

Jewry, Christianity and European Transfer of Civilisation

by

Wilhelm Kaltenstadler

Importance of Jewish law – what is with Roman right?

Transfer of civilization to Europe has much to do with the tradition of right. Europe was formed by several legal frameworks, which had mingled one with each other. In this sense on the development of German civilization not only acted Roman, canonical Roman Catholic, Germanic-German right, but also, what is only known to few, the judicial and lawful ideas of Old Testament and Talmud. There are not many historians, who know, how strong Jewish life was formed not only by religion, but also by meticulously fixed judicial rules already in antiquity. This judicial frame much more, than we believe to know from Roman Right, affected even the core of most families. There was nothing, which was not regulated up to the least by perfect familiar organisation: betrothals, prescriptions, marriage-contracts, divorcements, sanctifications and types of marriage-ceremonies.¹ Pages by pages you will find detailed discussions about the question, which day und which time of day is best appropriate to marrying and which days and times of day should be avoided for marrying. There are days, in which virgins and widows were not permitted to marry. As ideal days for marriage there were considered by Talmud Monday, Tuesday and Wednesday, the second, third and fourth day of week. On no account virgins should be wedded on Friday- and Sabbath-evening.² This opinion was also practised until 20th century by traditionally thinking Catholic clergymen in the country in Old Bavaria. These traditional regulations, however, are not only determined by religious, but also by social and judicial points of view. The Talmud shows still more than Old Testament, how important right was already in antiquity for the cohabitation of Jewish people. In a voluminous Festschrift-contribution *Opus Agriculturae* of Palladius³ Wilhelm Kaltenstadler dealt with the judicial sources of late antiquity, especially with the *Codex Theodosianus*⁴, which the famous German-Prussian historian Theodor Mommsen had published in 1905. By studying intensely this codex, I came to the knowledge, that not only Jewish, but also ancient Roman judicial sources are firstly much more objective than literal sources of antiquity and that they mirror in a better way the religious, social and economic conditions than these. According to prevailing opinion of general and judicial history our judicial and social system up to present times was more affected by the influences of Roman right, the world of belief and religion, however, almost exclusively via Old and New Testament by Jewry and Christianity. In historical research these two areas and their effects are not simply limitable. To be objective, you have to consider, that in High Middle Ages Roman Right was unknown in a high degree. Even a universal scholar like the English scientist and philosopher Roger Bacon only knew Jewish Right. Roman right as well as Canonical Right were for him *terra incognita*, an unknown area.⁵ From this view it seems, that Bible and Jewish scriptures also in judicial view had more than Roman Right and Greek philosophy formed and affected European civilization of Middle Ages and even modern times. Roman culture, of course, shaped European culture, but less directly, more on the circuit over Roman Catholic Church, whose emanation in the Western part of Europe is only initiated since 10th century. Up today Roman Catholic and partially also Protestant belief and customs can be led back to the religious ideas of Etruscans, Romans, Egyptians, Persians and even Celts. Proofs for religious relicts of Celts are very difficult, because there is not handed down Celtic scripture to us. What we know about Celts, are almost exclusively archaeological sources like groves with adjuncts, coins, entrenchments, mining products with stockpiles and

treasure, for example amulets. It is also regarded to be sure, that also old traditions of Central and Western Europe like Halloween on 1st November have Celtic roots. But the volume of Celtic heir in Middle Europe until today is not really resolved.⁶

Much more than the oral civilization of Celts and other 'primitive' peoples, Jewry via Old Testament and Talmud, not least in United States, strongly influenced the sphere of right, jurisdiction and human cooperation, too. A lot of passages of Old Testament, however, are dragged from their historical and sociological coherence. For example: The demand of 5th commandment "You shall not kill", in Old Testament is, without problems, compatible with death penalty in special cases. But such demands strike women much more than men.⁷ Murder in Old Testament is subject to death penalty, but it is permitted, „if it serves the aims of Jahwe. Even insidious bloody deed in such a case is apparently considered as agreeable to God."⁸ War, too, in Old and New Testament is a part of valid right.

Davidson, Landau and other scholars explicate the birth of modern European right primarily from the spirit of Jewry⁹. 'They are convinced, that the belief in the effect of Roman Right on our judicial and social system is largely excessive. Professor Zarnack even goes on still farer than Davidson and Landau and deduces the name "Jesus", without appealing to bearable historical sources, from the Latin word *jus*, that is in English "right and in German "Recht".¹⁰ From Zarnack's point of view Jesus is not only the religious middleman between Jewish religion and men, but also an intermediary of Jewish judicial ideas. In this way Landau is convinced, that already "middle ages seem to have stood completely under the impression not only of Jewish religious history, but also of Jewish right. In his short chapter „Die Geburt des Rechts aus dem Geist des Judentums"¹¹ Landau only posed this question, but he did not solve it. His opinion, however, would be worth, to be examined more carefully by historians, lawyers and jurists – in coherence from an intellectual view und under a stronger observance of Hebraic sources of middle-ages, too.

Christian religion – belief on the surface

Beyond the idea of Jewish judicial thinking I also share Davidson's opinion of the great importance of the Jewish-Christian intellectual and mental history. This intellectual history must be analysed in periods of poor sources, too, in a narrow connection with the history of religion. If you chose this way, you will not be able to avoid studying the book of Aaron J. Gurjewitsch, which was published by the publisher Beck in Munich 1992 under the title „Mittelalterliche Volkskultur“. This work shows, how backward the big mass of people was in middle ages and far into modern times especially in Eastern and Northern Europe and how little Christian mentality and Christian life even in High Middle Ages were present at the great mass of people. The „ambivalente, absonderliche Weltanschauung"¹² of people in middle ages on every account varied up to modern times quite extensively from the official doctrine of Church. These words are not only valid for 'Christian' Europe, but also for the European colonies. So the authoritarian radical proselytization of Indians by the colonial powers in Latin America had the effect, that Christianization stayed superficial. "Especially in Brasilia the Indians and black slaves, imported from Africa, kept practising their old traditional cults, which in the last decades are again openly exercised."¹³ Still today Catholic-Christian symbols and rituals are combined there with the religious practises of their ancestors. These are joined with rhythmic dances, loud music and pronounced language of gestures of the whole body. You can observe that still today at Brazilian carnaval.

This superficiality of Christian life you will find especially in Avignon, where the Pope resided in 14th century, the 'Rome' of early renaissance. When you may trust to the words of the humanist Petrarca, who was born in Southern France and had lived and worked many years in Avignon, then Avignon was a place, which the poet compared with the depraved Babylon, the most negative symbol of the "Book of Revelation". What he writes about the

pontifical court in his letter to his friend Francesco Nelli in Avignon, makes appear the sinful Rome of 16th century in a relatively bright light. I quote Petrarca:

„The one power pulled you to Babel, the other one steadies you. That is hard, but you must bear it, for this is the nature of the place. Everything, that is good, is corrupted there, but especially freedom, soon enough then in turn rest, joy, hope, belief, love and the soul. Which gigantic losses! But in the kingdom of avarice nothing is booked as a harm, as long as money remains safe. The hope of a future life there is only considered as an inane fable. What is told about hell, is regarded as a fiction, resurrection of flesh, the end of the world, the return of Christus to Last Judgement – all that is believed to be childish burlesque. Truth is madness there, abstinence is countrified simplicity, celibacy worst fornication. Unrestrained sinning is held for generosity and highest freedom. The more maculated a life, the more brilliant it is, the more crimes, the more glory. The good name is cheaper than dirt, the merchandise most valueless is good fame.”¹⁴

Even if we may assume, that the poet disliked the papacy in Avignon, because for Petrarca the true residence of Pope was Rome, we should not simply discount these lines as the product of poetical fancy. Most scholars are convinced, that Petrarca in his numerous letters and literary creations has correctly reflected the events and situation of his time, sometimes, however, in poetic transfiguration. Like Avignon the Rome of renaissance, too, was not the image of heavenly Jerusalem.

„For the inhabitants of the ‘Eternal Rome’, both as male or female, sinfully or honestly living, the daily church-going, the at least extrinsic observation of abstinence-days, and the participation in great religious feasts were self-evident.”¹⁵ This external belief was only in low degree formed and influenced by the spirit of New Testament, but very much by the religious ideas of ancient Etruscan, Roman, Greek, Egyptian and Iranian religions. In some aspects, especially since the socialisation of Christian religion by Emperor Constantine in the beginning of 4th century, the Non-Jewish influences in Roman Christian denomination became so apparent, that Michael Wolffsohn created the unmasking term of “Entjesuanisierung”.¹⁶

Paganism still active in middle ages

Roman-Catholic religious practice not only led to a “profanation of sacred places”, but also had the effect, that not only in Roman, but generally in Italian churches there “were celebrated strange pagan feasts” since late middle ages. It is satisfactory here, to mention the *Festum asinorum*, the Feast of asses. At this feast “there was an ass, enrobed with priest’s clothes, in a procession led through the Lord’s house.”¹⁷ Customs of this type were an aberration from the way that Jesus taught his apostles and disciples. Such pagan customs survived in worldwide Christianity until today. Since the socialisation of Christianity by Emperor Constantine, churches not only were sacred places, but also places of amusement, markets of vanity and places of non-Christian cult-acts. Thus like temples in antiquity they were regularly visited, too, by courtesans and prostitutes, to see and to be seen. Especially religious processions like at Corpus Christi Feast were good opportunities for beautiful girls and women, to show their bright outfit and robes.¹⁸ Not only in the Rome of late middle ages and renaissance the corpus Christi processions were “intermingled with completely unchristian, apparently pagan elements. That was the reason, too, why Martin Luther was such a vehement opponent to this feast. “Festivals, firecrackers, cults of flowers and herbage, virgins’ shows and finally brawls and drinking bouts were widely spread in former times.”¹⁹ In some places up to newest time!

How little the visit of worship was connected with denomination, praying and religious practice, shows the case of the courtesan Camilla la Magra, the mistress of the Roman nobleman Paolo de Grassi. In springtime of 1559 she answered to the question, where she spent last Sunday: “On Sunday I visited mass in San Salvatore, but since afterwards I did not

find my lover there, I moved along. But after I met the servant of my lover, who said, that he was in San Pietro, I went there. I would have gone there, on every account, to look at the girls of Santo Spirito. And I went to Santo Spirito, where I heard the mass, and then I returned again home.”²⁰

How strong the decline of good customs and of Christian thinking in Rome and probably in other Italian towns was, shows the fact, that Popes again and again were forced, to act against affrays, insurgence, uproar and outrages in Rome. Still in 16th century conflicts very often led to assaults and violence. Most inhabitants of Rome, i.e. of all booths, “reacted to conflicts by spontaneous violence. Affrays, armed conflicts and assaults on persons and houses were as usual as thievery, predation and murder.”²¹ For influential and wealthy people it was impossible, to go outwards from house unarmed. Well-to-do people usually were accompanied by armed persons. Even in churches, monasteries and other sacred places nobody was secure from violent people. Since disregard of sacred places increased more and more, popes were forced, even to publish mandates against such debasements and to intervene against “the immoderate laughter and flat conversations” in churches. But even the creation of church-guards was not really effective.²² After all this, profanation of Christian churches and denomination was a relapse still behind pagan antiquity, in which, however, temples were sacrosanct. A foreign visitor maybe would have come to the conclusion, that in 16th century there did not live Christians, but ancient Roman pagans in Rome. The naturalistic poems, made in Romanesco, Trastevere’s dialect, by Giuseppe Belli 300 years later show, that Roman clergymen and citizens were still far away from the ideals of New Testament. As examples I only mention Belli’s poems „La Riliggione del nostro tempo“ (The religion of our time), „Che Cristiani!“ (What Christians!) and „La Madonna tanta miracolosa“ (The wonderful Madonna).²³

This contradiction between ecclesiastical dogmatic and practical life up to our days not only in Rome is, as it is reported by several authors of middle ages, still valid, too, for the members of low and high clergy. This antagonism between theory and practise already was reprehended by Gregor of Tours, the author of *Historia Francorum*,²⁴ (6th century A.D.) again and again. There must be considered, however, that the greatest part of clergy did not enjoy a systematic theological education like e.g. Thomas of Aquino and Albertus Magnus. The intellectual level of clergy was very low, a fact, which was not even denied by the Catholic Council of Trient (1545-1563). Even in Bavaria, which was a great enemy of Lutheran Reformation, a Bavarian governor in a mandate of 16th century complained about the “quite unpriestly life” of village-priests., who spent “day and night in the public inns”. It is credibly handed down to us, “that they went to altar after such drinking and rumour, without sleeping or going to bed, to practice the godly services.”²⁵

Superstition and ‘paganism’ – more forming than belief?

