

**Between Oðinn and Loki.
An *oikonomic* contradiction within the Nomos**

di Margherita Geniale

ABSTRACT: The current crisis of the European Nomos urges us to rethink its original paradigm. This paradigm reveals unexpected connections between the present forms of Imperialism and an ancient religious disposition. An etymological and mythical analysis of the meaning of Nomos, according to the related interpretations of Carl Schmitt and Erich Przywara, reveals the importance of the *oikonomic* question in configuring a problematic international scenario.

KEY WORDS: Oikonomos – Power – Crisis – Indoeuropean Trifunctionalism – Modern Imperialism – Religion – Plato

Oðinn, Loki, Njordr. From myth, to drama, to history, the three northern pantheon divinities persist as emblematic figures on the political and economic chessboard of contemporary Europe. The founding heroes of the Western geopolitical system, the descendants of the Indo-European migration epic, represent the economic and social roles that are still relevant today, even though the political model they put in place, now senescent, is showing its strings and making us reflect on its meanings and outcomes in today's scenario of global challenges.

It is the *Nomos of the Earth*, in the symbolic-political sense used by Carl Schmitt, which was established following the great Indo-European migrations¹. During the period of transition from the nomadic era to the sedentary era of social forms, the *Grundnorm*, the primordial and ordaining Law, valid for each people in the specific geographical and housing conditions in which they settle, is implemented. The process of sedentarisation marks the *trait d'union* from nomadic prehistory to documentable history. It is possible to follow the theoretical-literary traces of this passage, which can be found in the transformation of oral tales from the forms of the mythical epic to those of the fairy tale, before the evolution into the historical novel². But what this analysis reveals is the hermeneutic possibility constituted by the myth to explain the main founding model of power, its crises due to encountering periodic revolutions, its adaptations to short and long-term political-social phenomena.

¹ C. Schmitt, *The Nomos of the Earth in the International Law of the Jus Publicum Europaeum*, Telos Press Publishing 2006.

² For an examination of the manner and purpose of this transition in the specifics of Nordic European culture, see G. Dumézil, *From Myth to Fiction; the Saga of Hadingus*, University of Chicago Press 1973.

The Nomos of the earth is the *nomen actionis* of the Greek verb *nemein*, the action of “possessing” land, according to the well-known interpretation of Carl Schmitt³. The *nemein* is in turn made up of three meanings, illustrated by the German political scientist through the use of the three words which in the Germanic language remain most similar to the original *Nahme*, the taking of possession, in the Indo-European language: *nehmen*, which *primaeva adquisitio*; *teilen*, the *primaeva divisio* or the sacralized ritual division; *weiden*, with the dual meaning of grazing and wachsen or growing, indicates the putting into production of the land previously conquered and subsequently divided among the conquerors.

Conquerors and conquered together constitute the protagonists of this paradigm of Power, the holders of the secret of its creation and together the three social functions that have animated it since the beginning. *Nehmen*, *teilen* and *weiden* are in fact the terms representative of the social castes that act on the land owned, as they were identified in the 1950s by the theologian and political anthropologist Erich Przywara, through the analysis of Nordic myths⁴. In the same period such concepts were developed by Georges Dumézil in the theory of the religious and social trifunctionalism of all Indo-European peoples⁵. In fact, it seems that Przywara, Schmitt and Dumézil, on the basis of Platonic philosophy, thought similar things together, although there are only established relationships between the first two⁶.

The origin of trifunctionalism from Plato's political idea

As is well known, the conceptual structure of trifunctionalism is already present in Plato's Republic. Przywara notes this, however, in an original way, citing some passages from the Symposium in which he highlights the existence in Platonic thought of an ancient dialectical structure of the oscillation between doubles, analogous to that which founded the political-religious dynamic of Indo-European peoples. This is the amorous and warlike oscillation constituted by the Hellenic concepts of Eros and Agon, of the erotic oscillation of joining heaven and earth

³ Carl Schmitt, *Staat, Großraum, Nomos. Arbeiten aus den Jahren 1916–1969*. Hrsg., mit einem Vorwort und mit Anmerkungen versehen von Günter Maschke, Duncker & Humblot Berlin 1995.

⁴ Cf. E. Przywara, *Humanitas*, Glock&Lutz, Leipzig 1952, Zweiter Teil. Im Symbol, Kap. 5, *Macht (Eros, Agape, Gamos, Andro-Gyne Gyn-Aner, Commmercium, Reich)*, pp. 326-415; translated it. in M. Geniale, “L'oggettivo segreto di tutta la storia”. *Riflessioni sul Potere secondo Erich Przywara*, Giappichelli, Torino 2022, pp. 59-168.

⁵ Cf. G. Dumézil, *La religion romaine archaïque*, Payot, Paris 1974; Id., *L'idéologie tripartite des Indo-Européens*, Bruxelles 1958.

