

# Glossary

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This Glossary contains Nazi German terms that appear in this book and are key to understanding what Schmitt and some other authors were talking about during the Nazi period. I have taken definitions from various sources; some come from Nazis themselves (see Schmitz-Berning 2007), others from dictionaries prepared at the time to explain Nazi German terms in English (see Paechter et al. 1944 and Neuburger 1944). In some cases, I provide further explanations to illuminate connotations and emotional resonance.

I used the following sources, listed in chronological order of publication, to prepare this Glossary:

*Nazi-Deutsch. A Glossary of Contemporary German Usage, with Appendices on Government, Military and Economic Institutions*, published in 1944 by Heinz Paechter et al., is based on a range of contemporary sources, including Nazi materials, and it states explicitly: “Except in the case of military ranks, the translations are explanatory and are not intended to approximate American or British equivalents” (3). The introduction to the appendix of terms relating to *Weltanschauung* (“way of seeing the world,” philosophy) states: “Words listed here are not new but have a new meaning in the context of Nazi philosophy. The translations try to explain these concepts and to evoke their connotations and emotional background rather than to render slavishly the glittering and often deliberately equivocal meanings of basically untranslatable words” (110).

*The German-English Dictionary of German Administrative Terms* is a Civil Affairs Guide, War Department Pamphlet No. 31–169, 3 July 1944, prepared by Dr. Otto Neuburger of the Library of Congress for the US military “for the use of Civil Affairs Officers in the field” (Neuburger 1944, no page number); it initially had restricted circulation. Neuburger served as deputy director of the Munich employment office and was a co-author of the *Philo-Lexikon* (a manual of Jewish knowledge) before fleeing Nazi Germany for the US.

Victor Klemperer’s *LTI—Notizbuch eines Philologen* (1947; English edition: *The Language of the Third Reich, LTI: Lingua Tertii Imperii, A Philologist’s Notebook*) is a collection of the author’s observations on *Lingua Tertii Imperii* (Latin for: Language of the Third Reich), which

he abbreviated to LTI, likely a play on the Nazis' proclivity for abbreviations. Originally Jewish, Klemperer had converted to Protestantism, and he managed to survive the Nazi period in Germany thanks to his wife Eva, who was an "Aryan" German. His notes capture the flavor and the emotional impact of many Nazi German terms.

*Encyclopedia of the Third Reich* (1976) was authored by Louis L. Snyder, a historian and scholar of Germany, who also predicted Hitler's rise to power in his 1932 book *Hitlerism: The Iron Fist in Germany*.

*The Encyclopedia of the Third Reich* (1985, English translation edited by Amy Hackett 1991), edited by historian Christian Zentner and historian and Germanist Friedemann Bedürftig, is a massive two-volume work with more than 3,000 entries and twenty-seven major articles and overviews.

*NS-Deutsch: "Selbstverständliche" Begriffe und Schlagwörter aus der Zeit des Nationalsozialismus* [NS German: "Self-evident" terms and jargon from the period of National Socialism] by Karl-Heinz Brackmann and Renate Birkenhauer (1988) documents and explains "everyday language, figures of speech, informal—simply "self-evident"—expressions [and] the vocabulary of code words and expressions of administrative language used internally, which also required no explanation at the time" (5). The more than 2,000 entries draw on the knowledge of many older translators and others who had lived through the Nazi period.

In *Vokabular des Nationalsozialismus* [Vocabulary of National Socialism], Cornelia Schmitz-Berning (2007) uses Nazi sources to explain terms from Nazi vocabulary, thus spelling out how the Nazis themselves defined and used such words. Drawing on more than 450 sources, including speeches, newspaper articles, scholarly publications, and compilations of countless individual texts of various types covering a wide range of subjects, Schmitz-Berning frequently cites various editions of the *Duden* German dictionary and *Meyer's Lexikon* [Meyer's encyclopedia] to show how the definition of a word changed from before the Nazi era to during and after this period.