Still in the age of Reformation and beginning Counter-Reformation there are rather few Catholic village priests and members of high clergy, who made a Christian life according the principles of New Testament and the Epistles of St. Paul. Sinful behaviour and intellectual deficits still up to modern times – not only in old Bavaria – had closed an unholy alliance. Civilisation and religious practice in middle ages and even in modern times were Christian only in a very restrained manner and strongly formed by Pre-Christian Hellenistic and so called pagan, i.e. Celtic and Germanic ideas. Thus it is not astonishing, that Gurjewitsch entitled the contradictions of medieval civilization as a “medieval grotesque”.²⁶

It is very probable, that not only Jewish, but also Pre-Christian ancient European ideas formed and influenced European religion, spirit and mentality. As an example I remind of the German “Holy Kueम्मernis”, who was never a living holy person. But despite that a lot of religious people peregrinated and still peregrinate to the sacred places, which are devoted to her, e.g. in

Neufahrn in the North of Munich up to 20th century. This holy woman is fixed to the cross “bearded, with a crown on the head, in a blue narrowly attached garment”. The explanations until now made, that Holy Kuemmernis is identical with Holy Commaria or Wilgefotis, daughter of a pagan king of Provence, does not correspond to historical truth.²⁷

This Pre-Christian almost magical presentation of middle ages in word and picture may not only be deduced from the written sources (sermons, parochial announcing books etc.), but also from the sacral buildings²⁸, especially in Spain und Southern France. From his travel-report throughout the Auvergne in Southern France Gerhard Anwander presents numerous images and figures of sacral buildings, for example armed men, (non-Christian) heads in the midst of leafage, fish-men, sirens, exotic birds and beasts, plumed mythical creatures, animals playing with pan-pipes. Even obscenities in Lord’s houses of Auvergne, which for Anwander is a “foreign world”, do not miss.²⁹ Christian motives in Romanic sacral buildings of Auvergne are explicitly rare. Depictions with Christian contents, by the way, are not to be found, too, in Anzy-le-Duc and other Romanic churches of Bourgogne. Hamann succinctly states, that in Anzy-le-Duc “no one [!] of the depictions seems to have religious contents, in the contrary: the mythical creatures, or the console (*southern part* below 23), which maybe owns a sexual connotation, seem to result from a purely profane world of imagination [of classical antiquity, too], whereas others – vintners, bearers of rams – stem from the observation of surrounding world.”³⁰ Especially it is surprising, that even in the stonemasonries of the Gothic cathedral of Chartres there are several “pagan symbols”³¹ even in the tympanum. In his dissertation *La mémoire chrétienne du paganisme carnute* (Christian memory of Carnutic³² paganism) Bernard Robreau analysed „the Celtique heritages in the hagiography of the regions of Chartres and Orléans”.³³ In this treatise he comes to the result, that “great parts of Celtic-Gaelic theology have survived in the religious-Christian literature” and this finding is especially pertinent for the Bretagne. This sutureless transition from Celtic to medieval-Christian traditions can also be proved in the architecture of Bretagne. An example: The chapel of Langon is an ancient Galic-Roman monument, which was consecrated to the goddess Venus. In the Merovingian age there was made from this Celtic-Roman a Christian sanctuary (sanctuaire), and it was devoted to the Holy Vernier, a man, whose name has been very similar to the female Venus. In Langon and other numerous places of Bretagne there had been changed “gods and heroes neglected into bad demons or into good-natured and pasteurized saints.”³⁴ Holy Samson, too, a Celtic-Gaelic abbot, has more to do with Celtic “paganism” than with Christianity.³⁵ To holy founders (*saints fondateurs*) like Samson there still followed a chain of so called saints like Saint Hervé with the wolf. Deveneux calls these saints as “rather little Catholics”, in French original „bien peu catholiques”³⁶. There are in Bretagne, too, a lot of religious symbols, figures and persons, which just like that can’t be reduced to Old or New Testament or even to Roman Catholicism. Moreover, it is not doubtful, whether holy persons like Vernier, Samson, Saint Hervé were really living Christian persons.

Non-Christian relicts in Old Bavaria

These pagan-Christian processes of transformation are not constrained to British Isles, Spain and France. Hans Guggemos has demonstrated useful arguments, that also in medieval Bavaria and Tyrol sacral buildings up to High Middle Ages are the expression of an ancient Pre-Christian geomantic view of world and that Celtic traditions lived on and survived in Bavaria, too. I quote Guggemos:

„A much more intensive, different worldview must have underlain these buildings. It may be that the winds, the movement of sun and moon, and the vegetation cycles have been an integral ingredient of this alternative Christian worldview, which may probably have been influenced by Arianism. It is indeed only as late as about 1.000 AD (partly at Wessobrunn, as

late as the 13th century) that we do find indications of a central Roman Catholic authority in the ground plans of churches and monasteries.”³⁷

Guggemos, a critical regional historian of old Bavaria, who lived in the old Huosi-area, points out in an other passage, that in the early Huosi-area, which approximately today is corresponding to the Southern region of Lechrain in early Bavaria, there are no credible evidences for the existence of a Roman Catholic religion in Old Bavaria. „Most probably the Huosi themselves had not been baptized at all, they may have been adherents of the ‘old order’, of Arianism or Nestorianism.”³⁸ Guggemos is convinced, that this old order of life was the expression of a geomantic tradition³⁹. He shows some good arguments, that this fact can also be closed from the way of construction of early medieval churches in Huosi-area. It seems to Guggemos, that the medieval Bavarians, anyway, were more similar to the Avars and Hungarians/Huns than to the Franks⁴⁰ and also were very near to the Jewish Ashkenazim.

These assertions of Guggemos referring to the rise and development of Christianity in Old Bavaria make it very probable, that still for a long time several types of Christian religion and Pre-Christian religious concepts stood in competition one against the other, and there also were strong influences from Orient, not only in the area of religion. In this coherence Guggemos also calls attention to the forming of Bavarian civilization by the Avars, Huns and Hungarians.⁴¹ To the surprisingly strong existence of Avar names in Bavaria and Austria alludes, too, Erich Zöllner, who had been professor of Austrian history in the University of Vienna after the II. Worldwar.⁴² Guggemos, however, did not enough consider the influence of the Jewish Empire of Chasars and the Ashkenaz Jewry⁴³, which referring to Boris Altschüler innately was supranational.⁴⁴

Cosmopolitical Jewry versus Roman-Catholic transfer of civilization?

The opinion of Davidson, that the original Jewry, especially in connection with the civilization of Mesopotamia, was cosmopolitical⁴⁵, is acceptable, presumed, that we believe, that the assertions of the prophet Jesaja correspond to historical reality. Jesajas words are confirmed by the „Babylonian Talmud“⁴⁶. This supranational Jewish civilization, which rose in Mesopotamia, must have exercised „a certain fascination on Europeans“⁴⁷. Sitchin and Hengge from another view of science confirm my assumption, that not only Mesopotamia is the root of international Jewry, but also Old Testament, too, has been very largely influenced by the scriptures of Mesopotamia.⁴⁸ Davidson and Eisler, too, are convinced, that Jewry as a cosmopolitical and supranational culture developed, not least in connection with Aramaic language and scripture, to a full extension only in Babylon.⁴⁹ The Babylonian Talmud, as already mentioned, is a proof for that assertion. I accept Davidson’s arguments referring to early Christianity and generally to European Christianity⁵⁰ and am sure, that there were predecessors for Catholic Christianity in Europe. In the monastery of Nidernburg, today a part of Passau, there can be found the grove of an Armenic bishop in 1093. Early Irish Christianity shows an astonishingly strong Oriental character. Irish art seems to be formed by Oriental ideas.⁵¹ Guggemos expands this thread to the sacral buildings of middle ages in Old Bavaria. With good arguments he demonstrates, that the symbolism of these medieval sacral buildings in early middle ages „cannot possibly have been developed from the Roman-Christian basilicas“⁵². I quote Guggemos:

„There are scarcely indications that the really old monasteries in the dukedom of Bavaria, e.g. the famous Benediktbeuern, have originally been Christian buildings. There are strange deviations to be observed with respect to the orientation of their ground plans. Our historiographers seem to be hypnotized by the preconceived idea of a heavyweight Christian Church already during these early times in Bavaria. The deviations in the ground plans of those monasteries do, however, conform to the ‘geomantic’ situations there, i.e. with the ‘Dragon lines’ or ‘Ley-lines’ of the ‘3rd grid’. There can be no doubt that we have here

affinities with the cultures of Asia. After the well-known raids of the Pannonian 'Magyars' and their final defeat, however, the victorious Western culture has obviously been able to eliminate more or less completely all these Slavic-Hunnic-Hungarian affinities with the end result that the Church of Rome became the dominant cultural power also in the then rather impressive Bavarian dukedom, including also the territories of today's Austria."⁵³

As the above mentioned studies of Dr. Horst Friedrich show, there are more and more arguments, especially in Bavaria, for the forming of Bavarian civilization and religion by ideas from Eastern Europe and even by Asia. In future research it will be necessary, to deal with the era of the Invasion of the Barbarians, too, from the view of this new knowledge. For a long time in history it was prevailing opinion, that Christianity's fundamentals had been set especially in the epoch of the "Invasion of Barbarians" in Germanic and Romanic countries. But this thesis, not least after the creation of the thesis of phantom-time of Dr. Heribert Illig and Gunnar Heinsohn and after the critical studies of modern Russian historians, more and more gets to stagger. It seems that the next years will show us a new sight of European history.

Christian-pagan ambivalence of middle ages – the pagan heir of ancient Rome

The Russian author Zhabinsky, who dealt with the impact and effects of Jewry and Christianity on Europe's civilization, still more critically regards the Christian-pagan ambivalence of middle ages than Gurjewitsch. He refers to sources, which show, that „as early as the 12th century A.D., all of Eurasia was pagan, and human sacrifice and slavery prospered in Europe" and „that Europe adopted Christianity in the 14th – 15th centuries A.D., not earlier, and Islam appeared at the end of the 15th century, already after the appearance of printing."⁵⁴ From this view of events there may be doubted more and more, whether actually Constantine the Great established Christianity on a purely Jewish-Christian fundament in the form of a state religion. For in the time of his life the sun-cult of the *sol invictus*, of the undefeated Sun-God, was the official Roman state-religion. It seems, that Constantine was high priest of that religion⁵⁵ and "that he did not regard himself as the 13rd disciple, but as equal to Christ".⁵⁶ Even after the establishment of Christianity as a state-religion under the dominion of Emperor Constantine "even still Christian Emperors from Constantine the Great (306-337) to Theodosius I. (379-395)" after their death "by the act of consecration were elevated to the position of God (Divus) and venerated culticly."⁵⁷ Largely up to modern times pagan activities of Roman Emperors were reinterpreted into Christian ones. Even in the case, that you should not be attached to this opinion, it can't be denied, that Ashkenazic and Sephardic Jewry, still longer than we believed until now, formed European civilization and was an effective factor, which was nearer to the ideas of early Christianity than the syncretistic pagan-Christian religion, established by Emperor Constantine the Great.⁵⁸

If you critically study the writings of Gurjewitsch, Bachtin, Gabowitsch, Zhabinsky and other Russians, then it will be more and more apparent, that even still in High middle ages Christian way of life was a marginal phenomenon in some regions of Europe and did not essentially change the way of thinking and weltanschauung of the mass of people. Not only in 19th century there were several scholars, who – going out from the facts of numerous cruelties (for example cremation of so called heretics full alive like Giordano Bruno in 1600 A.D. in Rome) which medieval church practised against so called dissenters like Waldenses, Albigenses, Cathars, Templars etc (who in principle wanted to go back from the power-oriented Roman church of middle ages to the pure ideas of early Christians) – came to the conclusion, that Christian denomination, to which the so called Christian heretics believed to belong, too, was not rarely established in Europe by brutal force.⁵⁹ The following statements made by Uwe Topper certainly have a historical core, but are not sufficiently based by historical sources:

„Now in many cases it has been described, how strangely and intolerantly European peoples were assaulted by inquisition, demonisation of medical achievements, disdainfulness of woman⁶⁰, deletion of books written in popular speech, and destruction of all high values of the free pagans. That development you only may explain as a longsome war of religion, from which there are still handed down to us numerous examples (butchery of Saxons at Verden on the Aller⁶¹, wars against the Wends, crusade of Steding people.“⁶²

Topper, Bogumils and importance of Langobards

Based on this matter, Topper asks the question, how it was possible, anyway, „that such a misanthropic and culture-destroying religious predominance was able to make one's way. Which 'agreeable' sides did the new domination really have, that it succeeded in finding adherers?“⁶³ From the view of Topper in the New Testament the “Jewish bloodthirstiness” has been only gradually overcome. In the form of forced establishment of Christian denomination he is convinced to see a sublime continued acting of Jewry, which in the best manner had endured a mysterious catastrophe in the sense of cataclysm. But according to Topper this development was a cultural and human regression. Topper extremely positively appraises the Pre-Christian civilization of Europe and its imaginary “religion of light”. This religion is deduced by Topper from Iranic resp. Persian civilization.⁶⁴ By the Bulgarian Bogumils it is said to have been transmitted via Balkan into Western Europe. It may have been the Etruscan-Langobardic towns, “which at this time on no account lie submerged for thousands or more years, but quite alive stand in the foremost line of European development”, which had taken over this Persian civilization. The main role in the propagation of this culture, however, was probably played by the Langobards. These are said to have left Pannonia in 568 and to have settled Northern Italy. The written sources, however, remain silent referring to this transfer of Langobardic civilization, the rarely maintained sources are the expression of tendential historiography. Such a transfer, however, can't be excluded, if you consider, that Langobards mingled themselves with numerous peoples, also from Asiatic regions (the Huns e.g.) and had intense communications with them.⁶⁵ For such a thesis also speaks the opinion of several historians. In this frame also “the ethnogenesis of Croats far away from the today home found its origin, i.e. in the region of today Persia. From here Croats took their way into the West.“⁶⁶

