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The *Nomos* of the Earth
in the International Law of
the *Jus Publicum Europaeum*

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TABLE

Translator’s Introduction.......................... Translator’s Note and Acknowledgments
Author’s Foreword................................

Part I: Five I
Chapter 1. Law as a Unity of
   A. The Respublica Chr
   B. The Christian Empir
   C. Empire, Caesarism,

Chapter 2. Pre-Global Inter

Chapter 3. International Law
   A. The Respublica Chr
   B. The Christian Empir
   C. Empire, Caesarism,

Chapter 4. On the Meaning
   A. Nomos and Law..........
   B. Nomos as Ruler..........
   C. Nomos with Homer...
   D. Nomos as a Fundame

Chapter 5. Land-Appropri

Part II: The Land-
Chapter 1. The First Globa
   A. Global Linear Th
   B. Rayas........................
   C. Amity Lines..............
   D. The Western Hemis

Chapter 2. Justification of
   Francisco de V
   A. Vitoria’s Scholastic
   B. Vitoria as a Theolo
   C. Vitoria’s Legacy......
   D. Situating Vitoria’s T
This book, the defenseless product of hard experiences, I lay on the altar of jurisprudence, a discipline I have served for more than forty years. I cannot foresee who will take my offering in hand, be it a thoughtful or a practical person, be it a destroyer and annihilator who ignores the asylum I offer. The fate of a book does not lie in the author's hands, any more than does his personal fate upon which it hinges.

Given this fact, the motto for this book might be two verses Goethe wrote in 1812:

All petty things have trickled away,
Only sea and land count here.

For I speak here of firm land and free sea, of land-appropriations and sea-appropriations, of order and orientation. However splendid that motto might be, it would be misleading. Both extraordinary verses steer attention too much away from international law, and to either a geographical-scientific or an elemental-mythological approach. That would not do justice to the essentially jurisprudential foundations of this book, which I have taken much pains to construct.

I am much indebted to geographers, most of all to Mackinder. Nevertheless, a juridical way of thinking is far different from geography. Jurists have not learned their science of matter and soil, reality and territoriality from geographers. The concept of sea-appropriation has the stamp of a

1. [Tr. Sir Halford John Mackinder (1861-1947) was both a geographer and a politician. In January 1887, the fame of his Oxford extension lectures resulted in an invitation to speak at the Royal Geographical Society in London. During the discussion after the lecture, he defined geography as “the science of distribution, the science, that is, which traces the arrangement of things in general on the earth’s surface.” In 1899, he was instrumental in establishing the first British school of geography, at Oxford. He is best known for his theory of the “heartland,” which influenced the geopolitical thinking of Karl Haushofer. Mackinder’s writings on land power are comparable to the ideas of Alfred Thayer Mahan (1840-1914) on sea power, which also influenced Schmitt’s thinking.]
jurist, not of a geopolitician. As a jurist, I agree with Camilio Barcia Trelles, an important scholar of contemporary international law, who also has dealt with the theme of land and sea.

The ties to mythological sources of jurisprudential thinking are much deeper than those to geography. These were revealed to me by Bachofen, but the many profound insights of Jules Michelet should not be forgotten. Bachofen is the legitimate heir of Savigny. What the founder of the Historical School of Law understood to be historical authenticity, Bachofen extended and made much more fruitful. This historical authenticity is not just archeology and a museum artifact. It concerns the existential question of jurisprudence, which today would be sundered between theology and technology if the ground of its being here and now were not understood properly and developed fruitfully in terms of its historical relevance.

For this reason, the question of presentation is especially difficult. At present, there are all sorts of restraints and restrictions. A critic unencumbered by them will have no trouble finding bibliographic and other imperfections. What is more, I avoid mention of contemporary affairs and break off at many points, so as not to give a false impression. All experts lament the Babylonian linguistic confusion of our time: the crudeness of the ideological struggle, the disintegration and contamination of the most common and familiar concepts of contemporary public life. Since both the given subject and the present situation are overwhelming, all we can do is sift through the wealth of material, unnecessary controversy, and not the theme. Both the theme and the situation are overwhelming.

The traditional Eurocentric view which dominates today, as is the old nomos of the earth, is the unforeseen discovery of a new norm. Only in fantastic parallels such as men on their way to the unknown planet that could be expected to relieve their struggles on earth. This will not be answered with such further scientific discoveries. How can we understand the elemental orders of its terrestrial life? How can we understand the normative order of taking of this book and the fervent sponsorship of this nomos of the earth belongs only to the
sift through the wealth of material, present new ideas objectively, avoid unnecessary controversy, and not fail to grasp the magnitude of our theme. Both the theme and the situation are overwhelming.

The traditional Eurocentric order of international law is foundering today, as is the old *nomos* of the earth. This order arose from a legendary and unforeseen discovery of a new world, from an unrepeatable historical event. Only in fantastic parallels can one imagine a modern recurrence, such as men on their way to the moon discovering a new and hitherto unknown planet that could be exploited freely and utilized effectively to relieve their struggles on earth. The question of a new *nomos* of the earth will not be answered with such fantasies, any more than it will be with further scientific discoveries. Human thinking again must be directed to the elemental orders of its terrestrial being here and now. We seek to understand the normative order of the earth. That is the hazardous undertaking of this book and the fervent hope of our work.

The earth has been promised to the peacemakers. The idea of a new *nomos* of the earth belongs only to them.

*Carl Schmitt*
Summer 1950
The modern English word and name for our planet “Earth™”, is said to go back at least 1,000 years. In the fifth century A.D. the word “Earth” came from the Anglo-Saxon word “erda” and it’s Germanic equivalent “erde”. Translations of the Bible into English was one of the earliest recorded use of the name Earth – “God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good.”