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**Art:** Biologistic term signifying belonging versus non-belonging and used as a rationale for discrimination, subjugation, and genocide. "[K]indred, type, race, ways of life" (Paechter et al. 1944, 18); "orig.: way of life, typical character, national culture. now: the biological type, the racial character hallowed by blood" (Paechter et al. 1944, 111). *Art* was also defined as "the state of being characterized by *Blut* and *Rasse*" (Brackmann/Birkenhauer 1988, 24). "*Art* [...] had gained an additional meaning under National Socialism besides its meaning 'inborn uniqueness, nature, descent, way of being.' The biological term *Art* (species) for a unit (below the genus) that encompasses organisms with a large number of the same morphological and physiological characteristics had been narrowed in *Rassenkunde* [the science of *Rassen*] and limited to the 'particular uniformity of a *Volk* contingent on and determined by *Rasse*.' This meaning had become part of everyday language

through the popularization of *Rassenkunde*" (Schmitz-Berning 2007, 63–64). The concept "narrowed in this way provided the foundation of the Nuremberg Laws; it also provided the pseudoscientific rationale for the persecution of Jews" (Zentner and Bedürftig 1985, 895).

**artfremd, fremdartig:** *Fremdartig* is an example of a German word with a common meaning—alien, foreign, or unfamiliar—which was given an additional meaning in the right-wing political discourse during the Weimar Republic and in Nazi German, where it also combined the exclusionary meanings of *fremd* and *Art* (see entries in this Glossary). *Fremdartig* could legitimately be interpreted with or without the additional meaning. *Artfremd*, however, has a meaning in biology—not of the same species—and, in Nazi German, its meaning was solely biologicistic: foreign/alien to the (German) *Volk*, in an exclusionary and antisemitic sense.

**artgleich, gleichartig, homogen; Artgleichheit, Gleichartigkeit, Homogenität:** Although these terms might seem synonymous at first glance, they actually express quite different concepts. *Homogen* can be translated directly as homogeneous and may refer to uniform social living conditions, religion, or ethnicity, for instance. *Artgleich* and *gleichartig* are composed of the same roots: *Art* and *gleich* (see entries in this Glossary). *Gleichartig* is an example of a German word with a common meaning—equal, of the same kind, or very similar—which was given an additional meaning in Nazi German, where it combined the exclusionary meanings of *gleich* and *Art*. *Gleichartig* could legitimately be interpreted with or without the additional meaning. *Artgleich*, however, has a meaning in biology—of the same species—and, in Nazi German, its meaning was solely biologicistic and exclusionary: belonging to the (German) *Volk*, in an exclusionary and antisemitic sense. The nouns *Artgleichheit*, *Gleichartigkeit*, and *Homogenität* mean the condition of being *artgleich*, the condition of being *gleichartig*, and homogeneity. On Schmitt's changing use of these terms over time, see Chapter 10.

**Blut:** Biologicistic term signifying belonging versus non-belonging and used as a rationale for discrimination, subjugation, and genocide. "*Blut*: a) racially characterized genetic constitution of a *Volk*; also: synonym of: *Rasse*; b) mythically elevated symbol: *the mystique of Nordic Blut*" (Schmitz-Berning 2007, 109); "blood: the 'Myth of the 20th Century', carrier of race quality, bond between fellow-countrymen, basis of national policy. [...] Many compounds indicate the magic blend of death symbols with totemistic sacrifice symbols. The race community is held together by common origin and common destiny" (Paechter et al. 1944, 112). (Paechter was likely referring to Alfred Rosenberg (1930): *Der Mythos des 20. Jahrhunderts*.) "[M]elodramatic for: ancestry, belonging to a *Rasse* [...] a propaganda orator [...] defined: 'yes, *Blut* is material, but not material in the wrong, materialistic sense, but in the sense of *Heimat* [homeland] and soil and *Rasse*-based heritage" (Brackmann/Birkenhauer 1988, 39).