The roots of Langobards, too, go much further back, than the official historiography accepted until now. Pope Stephan III., who reigned from 768 to 772⁶⁷, believed, that the often red-haired Langobards originated from a “leprous nation”. Referring to Däppen this assertion could be due to the fact, that “red-haired people more than others tend to freckles”. This may have actuated negative associations to leprosy with the Pope. Maybe Pope Stephan III. with the expression “leprous nation” fancied the Jews, because their strong liability to leprosy is known from Old Testament. Like the Jews the Langobards, too, attached most importance to their long beards and the long hair of head. By that the Jews differed from the other free peoples of antiquity.⁶⁸ But there must be, too, taken into account that Langobards, who for a long time were attached to Arianism, were influenced by Islam. For that assertion written sources indeed are missing, but art is speaking here a language more conspicuous. It stands out, that the Islamic ornaments of mosque Ibn Tulun shows an astonishingly similarity with the so called Langobardic ones.⁶⁹ The central opinion of Topper about the transfer of elements of Persian civilization, referring to the sect of Bogumils⁷⁰, cognate to the Manicheans, acting in Bulgaria and on the Balkan, anyway, to Italy's Langobards is to be found in the following spectacular passage, which is, however not confirmed by credible sources:

„The line, which leads to modern man, goes out from Langobards, because they absorbed the 'inner light' of Bogumils and developed it to political autonomy, sovereignty of 'popolo'. That was the step, which decided everything, the step to liberty of mind and of research. That was the conception-act of renaissance.“⁷¹

Topper thus explains the fact, that Langobards not only excelled by a special progressive economic mentality and practise, differing from other Europeans, and in this mentality were nearer to Jews than to Christians, but also developed an extraordinary conscience of freedom, by the thesis of the Bogumil transmittance of civilization. This liberty of mind, which is also an important principle of Sephardic culture (referring to Spinoza, who was from Sephardic origin, the securement of liberty is the main-purpose of state), already soon brought the Langobards into conflict with Pope and Christian rules, especially in the question of interest. Everybody may fully consent with Topper's opinion, that Lombards already in 13th century developed an economic system, which was only to a low degree oriented in the social and economic principles of New Testament. Lombard mentality rather contributed to the adjustment of dogmatic Christianity to the economic and social realities of then modern world.

This positive development of Lombard-Etrurian civilization⁷² since the epoch of renaissance should, as I think, not suggest the impression, that before the final establishment of Roman Catholicism and of protestant Lutheran denomination there may have been existed an ideal world in Europe, which only may have lost its balance by the separation of Christianity from Jewry. It is not to be denied, that in this Pre-Christian and in the archaic societies, anyway, there existed very dark pages. In his pathbreaking work about the rites of initiation in archaic societies Reinhard Sonnenschmidt shows, how extremely as a consequence of fear of catastrophes and divine punishments force, ritualised in all types and variations, formed the life of men. In almost all cases, presented by Sonnenschmidt, women play a very subordinate role and are often deprived from their female dignity.⁷³ Just in archaic-patriarchal societies⁷⁴ women are secondary persons. Applying violence in a ritualised form and structures of power determinate one another mutually. In numerous archaic cultures community's life furthermore is determined by mythical ancestors or dead people, who often enter into the places of Gods. "They are believed to be founders, jealous guardians, even destroyers of cultural order. As ghosts the dead haunt the living persons, take assets from them, create nightmares, attacks of madness, diseases, conflicts and perversions of all types."⁷⁵ After having read Sonnenschmidt's book and other comparable works of archaic societies, I am rather sceptical against the idea, that Pre-Christian European civilizations may have been superior to Jewry and Christianity in human sphere. By this assertion, however, the relapses of medieval and modern Christians into behavioural patterns of archaic society may not be denied or embellished.

European Civilization – from the view of Oriental people

In this context Topper neglects the strong Pre-Christian potential of force in Europe and other continents and the little developed level of material and mental culture, which again and again merchants and travellers from other areas (cf. Davidson, Brasi and others) of civilization pointed out. The Oriental traveller Masudi, who is said to have lived in tenth century A.D. reports about a most credible description of customs, practises and habits of men, who lived in the area of Capricorn in the high North. Among these peoples he enumerates besides the Franks, Slavs, and Langobards also peoples like the Turks, Khasars, Bulgars, Alans, and Galicians (Celts). This passage of Masudi especially shall be depicted here literally, because the author comes from another cultural area. Thus he has more distance to the Christian-European culture. Therefore we may believe that his narration is more objective than most sources of European middle ages. European medieval sources frequently are subjective und, as generally known, often forged, adulterated and even invented. I quote Masudi in English translation:

„Coldness and moisture dominate in their areas, snow and ice align themselves one to each other. To them there is a lack of warm humour, their bodies are tall, their character rough, their understanding dull and their tongues heavy. Their colour is so extremely white, that they

look like blue. Their skin is thin and their flesh rough. Their eyes, too, are blue and correspond with the colour of their skin. Because of the moist fog their hair is flat and reddish. Their religious convictions are not constant, that comes from the type of cold and from the missing of warmth. The more in the north they abide, the more stupid, bawdy and primitive they are. These abilities get stronger with them, if they go further to North... Those, who live more than 60 miles beyond this latitude, are Gog and Magog. They find themselves in the sixth climate and are imputed to the beasts.”⁷⁶

In the case, that you should believe, that this description of Masudi, maybe a Jew or a man, who is close to Jewish culture and way of life, is exaggerated, there is no doubt, however, that many European areas in 10th century surely were economically and culturally not so developed like the anterior Orient, from which Masudi probably stems. Thus it can't be excluded, that even this underdeveloped Northern and Eastern Europe was ready for the acceptance of the higher developed Jewish-Christian culture with its better displayed social and economic organisation and probably they believed to take advantages from that, too. Talmud, Old and New Testament show to the assiduous reader, that the Holy Scripts of Jews are also sources of social and economic life. “The idea of God, which Jews had developed and given to the pagans, to make them Christians, allowed to the Europeans an organisation of their society on a level, which until then was never reached.” The absorption of Christian religion and indirectly by that of Jewish ideas and practises into European civilization was the bold “essay, to tame the animalistic powers of man, which he had got from divine creation.” This experiment up to today cannot be accepted as fully succeeded. Therefore many a scholar may come to the cognition, “that the Jewish-Christian civilizing construct is not really compatible with man's nature.”⁷⁷

Christianity and paganism – a permanent competition

More and more „pagan“ powers overlaid and displaced the action-factors of Jewish and Christian spirit in Europe. Exactly considered, the scarcely realized ideals of Greek-Roman antiquity, which had been established in European 19th century, associated with a nebulous Indogermanism⁷⁸, were a path, which led away from the achievements of Jewish-Christian culture and led to a spirit of the glorification of global force and violence. The development, which soon after that neo-classic took place, almost destructed Europe by a radical nationalism, imperialism and even anti-Semitism.

The development of the cultural factors since the era of Illumination makes apparent, that the Judeo-Christianity was still only one element among many ones and on no account the primary factor of cultural development in modern Europe. The United States took another course, but that is not a part of this treatise. Undeniable, however, remains the fact, that Christian spirit in middle ages – in a temporal retard from South to North and from West to East – had been taken over and was considered as a cultural progress by a great majority of people. In large parts of Europe Roman-Catholic religion in middle ages was not the first Christian denomination. The orthodox Byzantines, the Francs and the Iro-Scottish monks displayed their activities for example in the dukedom of Bavaria much earlier than 'Rome'.⁷⁹ With the adoption of Christian-Jewish ideas for example by the “Holy Roman Empire” (Germany), Italy, France, England etc., the old geomantic view of world, which also had formed European astronomy (Stonehenge is a good example), on no account was abolished, but only modified and more or less strongly integrated into the Jewish-Christian way of life.

But despite that integration we have to go out from the fact, that the new Judeo-Christian view of world on balance was socially and economically superior to the former Pre-Christian one. For we know, that the establishment of Christian religion, not identical with Roman Catholicism, happened in a relatively short time. Greater resistances against the initiation of

Christian religion are scarcely known, if you desist from the antagonism between Frisians/Saxons and Franks in Carolingian time.

Even in the case that – regarding the cultural underdevelopment of most European regions – we go out from the thesis, that in middle ages Christian religion was firstly not assumed and accepted by the masses of people, but by the Romanic, Germanic and later on Slavic elites, the question is legitimate, whether the adoption of a religion and civilization, stemming from forward Asia, actually was executed against the interests of people and by force. The absorption of religious ideas almost always is, as history shows, in the first line a civilizing⁸⁰ and after all an aspect of literary written language. In such cases the absorbers transformed the discovered ideas mostly in a pragmatic way to their social and cultural patterns.

The pushing-back of the old Pre-Christian view of world since late middle ages the more is astonishing, as newer studies of Topper⁸¹ and Zarnack make clear, that not only Christian religion influenced, deformed and converted the ancient primarily magically shaped view of world, but also the Pre-Christian view of life must have noticeably impacted on the rise and development of Christian religion in Europe. This mutual influence probably was so strong, that Zarnack in an exaggerated way dared to call paganism “as the mother of Christian religion”⁸². In principle not only Christian religion, but partially also Jewry and Islam were built “on the fundamentals of pagan antiquity”⁸³. The Jewish historian Raphael Straus, who intensely traces the roots of Christian religion, offers considerable arguments for the disengagement of Christianity “from its roots under the influence of Hellenistic-pagan origins” already in antiquity. Michael Wolffsohn in his new book dares to state not only a socialization, but also a “disjesuanisation” (in German “Entjesuanisierung”) of Roman Catholic church under Emperor Constantine the Great in the beginning of 4th century A.D.⁸⁴ Despite that the “mutual effect of Jewish and Christian philosophy of religion during middle ages” is a not deniable fact.⁸⁵ Even the ideas of Islam in high middle ages found their way into the science-business of European universities and even into Christian religion. In the epic *Willehalm* of Wolfram of Eschenbach (12th century) Willehalm, who was a Frankish district leader in Southern France, was married with the well-educated Persian-Islamic princess Arabel from Bagdad, the great centre of science in the Persian Empire. The Arabian astronomy, which was in flower in Bagdad, did not only form and influence the great works of Wolfram of Eschenbach, but generally the spirit of natural science in European middle ages. Thus European civilization originally in Southern and Western Europe is not primitive rough paganism, as the studies of the scholar Werner Greub about the epics *Willehalm* and *Parisfal* and the newest researches of the philologist Theo Vennemann⁸⁶ of the University of Munich especially in the area of Iberia demonstrate.

The two theses of Vennemann and the importance of Iberian Culture

Vennemann concentrated his long lasting researches about the linguistic and cultural fundamentals of Western Europe in a capacious volume.⁸⁷ In this large book he describes two theses, which will here be presented shortly. Thesis A shows the existence “of a Pre-Indo-European, Pan-European, Vasconic, ethnolinguistic substratum.”⁸⁸ Very near to the Vasconic until today is the language of the Berbers in North-West Africa of today. Many centuries this culture formed the history of Iberian Al Ándalus. In this area not only Moslems, but also Jews were present for many centuries, the Jews probably earlier than the Muslims. The Arabic historian Ibn Chaldun “describes the Jewry of many Berbers of Northern Africa still before the arrival of the Islam in this region.” In diverse chronicles there even appears a Jewish queen of Berbers with the name Dahiya al-Kahina. She had fought in 694 A.D. “against the Muslim invasion”. The historian Shlomo Sand of the University of Tel Aviv from that deduces the “question of later Jewish settlement of Spain” and regards it probable, that many Jews of Spain are Berbers and “as officers of Muslim army often took an active part in the conquest of Iberian peninsula”.⁸⁹ This contribution of Jewish Berbers to the conquest of Iberia

in early middle ages doesn't exclude, however, that already much earlier Jews and generally Semites may have lived there. When the Jews together with most Moslems were to be expelled from Spain after the conquest of Granada in 1492, the leading Rabbis of Spain, who were granted an audience at the Court of Queen Isabella and King Ferdinand, tried to prove from Phoenician and Babylonian texts and documents and to convince the expellers, that "Jews long before Christ's birth had lived in Spain, that therefore the Jews in the time, when Jesus went his way of suffering, not were in Palestine".⁹⁰ Jewry in North-Western Africa and in Iberia maybe is older than that in Palestine, especially if you consider, that Herodotus, „Father of European historiography“, who lived in 5th century and made many travels to the ancient civilizations in Forward Orient, in his *Historiai* did not find Jews or Hebrews, but only **Syrians** in Palestine.

