buttell-Reepen in Oldenburg—evidence of the use of runes in the Lower Saxon region.

But the difference lay in a deeper reason. The Germanic peoples were more serious-minded than other peoples. They did not care much for pleasing forms, outward refinement, or entertaining things. Rather, when they saw something, they wanted to know what was mysteriously hidden behind it. For they were a people of contemplators and seekers of God, of poets and thinkers, as they were later called.

This was also reflected in their cultivation of music, sustained and fostered by a generally good talent. In the fields and forests, on isolated farms and in the cities, German folk songs and melodies resounded; the finest of these survived the great upheavals of the Carolingian era and have come down to our time under the name “old folk songs” or, with the erroneous label referring to the Middle Ages, as a valuable, unrecognized legacy of Germanic culture. Moreover, their original text can often still be clearly discerned from the medieval adaptation. For accompaniment, there was a rich selection of finely conceived and finely crafted musical instruments; the modern-day technique has scarcely succeeded in reproducing the lurs, those resonant ancient hunting horns, some of which have been handed down to us. When the singer at the medieval courts, drew his bow or plucked the strings, his violin or plucked violin was the legacy of his

predecessors in Germanic times. Venantius Fortunatus (600 AD) explicitly calls the harp (*harpa*) a barbaric, i.e., Germanic musical instrument. Through the sounds of song, especially the heroic ballad, the history of the Germanic people was passed down from generation to generation and, it seems, was known to all.

Whatever our forefathers pondered and invented in all manner of fields, including practical ones, sounds, rumors, and products of these efforts spread beyond the borders, just as what other peoples possessed reached them through trade and also through religious ties that may have been preserved from ancient times or newly established. But otherwise, people on both sides lived their own lives, kept their distance, and understood little of one another, because their cultures and outlooks on life were so vastly different. Foreign cultural artifacts that came into their land, or that they encountered elsewhere, they always intellectually grasped, mastered, and added to their own cultural heritage, provided it could be reconciled with their own character; but sometimes—and increasingly so—beyond what was justified.

Our forefathers were a warlike people of exceptional physical strength, skilled in arms and physical feats, with a love of combat and play. Bathing was a pleasure; washing a habit. Soap is a Germanic invention. The lust for combat and brawling, lawlessness, and criminal tendencies were kept in check both by religious beliefs and by laws and regulations, the observance of which was monitored by the community assembly with its self-elected judges and leaders. Above all, however, the whole of life was sustained by deeply rooted concepts of honor and by custom. Blood feuds represented a form of clan self-defense—though subject to communal oversight—that, to our sensibilities, was nonetheless terrifying. The tightly knit clan ensured the well-being of the individual.

The people's sense of freedom and their high regard for the common good were reflected both in the land system, which secured the land as the property of the community, and in the

organization of the districts between the tribes and within the tribal territories, through which important tasks of communal life were fulfilled.

Trade and commerce, art and science, and indeed the fulfillment of all economic and intellectual needs, were developing in a manner that corresponded to the people's natural aptitude for all these matters, their inclinations, and the prevailing general state of culture in the ancient world. The artifacts of applied arts and crafts that have come down to us through archaeological finds and other sources bear witness to technical skill, stylistically appropriate artistic taste, and a corresponding cultural need in the overall way of life, which places the Germanic people in the forefront in competition with other contemporary peoples. The people as a whole apparently took pleasure in meeting their needs as much as possible through their own labor and using materials they had produced themselves. Where this was not possible, there were artisans and merchants, experts and agents who lived together in larger settlements, markets, and towns, though there was no necessity or inclination for people to be crammed together as in the cities of the South.