**Blutsgemeinschaft:** see *Gemeinschaft*.

**Entartung, entartet:** “a) biologically: degeneration of the *Art*, the *Rasse* due to changes to the genetic constitution the main cause of which is assumed to be mixing of *Rassen*. b) Decline of culture and morals among peoples, families, and individuals as a consequence of biological *Entartung*, more rarely as a consequence of the immorality of a people” (Schmitz-Berning 2007, 178). “[N]ot corresponding to the official ideas of the Nordic *Rasse* and *Wesensart* (nature, character, spirit, mentality)” (Brackmann/Birkenhauer 1988, 63). “[In the Nazi state, the assumption of] biological and cultural *Entartung* legitimized laws and state measures that involved the most serious interventions in the lives of the people affected and ultimately the annihilation of entire groups of the population” (Schmitz-Berning 2007, 181).

**ewig:** “a) Emphatically: lasting forever; b) Overly elevated in religious terms: timeless like the divine” (Schmitz-Berning 2007, 220). *Ewig* “is an attribute reserved exclusively for the divine; by calling something [*ewig*], I elevate it to the sphere of the religious” (Klemperer 1947, 114). “*Ostmark* [and] *ewig* “are entirely neutral words *per se* [...] And yet in the context of the LTI they are decidedly Nazi words belonging to a special linguistic register [...] *Ostmark* in place of *Österreich* {Austria}: this represents the link with tradition, reverence for the ancestors, who, rightly or wrongly, are invoked, whose legacy one claims to honour and whose testament one professes to fulfil. *Ewig* points in the same direction; we are links in a chain stretching back into the misty past, one which is supposed to pass through us into the distant future, we always were and always will be. *Ewig* is simply the most forceful special case amongst the numerical superlatives, which are themselves but a special case in the midst of the ubiquitous LTI superlatives” (Klemperer 1947, 272).

**fremd, Fremde/r:** As an adjective, *fremd* generally means foreign, alien, or unfamiliar; as a noun, *Fremde/r* generally means a person with those characteristics. Alone or as part of a compound word, *fremd* indicated non-belonging and exclusion from the German *Volk* in Nazi German.

**fremdartig:** see *artfremd*.

**Führer:** The literal translation of *Führer* is simply leader. The Nazi neologism *der Führer* (the *Führer*), with the definite article, was used as a title for Adolf Hitler and as a term characterizing him. *Der Führer* no longer meant any political leader, potentially even one elected democratically, as it had before, but solely Adolf Hitler, who was vested not only with absolute political power but with virtually mystical powers, as if he were the leader of a cult. “As it was used in quasi-religious contexts, Hitler’s sobriquet *Führer* was idealized and filled with bathos, and Goebbels eventually characterized it as a ‘hallowed concept of state’” (Schmitz-Berning 2007, 244). Although only Hitler was called *der Führer*, those in leadership positions in various areas were called *Unterführer* (sub-*Führer*) and had their own areas of responsibility with decision-making power.

**Führerprinzip:** *Führer* principle. “[A]uthoritarian principle [totalitarian principle of absolute leadership by one; foundation stone of the Nazi system]” (Neuburger 1944, 34). “Antiparliamentarian organizational principle of the Third Reich according to which

Hitler ruled not within the framework of a constitution, but as the alleged personification of the will of the *Volk*" (Schmitz-Berning 2007, 245). According to the *Führerprinzip*, the *Führer* headed the Nazi party and the state, both of which were organized hierarchically. The *Führer* alone held decision-making power, and his authoritative decisions, correct by definition, were to be obeyed by all. The *Führerprinzip* was a general and authoritarian structural principle of the Nazi regime, and it applied at all levels of government and society, including courts and businesses. After World War II, many Nazis invoked the *Führerprinzip* to claim that they themselves were not responsible for any decisions made or crimes committed during the Nazi period and therefore should not be punished for them because they were merely following orders issued by the *Führer*.