In thesis B Horst Friedrich outlined the "early very early existing influence of a superior, maritime, colonising Atlanto-Semitic civilization"⁹¹ on Western Europe. In his two theses Vennemann restrains himself to three linguistic families in the Pre-historic Europe in the North of the Alps: 1. The old European language system, especially the Vasconian 2. The Atlantic languages, which referring to Vennemann stood near to Semitic ones. He calls them as Semitidic 3. Die Indo-European language-group, by conventional scholars classified as Indogermanic since 19th century. Especially the Semitidics for Vennemann are the true bearers of the highly developed megalithic civilization, as it is for example described by Werner Betz.⁹² They also practised a highly developed distant commerce and even executed mining. This Semitidics, however, referring to Vennemann and Friedrich, were not pure races, but linguistic and cultural communities. In his broad linguistic and civilizing analysis Vennemann succeeds „to demonstrate the most remarkable ethno-linguistic mixtures between Old Vasconians, Hamito-Semitic and Indo-European peoples with which we will have to reckon in the gradual 'nation building' of today's European peoples."⁹³ The Semitidics thus in Iberia and in the whole Western Europe had reached a relatively high level of civilization, as far as we can deduce that from the written linguistic sources. Despite that in a very long process of infiltration not this Semitidic-Vasconic megalithic civilization made its way, but Christian civilization, which was a special branch of Jewry and stemmed from Forward Orient.

But what had the European peoples resp. the elites of European peoples motivated, to decide finally for Christian religion and culture – in spite of the partial retention of the old Pre-Christian patterns of life and religion – and not to accept Islam or Jewry as their religion or even to keep their long-during megalithic civilization.

Transfer of Christian religion – a question not of religion, but of civilization

Davidson and Brasi offer useful arguments for the fact, that there were primarily not religious reasons for Germanic peoples in middle ages to adopt Christian religion and Christian civilization, formed by Orient. It is very probable that this adoption was realized, because the elites hoped to reach an advancement and improvement of material culture and social-economic organisation. Such a progress apparently would probably not have been realized by means of Pre-Jewish and Pre-Christian canon of values in such a relatively short time. Therefore it was simpler and more practicable for Romanic, Germanic and Slavic peoples, to take over the Jewish-Christian civilization in a modified shape, than to risk the experiment of laboriously building up and developing an own social and cultural organisation. After all it is still always open, whether the Germanics before the acceptance of Christian religion were skilful of reading and writing.⁹⁴ There are some good arguments to accept, that they were on a level of civilization, from which a reasonable advancement into the direction of a higher material culture would not have been feasible by own power.⁹⁵

There exists until today a still audible phrase, that Christian religion in social, economic and scientific regard was a regress compared with the allegedly resp. really higher civilizing level of ancient Greeks and Romans. Not only in 19th century, but also today there are historians, who led back the decline of Ancient Roman Empire to the alleged escapism of Christian religion. On a longer term Christian mentality created new material and mental fundaments which favoured a new way of social economics at a higher level.

Material fundament of Christian religion – the monasteries

Researches and studies of past centuries for almost all states of Europe reveal, that monasteries were not only religious and cultural, but also economic pioneers in agriculture, animal husbandry and forestry. More than before they cultivated, especially in Germanic and Slavic areas, so called marginal soils, the cultivation of which for single farmers would not have been feasible and profitable. Monasteries meliorated agricultures, which already existed in antiquity, for example viticulture. They also developed completely new cultures like vegetable gardening and pomiculture, as you can read in the books of the abbess Saint Hildegard of Bingen. She lived in the monastery Disibodenberg on the left side of Rhine opposite to famous Rudesheim. Still greater is the monks' and nuns' merit, that they did not keep for themselves their knowledge and accomplishments, but that they also readily and reasonably satisfied the needs of simple men, especially of rural population. From the monasterial education and asceticism took great advantage the peasants, who, however, were legally and socially dependent from them in the feudalistic system of *Grundherrschaft*. In this system the peasants had to achieve goods in the shape of agricultural merchandises, even animals, and services, for example building of ways, and especially since late middle ages dues, taxes, tributes in the form of money, too. Peasants in this system could – like servants in antiquity - also be sold like merchandises to other monasteries, dominions or Lords.

Despite that serfdom of peasants in the feudalistic system there were different ways for monasteries, to help their subjects, for example by giving seeds, by the information about new sorts of cereals, by relief and remission of charges, duties and taxes. Monks, nuns and other clerical persons knew, that Christian message only was able to arrive at simple people, if they succeeded in satisfying their material and basic needs.

Already in early middle ages monasteries and parishes had established schools, in which even the children of simple men were admitted and educated. Even in the medieval universities you will find in the registers of universities the sons of simple persons. In the medieval universities almost exclusively monks were the bearers of scientific research, not only in theology and philosophy, but also in jurisprudence, medicine and natural science. It must be appreciated very much, that monks and clericals in their system of scholastics were even ready, to adopt the scientific knowledge of Muslim and Jewish scholars and to teach their doctrines in the European universities, for example Abaelard, lover of the nun Heloise, and Siger of Brabant.

Science – the new way of Christianity

Scientific research may not be prospering without a material fundament. Monasteries did not only continue the tradition of making scientific works, but also improved these still in quantitative and qualitative respect by collecting the results of their research on *codices* of parchment and sometimes of papyrus, too. Even the forgeries, almost exclusively made by monks, must be accepted as a mirror of their highly developed status of science. These clerical and ecclesiastical sources are not only bearers of historically relevant informations, but also applied art, for example in the form of book-illumination.⁹⁶ The scientific work in the monasterial scriptoria did not stand still, but was permanently advanced and refined. It is owed to monks and Christian clergymen, that they were the first, who replaced the book-role by the *codex*. "Thus we see the victory of codex narrowly connected with the victory of Christian

religion.”⁹⁷ Increasingly since early middle ages monks in the Christian scriptoria besides the codices of papyrus used codices of parchment. In high middle ages book-roles of papyrus more and more came out of use, the codex of parchment had become the dominating form of publication. In these codices not only the knowledge of middle ages, but also the life of men, also rural life, was clipped, for example in monasterial annuals, chronicles and in so called books of hours. These books are not only written in Latin, like the *Grandes Heures of Anne of Bretagne* (1503-1508), but sometimes also in the early national languages like Castilian and French. Books of hours mostly were costly decorated. Most famous and an object of great art are the the books of hours of the French Duc de Berry (1340 – 1416), among them the *Très riches heures* (Chantilly, Mus. Condé, Ms. 65). This example of Books of hours may show, that church and monasteries were not only progressive in economics, but also in art and culture.

Importance of Jews for European Education

Besides monasteries and church the Jews, too, were engaged in the area of material culture and infrastructure. Thus Jewish scholars steadied their knowledge in Hebraic and Jiddish, in Al Ándalus in Arabic, Romance and Ladino, on parchment, and more than monasteries on papyrus. They also made copies of them and accorded them to the whole Jewry, with whom there was scarcely found illiteracy. In Jewish communities there was well known the profession of book-writer, who created in Jewish houses and synagogues already since antiquity “besides the Bible manuscripts of different types.”⁹⁸ In middle ages Jewish merchants and grocers, which traded with books and manuscripts for the simple people, too, migrated through villages and small towns and “sold besides all types of merchandises” mostly “calendars, dreaming books, guide books and prayer books for fellow believers, sometimes also masterworks of great literature.”⁹⁹ Since the invention of art of printing at the end of 15th century by Johannes Gutenberg Jews since the beginning of 16th century were active as printers, publishers and traders of Hebraic and sometimes of non-Hebraic books. Gutenberg, born before 1400 A.D., was the son of the the patrician Friele Gensfleisch, citizen of the town of Mainz in Western Germany. His family probably lived in the Jewish quarter of Mainz, called Gutenberg. Maybe he was from Jewish origin. For people of Mainz until today pronounce Gutenberg as *Jutenberg* or *Judenberg*. It is Gutenberg’s great merit, that he invented the book-printing with founded mobile letters. Until now it is only known to few persons, that originally he did not print with 29 letters, which are until today used incl. umlauts and “ß”. His phonetic writing only was based on 18 letters.¹⁰⁰ For him there did not exist the separation into spoken and written language, as it is still today practised and regarded in almost all European languages as a heavy charge not only for pupils. Language and writing then still formed a harmonic unity. Read operation was not made silently, but was a process with all senses. In this process listening and ear were not neglected, as it is today. A book of 1581 shows that reading was no more a holistic and integral human process: “Are Bookshops not full with disgraceful books and little treatises, in which the young boys, maidens, women, even nuns, read by mouth, by mind, comprehend by eyes, accomplish by work all kinds of roguish phrases, horniness and prurience?...”¹⁰¹ We see, that already in the reading of late 16th century the ear missed out. Life got more and more scriptural and buerocratic.

The printers below called already printed with types, which in principle agree with our still today used written language, the so called High German. The first Jewish print-press in Germany was conducted by Gerson Kohen since 1503 in Prague.¹⁰² Against 1444 a Jew with the name David de Caderousse is said to have studied the art of printing in Avignon and to have stood in communication with the gold-smith Waldvogel in Prague. In his above mentioned Website Eugen Gabowitsch mentions still further Jews, who in the early “Neuzeit” were leading in Hebraic book-printing. Hebraic books also were printed in Italy, especially in

Venice, in Spain, even in Ottoman Empire, by the way by Christian publishers, too. Especially since 18th century there are Jewish printers and publishers, who printed and published books in a number of national languages. The Hebraic language of religious cult in 18th and 19th century more and more developed to a secular one, which since 19th century was increasingly cleared from Aramaic elements. In the same time more and more German Jews changed the Yiddish with High German language. Since the end of 18th century Yiddish more and more was regarded as vulgar and crude even in Eastern Central Europe, as the novel “The Bajazz” of Emil Franzos exemplifies in a subtle way.

From a Jewish-orthodox view this linguistic-cultural integration of Jews means a loss of religious substance and a break with the religion of Old Testament and Jewish tradition. The prize of this assimilation, which was positively classified in 18th century by leading Jews like Moses Mendelson, was the abandonment of centuries lasting Jewish traditions. This heir of Jewish Illumination until today lives on in the again and again blazing quarrel between Jewish orthodoxy and liberalism. The movement of *Mehrheitsjudentum* (majority-Jewry), especially, represented by the German Jewish Philo-Verlag, tried to overcome this conflict between Jewish traditionalism and modernism after 1st Worldwar.¹⁰³

A very interesting aspect of German-Hebraic symbiosis is the fact, that already for many centuries German books were set in Hebraic letters. In Bavaria the town of Sulzbach (today Sulzbach-Rosenberg in Upper Palatinate) was an important centre for the printing of books, written in German language, in Hebraic letters.¹⁰⁴ In the Steinheim-Institute, which is integrated into the University of Duisburg-Essen, Jewish scholars occupy themselves with the history of Hebraic-German literature. Thomas Kolatz, who analyzes „German literature in Hebraic letters“, also deals in the frame of his studies with „Periodika like *Ha-Meassef* or *Bikkure ha'ittim*“. Since the midst of 18th century the editors and authors of such works in Hebraic and High German appealed to a Jewish public – “each written in Hebraic letters.”¹⁰⁵ Besides the German-Hebraic literature, which appealed to the enlightened liberal Jewish bourgeoisie, Jewish epitaphs, by the way not only in Hebraic, but also in Latin letters, an until now only little utilized mirror of Jewish language, religion, society, civilization, and of Jewish self-image especially in Germany, are in the meantime regarded as important sources. In this field of “Hebraic epigraphic”¹⁰⁶ the Steinheim-Institute in Duisburg did excellent work.

It would be wrong, to draw from these lines referring to Hebraic-German printing-art since 18th century the conclusion, that there would not have been a developed German-Hebraic symbiosis in middle ages. Not only in modern times, but also in middle ages and even in antiquity we are astonished to discover the willingness of Jews, to cooperate culturally and economically with the peoples and nations of their surroundings and to live with them in a social and cultural symbiosis. This is one of the reasons, why the ideas of Old and New Testament were largely more effective than the values of Greek and Roman antiquity, which were not really adopted by the Germanic conquerors of Roman Empire. The ideals of classical antiquity in principle were only adopted by European society in 19th century. Especially the enthusiasm for Ancient Greece did not find any barriers. The German humanistic gymnasium is one of the consequences of this glorification of Greeks. Most of them still in the beginning of 19th century were not able to speak Greek in the time of Greek “liberation” from the Ottomans. The religious-cultural ideas of Old and New Testament did not display their effects in a revolutionary, but rather evolutionary way, sometimes on secret invisible paths. This way was often connected with great recoils. European values, dependent from Jewish and Christian civilization, are the product of a long and laborious development.