One of the distinctive traits of the Germanic peoples was their aversion to minted money, which first emerged around 700 B.C. among the Lydians (Croesus!) and was introduced quite slowly into the ancient world. The technical issue naturally played no small part for the makers of metal artworks. Yet, in an instinctively correct intuition, they resisted the moral danger of a monetary-based hierarchy of power and standard of authority among people. Herodotus points out that the moral superiority and authority of the Lacedaemonians—which the other Greeks recognized with almost touching self-awareness and submission—had declined from the time when they, like the others, had succumbed to the love of money. Even during the Migration Period, the Germanic peoples did not accumulate their treasures in the form of minted coins, but rather in artistic jewelry. Roman

money circulated in Germania only out of necessity and as a matter of hospitality. It was not until Charlemagne that the Saxons were compelled, through taxes and penalties expressed in “soldi,” to acquire minted currency. This aversion persisted through the Middle Ages and well into modern times, especially since the practice of counterfeiting with inferior coins was and remained widespread.

The Germanic peoples were a master race, but not conquerors driven by a desire to subjugate and dominate others, as we see with the Oriental despots, with Alexander the Great, with the Romans, and with the West Franks. Such a mere lust for conquest was never, nor is it now, part of the nature of true Germanic culture. There were other reasons why the Germanic peoples sent their heroes to wage war against other peoples—even in the case of the Normans and Vikings, who, in their exuberant vigor, sought to gain land, the glory of victory, and spoils of war. In general, they did not harass their neighbors.

However, when a tribe sent out its surplus population to secure new settlement land, conflicts arose from this. Free settlement land was requested. If it was denied to the petitioners, they took it for themselves, because they were strong, well-armed, and generally superior to other peoples.

The encounter between the Germanic tribes and the mighty Roman Empire became of world-historical significance for both peoples. For Rome, the conqueror of nations, the steady march of victory came to an end. They feared and hated, respected and despised, avoided and sought out the tall, blond figures, and depicted them in bronze and stone. What Roman literature has told us about the Germanic people reflects the contradictory relationship between the two peoples. From the first encounter with the Cimbri and Teutons onward, for centuries the gaze and consideration of the Germanic peoples dominated Roman politics. They were needed as mercenaries for their reliability and strength, when they could be put to use; but when one sought to

dominate them, all ambitions beyond the Limes and the Rhine found their limit. Ultimately, the Roman Empire collapsed under the might of individual Germanic tribes. And yet, fate decreed that a mixed Germanic-Roman people would bring a Roman wave over Germania with lasting consequences.

This people was composed of many independent tribes, but in terms of language and religion, in terms of customs and law, way of life, and other aspects of culture, it was one people; just as in the Middle Ages and in modern times, the unity of the German people and their culture has been preserved despite political fragmentation and internal strife.

It was not until late that the Romans came to realize the unity of the Germanic people. In general, from ancient times and into the so-called Migration Period, it was indeed only the individual tribes that allowed their overflowing energy to extend beyond land acquisition when their homeland became too cramped for their accustomed way of life.

Wherever these men and women of Germanic blood were able to settle, whether in a compact group, like the Scythian band in the Netherlands, or scattered across the land, like the conquerors of the Pelasgian indigenous population of Greece, they initially became the ruling class: They imparted to the conquered peoples the culture and knowledge in which they were advanced, adapted to their customs and nature, and sometimes even to their language; they intermingled with them and were absorbed into them—unless, according to the laws of heredity, their form, spirit, and character remained discernible in individuals, especially among the ruling class, even centuries later. Only on Germanic soil does the Germanic character endure in the long run, with few exceptions.

This is also what happened to them in Babylon, Egypt, and the other Mediterranean countries. Among the things they brought with them is likely also astronomy, whose astral-mythological connections strongly confirm the path this science

has taken. As far as I can see, all recent scholars of this subject have come to this conclusion, including Arthur Drews in the chapter on the starry sky in Germanic mythology, where it states: "They make it seem increasingly doubtful whether astronomy truly originated in Babylon, and whether, on the contrary, Babylonian astronomy did not emerge in prehistoric (pre-Sumerian) times from the influence of Northern European nomadic peoples, to whom the Egyptian pyramids also owe their astronomical character."

I claim this image for myself, that after a life unfortunately spent in the error I have mentioned, with honestly sought-after objectivity arises from the logical necessity of the conclusions we must draw from what archaeology, Germanic studies, comparative mythology, and the science of heredity have taught us, in conjunction with the identification of Germanic sanctuaries in the Osningmark and at the Lippequellen.

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- 4 Stuttgart
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