**Führerstaat:** *Führer* state. State organized according to the *Führerprinzip* with an authoritarian government, with the NSDAP as the only political organization, and with a sidelined parliament (see Brackmann/Birkenhauer 1988, 78).

**Gefolgschaft:** "Term used by Hitler to describe those who were governed by fidelity to the Fuehrer" (Snyder 1976, 110). It "denotes the relationship of those led to the *Führer*, which is based on loyalty, as well as the followers/devotees/subordinates bound in submission/allegiance to the *Führer* because of the relationship based on loyalty [...]. In the Third Reich, the term was often used in an excessive and pseudoreligious way" (Schmitz-Berning 2007, 252–253). A *Gefolgschaft* is "a *Gemeinschaft* that follows the will of a leader; its foundation was the conviction that every genuine *Führertum* [leadership in the sense of the *Führer*] is sent by destiny and that the order to act in *Gefolgschaft* is issued by higher powers to those being led" (Brackmann/Birkenhauer 1988, 80). "But what bothered me every day afresh, never to be entirely erased by other trains of thought [...] was the word *Gefolgschaft*. The whole emotional mendacity of Nazism, the whole mortal sin of deliberately twisting things founded on reason into the realm of the emotions, and deliberate distortion for the sake of sentimental mystification [...]. What does a perfect group of followers do? It doesn't think, and doesn't even feel any more—it follows" (Klemperer 1947, 244 and 252).

**Gemeinschaft:** Biologistic term signifying belonging versus non-belonging and used as a rationale for discrimination, subjugation, and genocide. *Gemeinschaft* usually means community. In Nazi German, however, it was a "term describing the connectedness of all comrades of the *Volk* with each other and with the *Führer*, the connectedness arising from the experience on the frontlines of the First World War, founded on *Blut* and *Rasse*, and supported by the Nazi worldview" (Schmitz-Berning 2007, 261). It was a "fundamental concept underlying the worldview of Nazi thought and action; described the commonality of *Blut* and soil, culminating in the concept of the *Volksgemeinschaft*" (Brackmann/Birkenhauer 1988, 82). "Structures favorable to the Nazi outlook are presented as indivisible organic units. Community, hence, is conceived, not as a mutual relation between individuals, but as a pre-existing unity of a race or people. *Volks[gemeinschaft]*: The commonweal of the race, bent on its own perfection or thriving (the usual translation 'community of the people' is a misleading adaptation to liberalistic thinking)" (Paechter

et al. 1944, 115). **Blutsgemeinschaft**: “the German *Volk* as an indivisible *Rasse*-based unit” (Brackmann/Birkenhauer 1988, 39).

**gesund**: *Gesund* generally means healthy or wholesome, but it had an additional meaning in Nazi German: “corresponding to the norm of the NSDAP” (Schmitz-Berning 2007, 269). “A person is *gesund* if he is like the *Gemeinschaft* wants him to be” (Schmitz-Berning 2007, 270).

**gesundes Volksempfinden**: “[A]ssessment of a matter in accordance with the Nazi *Volksge-meinschaft* governed by the will of the *Führer*” (Schmitz-Berning 2007, 270). Related to this: **gesundes Rechtsempfinden**: “The focus and goal/purpose of this system was *Rechtsempfinden* [legal feeling, feelings about justice]; there was never any mention of *Rechtsdenken* [legal thinking, reasoning on justice], nor of a feeling of justice on its own but, rather, always of ‘a *gesund* feeling about justice.’ And *gesund* meant whatever was in line with the will and the benefit of the party. [...] [T]his *gesund* feeling was used to motivate the plundering of Jewish property” (Klemperer 1947, 251).<sup>1</sup>

**gleich, Gleiche/r**: As an adjective, *gleich* generally means equal, similar, or alike; as a noun, *Gleiche/r* means a person with those characteristics. Alone or as part of a compound word, *gleich* indicated belonging to the German *Volk*, in an exclusionary and antisemitic sense, in Nazi German.