European Civilization – a new critical view

The idea, that European civilization was primarily formed by Jewish and Christian tradition, not by classical Greece and Rome, is obvious, if you consider, that the tradition of the

sources, which refer to Hebraic civilization, like Old Testament, New Testament, Talmud, Kabbala etc., are much nearer to the actual events and happenings than the written sources of Greeks and Romans. A great part of classical tradition after all may be forgeries. Thus the original manuscripts of New Testament go back at least „until the beginning of 2nd century, thus to the immediate propinquity of the last authors.” There is no work of classical Greek and Latin literature, “for which the conditions are so favourable.” Probably the manuscripts of Qumran are even still older. Stegmüller clarifies the difference between the tradition of Hebraic-Christian and classical Roman-Latin sources by the glaring case of Homer: “The oldest complete manuscript of the much read Homer belongs to the 13th century A.D., this has a distance of at least 2000 years from the author.”¹⁰⁷ This time-difference is not so exorbitant for all classical literary manuscripts. But it is not wrong to say, that the time-difference between the rise of a work and the first obtained manuscript at the most classical authors exceeds at least 1000, at the Greeks often even 1400 years. This monstrous fact, which was not really noticed and internalised by most historians, suggests the idea, that most manuscripts after the long time of 1000 respectively 1500 years may have been decayed, considerably changed und maybe forged. Regarding such gigantic time-differences the perception cannot be excluded, that the originals of such time-lag-manuscripts do not stem from antiquity, but were only produced by medieval forgers. This question, which is not secondary for research of antiquity, should no more be a *quantité negligeeable*, but should motivate the scholars, not only to analyze alleged or real sources of antiquity in a system-immanent way, but to confront (like in the field of prehistory and archaeology practised¹⁰⁸) the historical critics of written sources with the methods of genetic analysis, logistics, mathematical probability-calculation etc. Especially it is indispensable, to compare and confront the development of European cultural history from antiquity until modern times with the history of other continents and civilizations, for example India and China. I am convinced, that such a variety of methods would create completely new cognitions about the rise and development of cultural value-systems. The European historiography, until now extremely adjusted to European thinking, with its Eurocentric mentality of superiority¹⁰⁹, in connection with the unilateral historical method and the sometimes defective situation of sources, obscured the scarcely observed fact, that idea and reality of events and apparitions of antiquity largely differ in almost all areas of life.¹¹⁰ A lot of things, which authors of antiquity handed down from all areas of life, also in the area of personnel management, is more theory than practise and often only the tradition of a single antique author (like in the case of Gaelic War by Caesar) and thus often very subjective und uncertain. Not at least the ideologies of 19th and 20th centuries, too, especially nationalism and imperialism, had more or less consciously a negative effect on the interpretation and evaluation of antique sources, which sometimes do not stem from antiquity, but came to light only in high or late middle ages.

The role of ancient Greeks for European Civilization

From this view of things Attic democracy, too, often is described and inflated in a distorted and idealistic way, because this political institution is too much regarded by the eyes of our time and from the Humanistic ideology of 19th century.¹¹¹ Until today there exists in Europe the political ideology, until today maintained, that Attic Greeks would have been a bastion of liberty and democracy against Persian and Oriental despotism. Not enough the fact is hereby regarded, that Greek civilization –before the relatively short blossom of Attic democracy in 5th century before Christ – had played a special role in the Ionic towns of Minor Asia at the Western coast of Turkey and on the off-shore isles in the Aegean. In this region of Jonia there had lived and worked important philosophers and scientists like Thales, Democritus, Parmenides and others. Like the mathematician Pythagoras they may have been influenced and formed by the Iranic-Chaldean science. Even the great poet Homer was more connected with the Asiatic civilization, than classical humanists of today are ready to accept. Raoul

Schrott describes in his new book of 2008¹¹² Homer „as a writer and officer of the New-Assyrian world power“¹¹³, who could have lived and worked in Cilicia in the South-East of today Turkey. Herodot, the father of European historiography, the interest of whom more turned to Asiatic civilizations than European Greeks, was a Greek from Asia minor. The Attic Greek Xenophon in his seven books comprehending *Kyropaideia*, illustrates the education of the younger Kyros, the life and acting of the ideal monarch not in the figure of a Greek or other European, but in the model of a Persian king. “Besides it was an important concern for Xenophon, to remove the dominating prejudice of his compatriots against everything that was Persian. For they were regarded as the embodiment of Barbarians. By that he became pioneer of later Hellenism, in which Greek and Oriental civilizations were melted.”¹¹⁴ In his *Kyropedia*, especially chapter 1,6, Persian civilization is shown to be coequal to Attic and other Greek one as well in the area of military strategy and tactic as in personnel management.¹¹⁵ That intention of Xenophon has been clearly confirmed by the discussion between the crown prince Kyros and his father.¹¹⁶ The prejudice of Asiatic-Persian despotism is not only upset by the positive estimation of Persian domination by the Jewish prophet Jesaja (Book 41), where Kyros was effusively described like a Saviour¹¹⁷, but also by the acknowledged work of an Attic Greek, who was – referring to conventional opinion - a member of Greek elite.¹¹⁸ As a lot of publications of the last decades show, Asia not only formed and influenced Europe on the way of Jewish-Christian religion, but also via Greek and Roman civilization. It is astonishing, that this influence is testified, too, by Greek authors like Xenophon.¹¹⁹

¹ Vgl. Jakob Fromer (Hrsg.): Der Babylonische Talmud, 6. Aufl. 2000, 3rd order, fol. 55 b – 57 b, 1. - 4. treatise.

² Jakob Fromer: Der Babylonischer Talmud, ibd., 3rd order, 3. treatise, Scholie 1, append. 3, p. 355.

³ Wilhelm Kaltenstadler: Betriebsorganisation und betriebswirtschaftliche Fragen im *Opus Agriculturae* von Palladius, Festschrift for Siegfried Lauffer „Studien zur Alten Geschichte“, edited by Hansjörg Kalcyk, vol. II, Rome 1986, p. 503 – 557. Palladius probably lived in late antiquity, he described real life better than a lot of so called classical authors like Tacitus, Cicero etc.

⁴ This Codex Theodosianus is the first collection of the Constitutiones imperiales of Roman empire after 312, published by Emperor Theodosius II (408-450 A.D).

⁵ Autorenkollektiv: Antisemitismus in der Geschichtswissenschaft, Hamburg 2004, p. 26f.

⁶ You will find a short description of Celts in Old Bavaria and their effects with E.W. Erhorn: Unsere keltischen Vorfahren. Keltensiedlungen in unserem Gemeindegebiet! (Our Celtic Ancestors in our commune), in: Röhmooser Heimatblätter, 10th annual (2006).

⁷ Walter-Jörg Langbein: Lexikon der biblischen Irrtümer, München 2003, Kap. „Todesstrafe: Was die Bibel alles fordert!“, p. 137-140.

⁸ Walter-Jörg Langbein: Lexikon der biblischen Irrtümer, ibd., chapter „Mord – im Auftrag Gottes“, p. 101-103, here p. 101.

⁹ In Great Britain there was in circulation „Jewish money“, for a long time there was also applied Ashkenazic right, so called Germanic right (oral indication of Dr. Schweisthal from University of Munich).

¹⁰ Wolfram Zarnack: Hel, Jus und Apoll / Sonnen-Jahr und Feuer-Weihe: Wurzeln des Christentums. Eine sprach- und symbolgeschichtliche Skizze, Göttingen 1997. According C. Pfister: Die Matrix der alten Geschichte, Fribourg 2002, p. 371 the idea of jus (Recht) has to do with the word *Juden*. He deduces that opinion from the fact, that Jews like scarcely another people stress and respect law. That is confirmed by Talmud with his numerous commandments, which a pious Jew has to follow.

¹¹ Roman Landau: Anmerkungen zum Zivilisationsprozeß. Weitere Beweise für die Fiktionalität unseres Geschichtsbildes, Hamburg 2003, p. 44-47. Translated into English: „Birth of right from the spirit of Jewry“.

¹² Aaron Gurjewitsch: Problemy srednevekovoj narodnoj kul'tury, from Russian translated into German by M. Springer, „Mittelalterliche Volkskultur“, 2. edition, Munich 1992, p. 104. Translated to English: „The ambivalent, strange philosophy of life“.

¹³ Jean Delumeau: Angst im Abendland. Die Geschichte kollektiver Ängste im Europa des 14. bis 18. Jahrhunderts, Reinbek-Hamburg 1989, Original edition under the French title „La Peur en Occident (XIVe-XVIIIe siècles). Une cité assiégée“, Paris 1978, p. 395. Original German text: „Insbesondere in Brasilien hielten sich bei den Indianern, besonders aber bei den als Sklaven importierten Afrikanern Geheimkulte, die mittlerweile wieder offen ausgeübt werden.“

- ¹⁴ Francesco Petrarca: Dichtungen, Briefe, Schriften. Auswahl und Einleitung von Hanns W. Eppelsheimer, Frankfurt on Main 1980, Brief an Francesco Nelli in Avignon, Mailand, Springtime 1358, p. 128-136, here p. 128f. Cf. also Francesco Petrarca: Epistole, a cura di Ugo Dotti, Unione tipografico – Editrice Torinese (= *Classici Italiani*), Torino 1978, p. 599ff.
- ¹⁵ Monica Kurzel-Runtscheiner: Töchter der Venus. Die Kurtisanen Roms im 16. Jahrhundert, München 1995, chapter. „Der Umgang mit dem Glauben“, S. 176-182, here p. 177. Original German text: „Für die Bewohner der ewigen Stadt, egal ob männlich oder weiblich, arm oder reich, sündhaft oder ehrbar lebend, waren der tägliche Kirchgang, die zumindest äußerliche Einhaltung der Fasttage und die Teilnahme an großen religiösen Festen eine Selbstverständlichkeit.“
- ¹⁶ Michael Wolffsohn: Juden und Christen – ungleiche Geschwister, Düsseldorf 2008, p. 15ff considers the „disjesuanisation“ of Roman Catholic Christianity simultaneously as an „Etatisierung“ (socialisation of belief). Wolffsohn is convinced, that the abandonment of the way of Jesus by Christians already in late antiquity was a regress to Pre-Talmudian, „aristocratic-priestly Jewry“ and the alienation from the „civic-pharisaic“ Jesus. (Wolffsohn, p. 80 below)
- ¹⁷ Kurzel-Runtscheiner: Töchter der Venus, l.c., p. 177.
- ¹⁸ Kurzel-Runtscheiner: Töchter der Venus, ibd., p. 178f.
- ¹⁹ Christoph Däppen: Nostradamus und das Rätsel der Weltzeitalter, Norderstedt-Zürich 2004, p. 245f.
- ²⁰ Kurzel-Runtscheiner: Töchter der Venus, l.c., p. 179.
- ²¹ Kurzel-Runtscheiner: Töchter der Venus, ibd., p. 208.
- ²² Kurzel-Runtscheiner: Töchter der Venus, ibd., p. 181f.
- ²³ Giuseppe G. Belli: G.G. Belli 1791 – 1863. Die Wahrheit packt dich ... Eine Auswahl seiner frechen und frommen Verse, edited by Otto Ernst Rock, Munich 1978, especially p. 60 und p. 133.
- ²⁴ Gregor von Tours: *Historiarum libri decem* (10 books of history), I. vol., Book 1-5, edited by Rudolf Buchner, Darmstadt 1977, 2. vol., Book 6-10, Darmstadt 1974.
- ²⁵ Quoted referring to W. Liebhart: *Altbayerische Geschichte*, Dachau 1998, p. 93.
- ²⁶ A. Gurjewitsch: *Mittelalterliche Volkskultur*, l.c., chapter VI., p. 260-311.
- ²⁷ Vgl. Joachim Sighart: *Von München nach Landshut. Ein Eisenbahnbüchlein*, Landshut 1859, Reprint 1991, p. 40-42.
- ²⁸ Topper's publications are full of pictures of medieval sacred buildings (especially of France und Spain), which on no account can be interpreted as Christian creations referring to Old and New Testament. As an example I call here the triple Cat-God, which is depicted on the capital of the church Santa Maria de Bermés in Lalin, Potevedra, in Spain as symbol of Trinity. (Uwe Topper: *Es begann mit der Renaissance. Das neue Bild der Geschichte*, Munich 2003, p. 231, fig. 13). In a lot of medieval churches of Celtic regions like Ireland and Bretagne „you will find the symbolism, chiseled in stone“, of Celtic cult, for example the idea of recorporation (Wladimir Lindenberg: *Riten und Stufen der Einweihung. Schamanen, Druiden, Yogis, Mystiker, Starzen. Mittler zur Anderwelt*, Freiburg im Breisgau 1978, p. 39).
- ²⁹ Gerhard Anwander: *Auvergnatische Impressionen. Reiseeindrücke aus einer „karolingischen“ Provinz*, in: *Zeitensprünge*, annual 16, booklet 3, 2004, p. 595-624, here especially p. 609-624.
- ³⁰ Matthias Hamann: *Die burgundische Prioratskirche von Anzy-le-Duc und die romanische Plastik von Brionnais*, Dissertation Würzburg 1998, p. 160f.
- ³¹ Kurt R. Walchensteiner: *Die Kathedrale von Chartres. Ein Tempel der Einweihung*, Saarbrücken 2006, describes the Cathedral of Chartres as a temple, in which there is handed down to us secret knowledge in a coded form. Cf. Louis Charpentier: *Les Mystères de la Cathédrale de Chartres*, Paris 1998 and Sonja Ulrike Klug: *Kathedrale des Kosmos. Ein Tempel der Einweihung*, Saarbrücken 2006.
- ³² Carnutes were a Galic people living between Liger and Sequana with the capitals Cenabum (Orléans) and Autricum (Chartres).
- ³³ Marc Déceneux: *Bretagne Celtique. Mythes et croyances*, Brest 2002. Original text in French: „les héritages celtiques dans l'hagiographie des régions de Chartres et Orléans“, p. 6.
- ³⁴ Marc Déceneux: *Bretagne Celtique*, ibd., p. 6. In French original: „dieux et héros déçus en démons malfaisants ou en saints bonasses et pasteurisés.“
- ³⁵ Marc Déceneux: *Bretagne Celtique*, ibd., p. 26.
- ³⁶ Marc Déceneux: *Bretagne Celtique*, ibd., p. 31-33.
- ³⁷ Hans Guggemos: *Andechs and the Huosi*, in: *Migration & Diffusion, an International Journal*, vol. 4, no. 15, 2003, p. 32-59, here p. 41.
- ³⁸ Hans Guggemos: *Andechs and the Huosi*, ibd. p. 33 und 36.
- ³⁹ Cf. the chapters „The role of geomancy“ und „Andechs and the '3rd grid““ of Guggemos, ibd. S. 36-41.
- ⁴⁰ Hans Guggemos: *Andechs and the Huosi*, ibd. p. 41 and p. 57: „The Avar element e.g. among the then Bavarians will surely have more affinities with the Magyars than with the Franks.“
- ⁴¹ Hans Guggemos: *Andechs and the Huosi*, ibd. p. 41-46.