**gleichartig, Gleichartigkeit**: see *artgleich*.

**Gleichschaltung**: “the alignment of associations, organizations, political parties, and, ultimately, every individual citizen toward the goals of NS [National Socialist] policy. The pattern [of *Gleichschaltung*] was always the same: under pressure by NSDAP members, the executive committee of a professional organization was restructured and National Socialists were admitted. They ‘purged’ (*säuberte*) the committee and led the association under the umbrella of the party. Where this was not possible, the NS leadership resorted to force: for example, on May 2, 1933, the buildings and offices of the trade unions were occupied by SA and police personnel, their records impounded, and their assets confiscated [...] [A]fter the summer of 1934 there was scarcely a German who was not connected to the party in some way, whether through profession or job, position, or organization” (Zentner and Bedürftig 1985, 940–942). It goes without saying—or perhaps it should be stated explicitly—that this process of “totalitarianiz[ing]” (Neuburger 1944, 40) implied dismissal or incarceration of all Jews and leftists, i.e., their destitution and/or persecution. Where the process of *Gleichschaltung* proved difficult, the Nazis closed down the organization and replaced it with one of their own. Having witnessed *Gleichschaltung* by the state, countless private organizations, down to small sports clubs and choral societies, excluded “non-Aryans” from their ranks and aligned their activities with Nazi ideology.

**Großraum**: see *Raum*.

1 My translation.

**homogen, Homogenität:** see *artgleich*.

**Der Jude:** “[C]ontemptuous epithet for individuals of Jewish descent or those given the same status” (Schmitz-Berning 2007, 328). A Jew was not to be referred to simply as, for instance, “Hans Kelsen,” but as “the Jew Hans Kelsen.” “When using the epithet ‘Jew,’ the Nazis took for granted that because of the constant agitation against Jews [...], because of the stereotypical use of the term in negative contexts, all the revived old and new prejudices were linked to the term ‘Jew’ as defining characteristics so that ‘Jew,’ without any additional adjective, could serve as a slur” (Schmitz-Berning 2007, 328). “[T]otalitarian anti-Semitism rejects the Jews because of their race, not because of their individual qualities or because of individual experiences with Jews. The totalitarian concept of races excludes exceptions, denies the possibility that Jews might be different under different conditions and does not admit of any discrimination between good and bad Jews. Totalitarian language does not permit the expression of such a picture but must evoke the image of a type, ‘The Jew’. It always speaks of all Jews in the singular, as a collective entity. This counter-image (the ‘Gegentyp’) is held up to hatred; all its components participate in ‘Jewishness’. Similarly, Nazi authors like to speak of ‘der Engländer, der Franzose’ when speaking of the English or the French nation” (Paechter et al. 1944, 8).

**Lebensgesetz:** “Lebensform, Lebensgesetz [...] morphological form, biological destiny (Ludwig Klages’ philosophy)” (Paechter et al. 1944, 119) (see *Schicksal*).

**Lebensraum:** see *Raum*.

**Leistungsraum:** see *Raum*.

**Rasse:** Biologistic term signifying belonging versus non-belonging and used as a rationale for discrimination, subjugation, and genocide. “Central keyword of Nazism; stands for ‘the cornerstone of the Nazi worldview,’ the ideology of Aryans being of the highest value and of Jews being subhuman, and for ‘hygiene in terms of *Rasse* with its Nordic breeding goal” (Schmitz-Berning 2007, 481). “*Rasse* is defined strictly biologically and implies a fateful determinism. It is a unit or personality with a will, a soul etc. of its own which is expressed in the will of the Führer and independent of the wills, souls etc. of the members. *Rasse* is no classifying term; it stands for a collective entity. No cultural or political denominations enter into its definition” (Paechter et al. 1944, 120). “[T]ypical physical characteristics were linked to moral values and emotional-spiritual behaviors; this enabled not only (a) straightforward labeling of higher and lesser *Rassen*, it also appeared logical to (b) regain the ideal Nordic type from the contemporary jumble of *Rassen* through biological and emotional-spiritual breeding, and to (c) condemn the mixing of *Rassen* with *Fremdblütige* [people of foreign/alien *Blut*] because they allegedly weakened the defensive power of the German *Volk*” (Brackmann/Birkenhauer 1988, 149). “With [the Nuremberg Laws,] racialism, hitherto distinguished mostly by vagueness, became for the first time the legal basis of a modern nation. It was responsible eventually for Hitler’s Final Solution of the Jewish question” (Snyder 1976, 278).