- ⁴² Erich Zöllner: Awarisches Namensgut in Bayern und Österreich, in: Mitteilungen des Instituts für österreichische Geschichtsforschung, Vol. LVIII, 1950.
- ⁴³ Cf. Horst Friedrich: Noch immer rätselhaft: Die Entstehung der Baiern, Wessobrunn 1995 and Die Entstehung der Baiern, Auf den Spuren eines geschichtlichen Rätsels, 2. completely revised amended edition, Greiz 2006, chapter „Das Jiddische und die Herkunft der Baiern“, p. 45-52. Good arguments for the strong propinquity of Bavarians and Aschkenasim will be found at Boris Altschüler: Die Aschkenasim – außergewöhnliche Geschichte der europäischen Juden, vol. 1, Saarbrücken 2006.
- ⁴⁴ Boris Altschüler: Die Aschkenasim, vol. I, ibd., especially p. 237f, 252f, 260-264, 276f, 279f, 286f, 326-334, 225f, 341-344, 416f.
- ⁴⁵ Theodor Mommsen: Das Weltreich der Cäsaren, Licensed edition, Frankfurt 1955, in his chapter XII of „Judäa und die Juden“ characterises the Jews living outwards of Judea/Palestine, especially that of Alexandria and Mesopotamia, as extremely open to world and as cosmopolitan. Most resistance against the globally oriented Roman Empire comes from the Jews of Palestine, who in the interpretation of Old Testament and of Jewish Talmud anyway are essentially more radical. They, too, strive for a state and society, which is independent from Roman dominion. Additionally, Jews in Palestine are far away from being economically so successful und engaged in commerce like Jews in „Diaspora“.
- ⁴⁶ The Babylonian Talmud, 1924 published in German language, translated and interpreted by Jacob Fromer was again published by the Weiss-Verlag, 6th edition, 2000, and reprinted as a licence-edition by the Fourier-Verlag Wiesbaden. The most voluminous edition of Babylonian Talmud in German language was made by Lazarus Goldschmidt: Talmud Babli – Der Babylonische Talmud nach der 1. zensurfreien Ausgabe unter Berücksichtigung der neueren Ausgabe und handschriftlichen Materials, German edition, Königstein/Taunus 1981.
- ⁴⁷ Hanna Eisler: Einführung in: Ralph Davidson / Christoph Luhmann, Evidenz und Konstruktion. Materialien zur Kritik der historischen Dogmatik, Hamburg 1998, p. 15. Jewry in the course of a long history was not only passed on the way of Old Testament, but it also formed Europe as a civilizing institution.
- ⁴⁸ Paul Hengge: Auch Adam hatte eine Mutter. Spuren einer alten Überlieferung in den Fünf Büchern Moses, München 1999, especially chapter V „Die Urgeschichte“ und chapter VI „Als die Götter Menschen waren“.
- ⁴⁹ Hanna Eisler: Einführung, l.c., p. 45-47.
- ⁵⁰ Lucas Brasi: Der große Schwindel. Bausteine für eine wahre Geschichte der Antike, Hamburg 1995, chapter 11, p. 90-102, under the insertion of aspects of social history of Ancient Palestine offers some critical arguments for the fact, that „the triumph of Christianity actually was an Oriental story of success“, and presumably had nothing to do with Rome“.
- ⁵¹ Marginally I want to mention here, that until to High Middle Ages Byzantine Church in large areas of Bohemia and Bavaria succeeded in gaining ground. I only remind of the central figures of Byzantine mission in Central Europe, Cyrill and Method.
- ⁵² Guggemos: Andechs and the Huosi, l.c., p. 41.
- ⁵³ Hans Guggemos: Andechs and the Huosi, ibd., p. 42.
- ⁵⁴ A. Zhabinsky: The Medieval Empire of the Israelites, book in *status nascendi* (status of rise), Internet-extract from: www.new-tradition.de, p. 1 (State 2003).
- ⁵⁵ Dan Brown: Sakrileg. The Da Vinci Code, German edition, Bergisch Gladbach 2005, p. 249.
- ⁵⁶ Rainer Pudill: Die Götter Roms und der Weg zum Christentum, in: Das Fenster, Kreissparkasse Köln, Thema 169, Oktober 2006, p. 29.
- ⁵⁷ Rainer Pudill: Die Götter Roms und der Weg zum Christentum, ibd. p. 8. Original quotation in German.
- ⁵⁸ Cf. Michael Wolffsohn: Juden und Christen – ungleiche Geschwister. Die Geschichte zweier Rivalen, Düsseldorf 2008.
- ⁵⁹ Referring to Wolfram Zarnack: Das europäische Heidentum als Mutter des Christentums, in: Efodon, 1999, in the frame of the old view of world not primarily Christian religion formed and influenced the old (megalithic) sight of world, but conversely the Pre-Christian view of world shaped the Christian mentality in a significant way.
- ⁶⁰ Wilhelm Kaltenstadler: Frauen – die bessere Hälfte der Geschichte, Groß-Gerau 2008, depicts in three voluminous contributions the system of misogyny in the frame of patriarchalism, going out from antiquity.
- ⁶¹ The slaughtering of Saxons near Verden by Charlemagne (provided that you believe, that Charles is a historically concrete person) already by critical research of 19th century was unmasked as a forgery by some historians and since then was an object of many medieval seminars.
- ⁶² Uwe Topper: Zeitfälschung. Es begann mit der Renaissance. Das neue Bild der Geschichte, München 2003, p. 227.
- ⁶³ Topper: Zeitfälschung, ibd., p. 227.
- ⁶⁴ Vgl. Thomas Ritter: Die Katharer. Kinder des Teufels oder wahre Christen? 2. edition, Groß-Gerau 2006, p. 19-22.

- ⁶⁵ Thomas Cerny: Die Langobarden. Ein geheimnisvolles Volk tritt aus dem Schatten der Geschichte, Munich 2003, especially book 1: Das Fest oder Die frühe Geschichte der Langobarden, p. 12-85.
- ⁶⁶ Georg Dattenböck: Die Kroaten: Volk mit sagenhafter Herkunft, in: Zeitensprünge, annual 19, booklet 2 (2007), p. 369-377, p. 370.
- ⁶⁷ 100 grosse Päpste. Gottes erste Diener und ihr Wirken, Bindlach 2005, p. 42f.
- ⁶⁸ Christoph Däppen: Nostradamus und das Rätsel der Weltzeitalter, l.c., p. 75.
- ⁶⁹ Autorenkollektiv: Antisemitismus in der Geschichtswissenschaft, l.c., p. 44.
- ⁷⁰ The Bogumiles, *friends of God*, rose in 10th century on Balkan as a religion, which initially was Manichaean. The majority of Bogumiles at the end of 15th century joined Islam. It may be possible, that the numerous Bulgars, whom the Arian Romoald, duke of Benevent, in early middle ages „in the commandment of his father Grimoald, king of Lagobards, had settled in the areas in the North of the town of Benevent“ (Thomas Cerny: Die Langobarden, l.c., p. 209), brought the ideas of Bogumiles to Italy.
- ⁷¹ Topper: Zeitfälschung, l.c., p. 176.
- ⁷² Topper: Zeitfälschung, ibd., p. 175f.
- ⁷³ Reinhard Sonnenschmidt: Mythos, Trauma und Gewalt in archaischen Gesellschaften, Gräfelting 1994.
- ⁷⁴ Cf. Wilhelm Kaltenstadler: Haben Frauen eine Seele? Frauenverachtung und Frauenfeindlichkeit – eine kulturelle Konstante, in: W. Kaltenstadler: Frauen – die bessere Hälfte der Geschichte, Groß-Gerau 2008, p. 9-46.
- ⁷⁵ Sonnenschmidt: Mythos, Trauma und Gewalt, ibd., p. 99. More special to that is René Girard: Das Heilige und die Gewalt, Zürich 1972, 2. edition, 1987, p. 373.
- ⁷⁶ B. Lewis: Die Juden in der islamischen Welt, München 1987; quoted by Lucas Brasi: Die erfundene Antike. Einführung in die Quellenkritik, Hamburg 2004, p. 118. Brasi, ibd., p. 119-121 still adverts to further Oriental and Iberian travellers, who did not positively judge the European civilization of early and high Middle ages.
- ⁷⁷ Autorenkollektiv: Antisemitismus in der Geschichtswissenschaft, l.c., p. 22.
- ⁷⁸ Cf. Horst Friedrich: The “Indo-Europeans” and the Concept of “Language Families”, in: Midwestern Epigraphical Journal, vol. 17, no. 2, 2003, p. 73-75.
- ⁷⁹ Rudolf Reiser: Agilolf oder die Herkunft der Bayern, Munich 1977, chapter 3 „Machthaber und Missionare aus Rom, Byzanz und Paris“, p. 30-43.
- ⁸⁰ According Dr. Schweisthal in the European cultural history *Romanising* may be put on a level with *Civilizing*. In this sense Romanising gets the meaning of making literary language. From the view of psychology literary language is a loss of natural creativity and childish spontaneity. Every civilization thus must pay a high prize for the scriptural codification of its language.
- ⁸¹ Cf. Uwe Topper: Wiedergeburt. Das Wissen der Völker, 1988.
- ⁸² Wolfram Zarnack: Das alteuropäische Heidentum als Mutter des Christentums / Gorgo und die Drachentöter Sigurd und St. Georg, Hohenpeißenberg 1999.
- ⁸³ Pfister: Matrix der alten Geschichte, l.c., p. 367.
- ⁸⁴ Cf. Michael Wolffsohn: Juden und Christen – ungleiche Geschwister, Düsseldorf 2008, p. 15ff.
- ⁸⁵ Christian Wiese: Zwiespalt und Verantwortung der Nähe. Raphael Straus’ „friedvolle Betrachtung über Judentum und Christentum“, in: Kalonymos, 7. manual, 2004, booklet 3-4, p. 1-9, here p. 2f.
- ⁸⁶ Wilhelm Kaltenstadler: Wie Europa wurde was es ist, Gross-Gerau 2006, p. 99f.
- ⁸⁷ Theo Vennemann: Europa Vasconica – Europa Semitica, Berlin / New York 2003.
- ⁸⁸ Theo Vennemann: Europa Vasconica – Europa Semitica, ibd., chapter 17 “Zur Frage der vorindogermanischen Substrate in Mittel- und Westeuropa” (p. 517-590).
- ⁸⁹ Eik Dödtmann: Wann und wie wurde das jüdische Volk erfunden? Ein israelischer Historiker betreibt Grundlagenforschung, in: Jüdische Zeitung, 4.8.2008, p. 23 and Wilhelm Kaltenstadler: Jüdisch-islamische Kultur im alten Andalusien, in: Mitteilungen der Nicolas-Benzin-Stiftung, Beiträge zur Geschichte des Judentums und der Geschichte der Medizin, no. 1, 2008.
- ⁹⁰ Valeriu Marcu: Die Vertreibung der Juden aus Spanien, München 1991 (First edition Amsterdam 1934), p. 173. Cf. to the question of Iberians Antonio Arribas: The Iberians, New York 1964, Pierson Dixon: The Iberians of Spain, London 1940 and Wilhelm Kaltenstadler: Der zivilisatorische Faktor, Hamburg 2003, chapter „Die Juden im mittelalterlichen Spanien“, p. 17-22.
- ⁹¹ Horst Friedrich: A Linguistic Breakthrough for the Reconstruction of Europe’s Prehistory. Vennemann’s Thesis of a Vasconic and Proto-Semitic Europe and its Ramifications, in: Migration & Diffusion, vol. 5, Issue no. 17, 2004, p. 6-15, here “Zusammenfassung” (compilation), p. 15 with a lot of further special literature referring to Vennemann and other relevant authors.
- ⁹² Werner Betz: Malta – Spuren in die Vergangenheit. Tempel Technik Theorien, Frankfurt 1994.
- ⁹³ Horst Friedrich: A Linguistic Breakthrough, l.c., p. 10.
- ⁹⁴ Vgl. dazu Lucas Brasi: Die erfundene Antike. Einführung in die Quellenkritik, Hamburg 2004, Kap. „Konnten die Germanen lesen und schreiben?“, p. 116-123.
- ⁹⁵ L. Brasi: Der große Schwindel, l.c., chapter 13, p. 108-114. Cf. Allen A. Lund: Die ersten Germanen: Ethnizität und Ethnogramm, Heidelberg 1998.

⁹⁶ Cf. Tamara Woronowa – Andrej Sterligov: Westeuropäische Buchmalerei des 8. bis 16. Jahrhunderts in der Russischen Nationalbibliothek, Sankt Petersburg, license edition, Augsburg 2000.

⁹⁷ Herbert Hunger: Antikes und mittelalterliches Buch- und Schriftwesen, in: H. Hunger etc. (editor): Die Textüberlieferung, München 1975 (2nd edition, 1988), p. 49. Literally in the German original: „Wir sehen also den Sieg des Kodex über die Rolle mit dem Sieg des Christentums eng verknüpft.“

⁹⁸ Eugen Gabowitsch: Bücher für Juden: wann und wo wurden sie zu allererst gedruckt? Quelle Internet: www.jesus1053.com/12-wahl/12-autoren/13-gabowitsch/buecher-juden.html with a file of important newer publications referring to the Jewish book-culture.

⁹⁹ Marian Fuks: Polnische Juden, Geschichte und Kultur, without place and time of publication, p. 45.

¹⁰⁰ Günther Schweisthal: Sprachschrift Europa. Rekonstruktion einer voreinzelsprachlichen offenen Schriftform der alteuropäisch mündlichen Kultur. Ein Versuch, Manuscript 2004., p. 5ff.

¹⁰¹ Winfried Schulze: Deutsche Geschichte im 16. Jahrhundert 1500-1618, Frankfurt a. M. 1992, p. 234. Literal text in ancient German: „Seind nicht die Buchläden vol schändtlicher Bücher und Tractätlein, in welchen die jungen Knaben, Maidlein, Weiber, auch gar die Closterfrawen, allerley spitzbübische sprüch, Gailheit unnd büberey, mit dem mund lesen, im gemüt lernen, mit augen schepffen, im werck vollbringen? ...“

¹⁰² Vgl. Heinrich Graetz: Volkstümliche Geschichte der Juden in 6 volumes, vol. 5, Munich 1985, p. 156.

¹⁰³ Volker Dahm: Ein Plädoyer für das historische deutsche Mehrheitsjudentum. Susanne Urban-Fahr: Der Philo-Verlag 1919-1938. Abwehr und Selbstbehauptung (Haskala 21), Hildesheim 2001.

¹⁰⁴ Vgl. Magnus Weinberg: Die hebräischen Druckereien in Sulzbach (1669-1851), Frankfurt on Main 1904.

¹⁰⁵ Holger Elfes: Raus aus der Opferperspektive. Das Steinheim-Institut in Duisburg erforscht die deutsch-jüdische Geschichte, in: Jüdische Allgemeine, no.16/04, 22.04.2004, p. 13.

¹⁰⁶ Elfes, ibd., p. 13. Look at the Website www.steinheim-institut.de/publikationen/epigra-phik/index.xml.

¹⁰⁷ Otto Stegmüller: Überlieferungsgeschichte der Bibel, in: Die Textüberlieferung, I.c., p. 167 und chapter. II „Die Heilige Schrift der Christen“, 2. edition. 1988, p. 165ff. Homer’s epics are said to have been printed for the first time in 1488 A.D. in Florence (C. Pfister: Die Matrix der alten Geschichte, I.c., p. 292f). A critical judgement of the tradition of Homer also offers Alexander Zhabinsky: Legends of „Ancient Greece“, Source: <http://revisedhistory.org/greeks.htm>, p. 5.

¹⁰⁸ I refer to a broadcasting of TV 3Sat in January 2004. This broadcast goes back to a film of BBC.

¹⁰⁹ Dr. Horst Friedrich complains of this Eurocentric attitude of European historiography again and again in his diverse publications, for example in the recension of the book of Gavin Menzies: 1421 – Als China die Welt entdeckte, Munich 2003, in: Zeitschrift für Anomalistik, vol. 3, no. 3, 2003, p. 271f.

¹¹⁰ Wilhelm Kaltenstadler: Arbeitsorganisation und Führungssystem bei den römischen Agrarschriftstellern, Quellen und Forschungen zur Agrargeschichte, vol. 30, Stuttgart – New York 1978, especially p. 46ff.

¹¹¹ Cf. Christian Meier: Die Welt der Geschichte und die Provinz des Historikers. Drei Überlegungen, Berlin 1989, p. 70-97.

¹¹² Raoul Schrott: Homer und das Abendland. Warum wir wurden, was wir sind, 2008.

¹¹³ Berthold Seewald: Leitartikel Raoul Schrott, Homer und das Abendland, in: Die Welt, 22.03.2008, p. 7.

¹¹⁴ Fritz Wille: Führungsgrundsätze in der Antike. Texte von Xenophon Plutarch Arrian Sallust Tacitus, Zürich 1992, p. 28.

¹¹⁵ F. Wille: Führungsgrundsätze, ibd., p. 27ff explicitly refers to the principles of conduct of Kambyzes, handed down in the *Kyropaideia* of Xenophon. It is probable, that the principles of conduct at ancient Greek authors, for example in the *Oikonomikós* of Xenophon, go back to the experience of ancient Persians. We may assume, that Xenophon became acquainted with these principles by his long abidance at Persian Royal Court, where he was the educator of the prince Kyros.

¹¹⁶ F. Wille: Führungsgrundsätze, ibd., p. 28-41. Wille is not a historian, but a leading man of military practice.

¹¹⁷ To the charter 41 (Kyros like a Saviour) follows no. 42 which depicts the Messianic activity of God’s Servant.

¹¹⁸ Cf. Marguerite Del Giudice (Text) : Persien. Die geheime Seele des Iran, in National Geographic, September 2008, p. 38-71.

¹¹⁹ ZDF-Expedition. Das Delphi-Syndikat. Die geheime Macht des Orakels, broadcast by ZDF, Sunday, 15th August 2004.

Important publications of the author referring to the subject of this treatise:

Wilhelm Kaltenstadler: Arbeitsorganisation und Führungssystem bei den römischen Agrarschriftstellern, publisher Gustav-Fischer, Stuttgart – New York 1978 (126 p.), book completely sold.

Wilhelm Kaltenstadler: Geschichte der Führung – Altertum, in: **Handwörterbuch der Führung**, 2nd edition by Professor Dr. Alfred Kieser, Professor Dr. Dr. h.c. Gerhard Reber, MBA, Professor Dr. R. Wunderer, publisher Poeschel, Stuttgart 1995, col. 1093 – 1104.

Wilhelm Kaltenstadler: Misuse of information – the example of German media with special reference to the wars of Bosnia and Kosovo, Lecture at the University of Prague at the conference “University and its Students”, 13th September 2001, Charles University in Prague, The Karolinum Press, Prague 2003, p. 75-87.

Wilhelm Kaltenstadler: Der zivilisatorische Faktor. Die jüdisch-christlichen Wurzeln der europäischen Zivilisation, Publisher U.B.W. Hamburg 2003, Owner Dr. Roman Landau, 22249 Hamburg, Maria-Louisen-Str. 63. Tel. 040/472610. ISBN 3-9804324-5-9.

Wilhelm Kaltenstadler: Griechisch-römische Antike oder jüdisches Christentum – wem verdanken wir die europäische Zivilisation? Neue Forschungen zur europäischen Identität und Geschichte, Hamburg 2005, 455 pages, ISBN: 3-9809509-21. Orders to bookshops or directly to U.B.W. publishing house Hamburg (Dr. Roman Landau), Louisenstr. 63, 22301 Hamburg, Tel. 040/472610.

Wilhelm Kaltenstadler: Wie Europa wurde was es ist. Beiträge zu den Wurzeln der europäischen Kultur, Publisher Ancient Mail, Gross-Gerau 2006 (405 pages, numerous pictures, price 20,30 Euro). Website: www.ancientmail.de.

Wilhelm Kaltenstadler: Frauen – die bessere Hälfte der Geschichte, publisher Ancient Mail, Gross-Gerau 2008, 112 pages, many pictures, price: 10,70 Euro.

Wilhelm Kaltenstadler: Fabelhaftes im Gottesvolk Elam. Göttinnen, Götter, Könige, Fabelwesen, Tagungsband zum One-Day-Meeting der Forschungsgesellschaft für Archäologie, Astronautik und Seti 2007 in Munich, publisher Ancient Mail, Gross-Gerau 2007, p. 103-111.

Wilhelm Kaltenstadler: Frauen und Schlangen im alten Elam. A recension of Wilhelm Kaltenstadler, in: Zeitensprünge, annual 19, booklet 3, 2007, p. 550-557. Co-presentation concerning Elam there of Professor Dr. Gunnar Heinsohn of University of Bremen.

Wilhelm Kaltenstadler: Jüdisch-islamische Kultur im alten Andalusien, in: Mitteilungen der Nicolas-Benzin-Stiftung. Beiträge zur Geschichte des Judentums und der Geschichte der Medizin, no. 1, still in 2008, circa 70 pages A5, numerous pictures and maps, price less than 10 Euro. This publication can be subscribed at www.nicolas-benzin-stiftung.de in Frankfurt. My treatise will still be published in 2008.

Important notice: In my treatise I largely factored out the influence of Islam on Europe, because this will be dealt with in an own publication in the “Mitteilungen no. 1” of the Nicolas-Benzin-Foundation (look above).

Correspondence address:

Official address:

Dr. Wilhelm Kaltenstadler, Honorary Professor of Braca-Karic-University of Belgrade
Institute of Strategic Studies and Development "Petar Karic"

Privat address:

Lindenstraße 22, 85296 Rohrbach an der Ilm, Bavaria, Germany

Tel. 0049 (0) 8442 9559764, Fax 0049 (0) 8442 8106

Email: Wkaltensadler@t-online.de, Website: www.kalten.de

Summary

The author already in his chapter of initiation confronts ancient Roman law with Jewish right. Roman and Canonical law in middle ages, compared with Jewish right, were relatively unknown, especially in Western Europe and on the British Isles. Jewish right displayed its effect via Old Testament, New Testament and last not least Talmud, literally "doctrine".