**Raum, Großraum, Lebensraum, Leistungsraum:** A direct translation of *Raum* is space. As used in Nazi German, it was understood not only in the geographical sense, but was inherently linked to geopolitics: “space, range of space, area, scale, width [important term in connection with geopolitics and history, as many forces of history are defined as functions of space or as being graphically represented as space; the following words are only a selection from a very large group of catchwords of geopolitical concepts]: entwehrter Raum—disarmed area; Erdraum—earth area; Grossraum—large space; historischer Raum—historic sphere; Lebensraum—living or vital space” (Neuburger 1944, 75, brackets in the original). From this follows that **Großraum** did not merely mean “large space” but, rather, “the political order that Germany was striving to achieve in Europe and in which the *Lebensraum* of multiple *Völker* were to be consolidated to form a unit under German leadership; *Großraumpolitik* was the justification for Hitler’s policy of conquest” (Brackmann/Birkenhauer 1988, 91). **Lebensraum** did not simply mean “living space” (its direct translation); it was an “NS keyword to legitimize a violent *Rasse*-based expansion of the Third Reich to the east” (Schmitz-Berning 2007, 375). It denoted “territory of expansion [slogan adopted by Nazis to carry out the so-called German destiny]” (Neuburger 1944, 56, brackets in the original) and “1. space necessary for autarchic economy of an increasing population (cf. Hans Grimm’s bestseller ‘Volk ohne Raum’). 2. space assigned to a people by racial destiny” (Paechter et al. 1944, 119). **Leistungsraum:** Schmitt coined this term to denote the space required for a country’s desired economic performance, thereby providing an economic justification for expansionism. He wrote about *Leistungsraum*, not *Lebensraum*.

**Rechtswahrer:** “[T]he *Rechtswahrer* [preserver/defender of the law] has replaced the ‘jurist.’ The focus of his application of the law is not to secure the application of a provision, but to secure the *Volksgemeinschaft*” (Brackmann/Birkenhauer 1988, 152). “An Alliance of Defenders of the Law {*Ein Bund der Rechtswahrer*} sounds incomparably more solemn than an Association of Lawyers {*eine Vereinigung der Rechtsanwälte*}, someone who discharges their duties {*Amtswalter*} sounds incomparably more impressive than an official {*Beamter*} or functionary {*Funktionär*}, and if I were to read ‘*Amtswaltung* {office for discharging duties}’ rather than ‘*Verwaltung* {administration}’ above an office door, then the atmosphere is nothing short of sacred” (Klemperer 1947, 245).

**Schicksal:** “Schicksal is a basic notion of the teleological NS Weltanschauung. Every ‘Gestalt’, ‘Rasse’, ‘Typus’ has a destiny of its own to fulfil. [...] The concept of Schicksal as set forth by Spengler and accepted by most Nazi authors is close to the antique ‘Moirai’, meaning the pre-destined, unavoidable power represented by race, history, or ‘essence’, which drives a man or a people to the fulfilment of an assigned end. Göring makes the distinction between Schicksal—the inescapable destiny to which even the Gods are subject—and Vorsehung—the hand of God” (Paechter et al. 1944, 123).