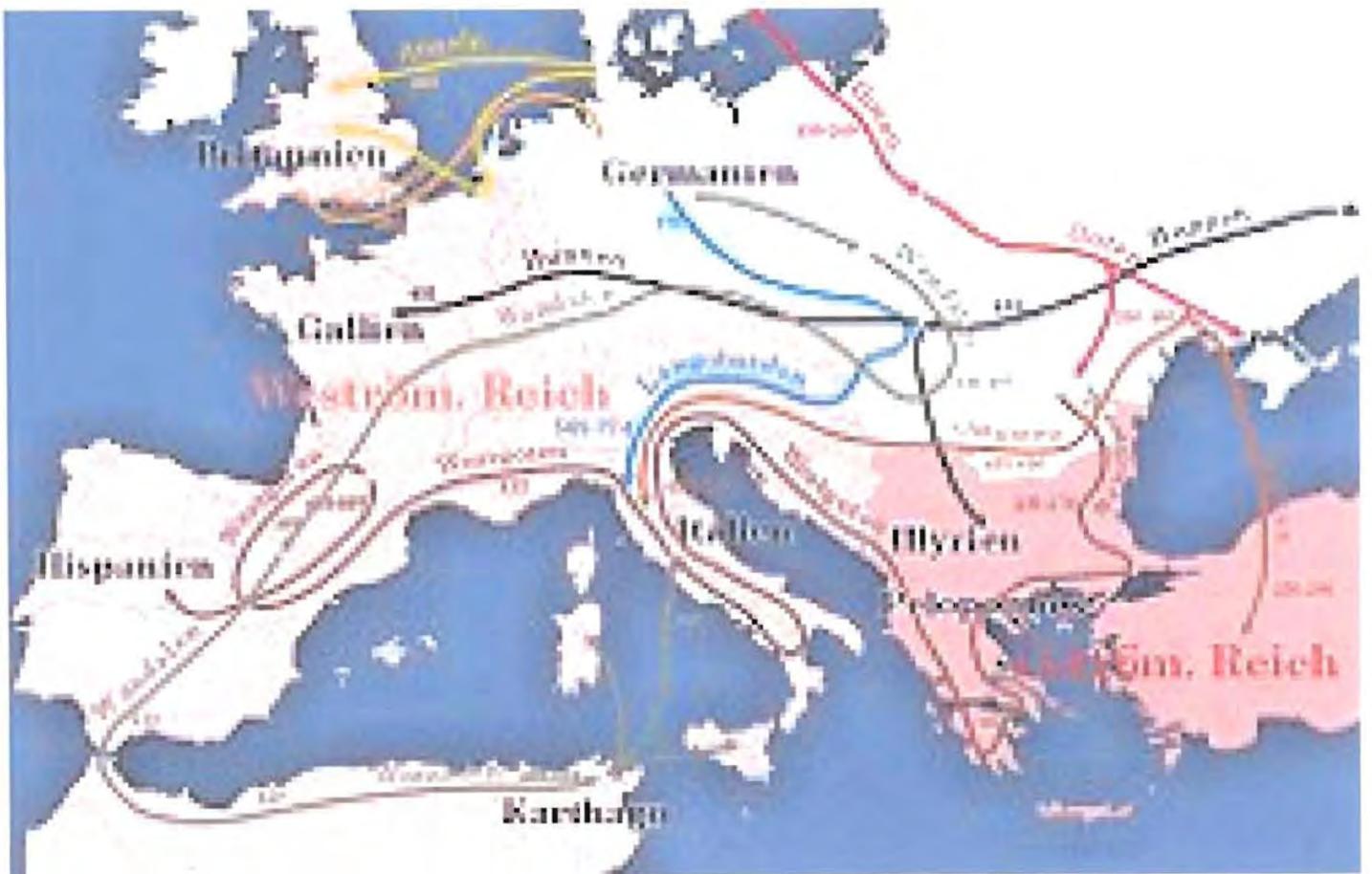
Until the end of middle-ages Christian religion was in large areas of Europe a "belief on the surface". The great mass of people, often even clerical persons, did not observe Christian principles. Since Christianity was socialised and established as a state-religion under Constantine the Great in the beginning of 4th century, Christian religion had become a syncretistic religion with elements from almost all great ancient civilizations. Thus paganism and superstition formed and influenced Christianity until newest times. In the country superstition often was more effective for many centuries than Christian denomination. Christianity and paganism were in "a permanent competition" until modern times. The author elaborated the non-Christian roots of Christian religion in the chapter "Non-Christian relicts in Old Bavaria". Bavaria is depicted here as a typical example.

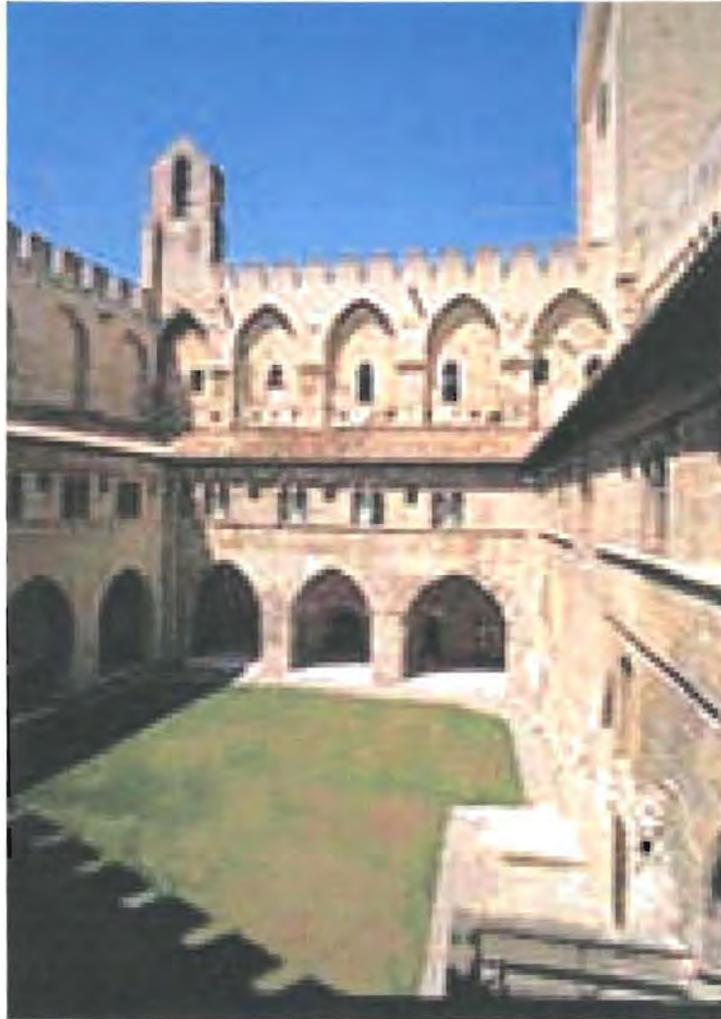
As modern Jewish scholars like the Russian medical scientist Boris Altschüler, Michael Wolffsohn ("Bundeswehrhochschule Neubiberg" near Munich) and Shlomo Sand (University of Tel Aviv) demonstrate, Jewry was generally not only more cosmopolitan than Roman-Catholic Church, but paradoxically also more Christian than Roman Catholicism, which after Constantine's socialisation more and more lost the evangelic way of Jesus for many centuries. Wolffsohn characterizes that way of socialisation as the way of disjesuanisation ("Entjesuanisierung") of Christian religion. This "pagan heir of ancient Rome" survived in Roman Catholicism for a rather long time. Many Christians still believe today, that this heir is typically Christian. Christian religion thus had without doubt the character of ambivalence until the beginning of 20th century.

European mentality was not only influenced and formed by the ideas of Christianity respectively by alleged and real Christian ideas, but also by Jewry, Islam (via Andalusia) and not least by the Langobards, who were - referring to Uwe Topper - the great mediators of Bogumil and Iranian spirit in Europe.

To recognize European polymorphism in its full dimension, we have to leave our Euro-central view of civilization. More and more even European scholars like Horst Friedrich, Theo Vennemann and Boris Altschüler are aware of the fact that not only the Oriental civilizations, but also the Pre-Christian megalithic culture of Western Europe (France, Iberia, British Isles) contributed to the forming of Europe. Thus the transfer of Christian religion, Islam and Jewry to Europe was and is not primarily a question of religion, but of civilization, as my description of the material fundaments, laid especially by European monasteries, shows. From that necessity of material culture the direct way led to the rise and development of science in Europe. To this great aim Jews contributed much more, than until now it was conscious to public. Their role in European civilization was rather neglected, compared for example with the ancient Greeks, until now too much glorified.

Summa summarum: My treatise tries to offer "a new critical view" of the roots of European civilization.





To p. 2: Avignon. Cour de cloître (Monasterial cour of papal residence in middle-ages),
source: www.avignon.fr, Filename: **Avign-Cour-du-Cloite.doc**



To p. 7: Constantine the Great, Medieval Byzantine mosaic (approx. 1000 A.D. in the Hagia Sophia in Istanbul, Emperor Constantine with the town-model of Istanbul, source: <http://schools-wikipedia.org/images/579/57923.jpg.htm#file>, File-name: Konstant-Byz-Mosaik-um1000.doc



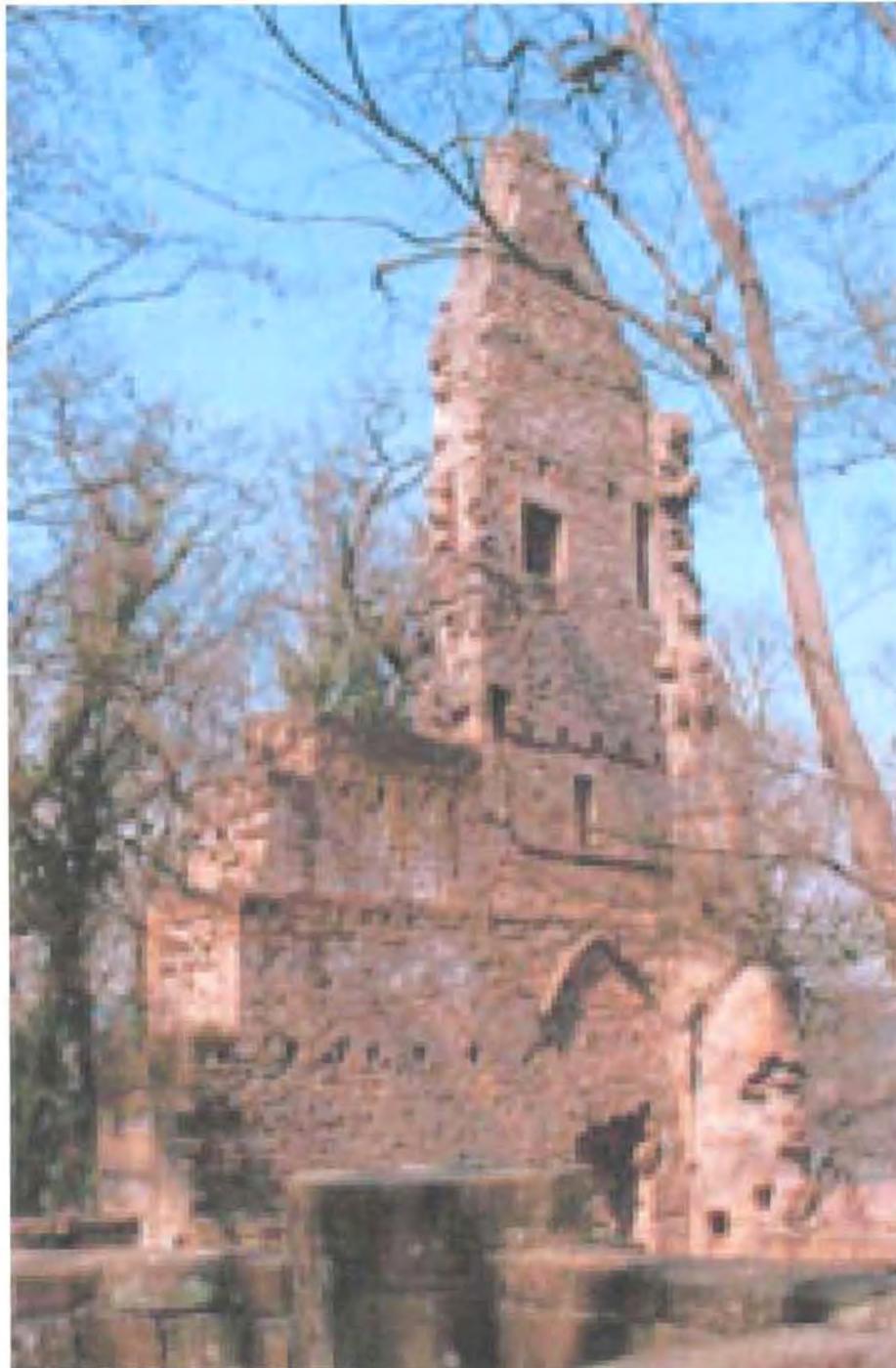
To p. 3: Church Santo Spirito in Rom, source:
<http://www.stuardtclarkesrome.com/sassia.html>, Photo: Andrea Pollett, Rome, Filename:
San-Spirito-Pollett



To p. 5 (sacral building): Tower of old Romanic church on the Fraueninsel in the Chiemsee,
Foto: Hermine Kaltenstadler, Filename: Frau-Ins-Kirchturm.doc



To p. 11: View of city of Wolframs-Eschenbach, the birth place of Wolfram, Photo: Hermine Kaltenstadler, File-name: Wolf-Eschenb-Altstadt.doc



To p. 13: Relict of the cloister Disibodenberg, where Hildegard of Bingen was abbess, source: www.disibodenberg.de, File-name: disibodenberg-ruine.doc



To p. 15: Epitaph of Jewish cemetery in Frankfurt/Main, photo: Hermine Kaltenstadler, File-name: Epitahp-Ffm.doc



To p. 16: Late medieval book-painting of Kyros II. (601-530 BC) the Great. Kyros permits Hebrew pilgrims to return to Jerusalem and to build up the town, source: <http://www.rhein-mainpersia.de/content/view/88/139/>, File-name: KyrosII-Hebr-Pilger-Buchmal.doc