**Schutzstaffel (SS):** The literal translation of Schutzstaffel is “protective squadron.” It was the “name of the organization of the NSDAP established in 1925 to protect Hitler and systematically expanded by Himmler from 1929 on as an instrument of the Nazi regime for domination and terror” (Schmitz-Berning 2007, 590).

**Sturmabteilung (SA):** The SA was the “uniformed and armed political storm troops of the NSDAP” (Schmitz-Berning 2007, 551). “The Sturmabteilung, or SA, is the organization which the world remembers as the ‘Brown Shirts’ or Storm Troops—the gangsters of the early days of Nazi terrorism. Since it was the first of the organizations created by the Nazis as instruments to effectuate their illegal objectives, the SA occupied a place of peculiar importance in the scheme of the conspirators. Unlike some of the other organizations, the functions of the SA were not fixed or static. The SA was an agency adapted to many designs and purposes, and its role in the conspiracy changed from time to time [in] various phases toward the final objective—abrogation of the Versailles Treaty and acquisition of the territory of other peoples and nations. If the conspiracy is likened to a pattern, with its various parts fitting together like the pieces of a jig-saw puzzle, the piece representing the SA would be found to constitute the essential link in the pattern” (Office of United States Chief of Counsel for Prosecution of Axis Criminality 1946, 133–134).

**Volk** (plural: **Völker**): Biologistic term signifying belonging versus non-belonging and used as a rationale for discrimination, subjugation, and genocide. “A nature-like community of common lineage, history, language and culture which is characterized by *Rasse* and common *Volksboden* (the soil currently or historically settled by Germans, Schmitz-Berning 2007, 649) and requires strong leadership as well as education and Nazi indoctrination at all times” (Schmitz-Berning 2007, 642); “[T]he racial nation: the central concept of home propaganda. It blends many meanings: 1) people, as against respectability and nobility; 2) the natural, original folk (archaic, as in folklore) as against bourgeois decadence; 3) nation as a unity; 4) race as against class; 5) the traditional, given Gestalt of a fate determined by blood and soil. The will of the folk is revealed only to the Führer and never depends upon the will or agreement of individuals” (Paechter et al. 1944, 124). The “entirety of the German nation as a *Blutsgemeinschaft* in terms of politics, *Rasse*, culture, and *Schicksal*—as distinguished from the neighboring *Völker*” (Brackmann/Birkenhauer 1988, 193).

**Volksgemeinschaft:** see *Gemeinschaft*.

**völkisch:** One of the adjectives based on *Volk* (besides *volkhaf* and *volklich*, which were used far less often), *völkisch* is surely one of the most difficult words to translate, and there is certainly no single word in English that even comes close. “[T]he word denotes something more [than national]: the eagerness to cultivate the features typical of the nation and at the same time eliminate the material and spiritual influences of other peoples” (Snyder 1976, 362). During the imperial era and the Weimar Republic, the *völkisch* “movement advocated race mysticism, pseudobiology, and anti-Semitism. Its literature emphasized the idea of recasting history as a primeval battle between the blond Nordic hero and the Jew. The *voelkisch* movement provided the historical roots and constituted the organizational as well as the ideological starting point of National Socialism.” (Snyder 1976, 362) “Germanization of the word ‘national’ meaning: determined by *Rasse* and *Blut*; positive antonym of ‘international’ (usually in combination with ‘Jewish’), which was uttered in contempt” (Brackmann/Birkenhauer 1988, 194). “[R]acial, national, nationalistic; in the true tradition of the type, stock, race, people” (Neuburger 1944, 117). “National, em-

phasizing the values embodied in the *Rasse* and the character of the *Volk*" (Schmitz-Berning 2007, 645, quoting Volks-Brockhaus encyclopedia 1940). "In NS usage it acquired first and foremost the meanings of antisemitic, chauvinist-nationalistic, and true to blood and species (blut- und artgemäss)" (Zentner and Bedürftig 1985, 1001).