⁶ In fact, Schmitt dedicates to Przywara the aforementioned *Staat, Großraum, Nomos* the essay *Nomos – Name – Name* in 1959, on the occasion of a collection of writings in honour of the great theologian and for the same publishing house as one of Przywara's most famous works, *Humanitas*, published in 1952. The first edition of the essay in question, thus attesting to the reflection on themes of common interest between the two thinkers, appeared in *Der beständige Aufbruch. Festschrift für Erich Przywara*, edited by S. Behn, Glock&Lutz, Nürnberg 1959, pp. 92-105.

– characteristic of Eastern religions – and of conquering and taking possession of the earth during the process of sedentarisation and foundation of the Western Nomos. The energetic cyclical nature, or human-divine cyclophoria – which animates both the original oriental principle of the gamic union in marriage and the warrior spirit in the taking possession of the earth⁷ – posits the analogy between erotic acts and those of combat, since lovers and heroes are both animated by a secret consuming and regenerating fire. In the original politico-religious scene, such acts interpret the polarisation between the generative principle, contained in the concept of the East, and the acquisitive principle, inherent in the concept of the West.

Przywara argues that the generative principle and the acquisitive principle are the dynamic poles within which the relationship of spatial appropriation that each people establishes with its land develops. This is the criterion of ‘sensible sovereignty’ inherent in the Hobbesian anthropological hypothesis and yet traceable, well before European modernity, to the Heraclitean conception of war, transposed and, so to speak, surviving as a karst phenomenon, centuries after the era of the political foundation, in the bloody creative dynamic of the Christian-Germanic agon⁸. War is, in Heraclitus as for the Germans, the origin of all human relations, the founding dynamis of polytheia and the infinite possibility of conducting history through regenerative catastrophes, without ever reaching a definitive fulfilment.

However, it is in the speeches of the first part of Plato’s *Republic*, concerning the theme of justice, that we catch the initial anthropological references to the secret trifunctional structure of political power⁹. The dialogue on justice between Socrates and Polemarchus defines the criteria of the friendship/enemy relationship, according to the well-known distinction of what is reserved for the one who appears good and just to us and what is reserved for the one who does not¹⁰. It is not the writer’s intention to add a word to one of the most important themes of Western philosophy and the vastness of the ethical-legal and metaphysical-existential questions it raises. Here, it is only worth noting how the question of justice is

⁷ In this regard, we point out the considerable importance of what philosopher Giuseppe Fornari calls the “mediating function” between the theological and political planes of the Platonic concept of Eros: “the doctrine expounded by Plato in the *Symposium*, according to which love (Ἔρως) performs a mediating function between the sensible and supersensible spheres, if it is true that it has exerted an immense historical influence, must not obscure the fact that Platonic eros, in performing this function, remains a means, a medium (μετάσβ), subordinate to the ontological sphere of Ideas and to the corresponding degree of supreme theoretical and intellectual knowledge” (free translation of G. Fornari, *L’Amor Cortese come fondazione della modernità: l’Hypnerotomachia Poliphili di Francesco Colonna e Gli Asolani di Pietro Bembo*, in N. Aricò - M.S. Barberi - F.P. Campione - E. Di Stefano - S. Tedesco (eds.), *Estetiche e poetiche tra antico e moderno. Scritti in onore di Giovanni Lombardo*, Mucchi Editore, Modena 2023, pp. 303-304).

⁸ For an examination of the Przywarian conception of the erotic and agonistic origins of “polytheia” see the translation of Przywara’s chapter, *Humanitas, “Macht”*, in M. Geniale, “L’oggettivo segreto di tutta la storia”, cit. p. 60 ff.

⁹ Plato, *Republic*, Book 1, vv. 327-335b.

¹⁰ *Ivi*, v.334 (410a).

paramount with respect to what the philosopher says about “bringing advantage to friends and harm to enemies”¹¹ and the usefulness of justice both in times of war – since it determines the appropriation of land – and in times of peace – since it is in this condition that the activities of agriculture, art, delimitation, and the configurative activities of land possession are carried out¹².

The criterion of justice inherent in the possession of land was well known to the classics, who with the expression *justissima Tellus*¹³ intended to define both the redistributive criterion of the goods resulting from cultivation, and the idea that the land was the ‘mother of law’, the creator of the *jus*, the original norm or *Nomos* of a people residing on a specific land. The problem of *Nomos*, developed on several occasions in Carl Schmitt’s work, finds its salient features in Przywara’s theological and anthropological-mythical interpretation, starting from the etymology of the term *Nahme*, which in Indo-Germanic languages indicates the taking of possession following territorial conquest.

In particular, the meaning inherent in the Sanskrit term *nāma* or ‘name’ is still etymologically preserved in the German *Nahme*, the sacred taking of possession. The root of this name is the Sanskrit “Nū”, cited by Przywara as the dark, telluric, demonic aspect of the union of the human and the divine in spirit. *Nū* as a primitive spiritual quality contained in an object or in the action that moves it is transposed into the Sanskrit extension *nāma* to indicate the name given to the *δαίμων* of places and to the political *τόποι*. It is therefore the act of spiritually possessing a physical reality and attributing sacredness to what has been accomplished¹⁴. The *Nahme* – as well as the attribution of the Name – constitutes the terminological presupposition to the sacredness of the *Nomos*, the human modality of being in the world by taking possession of one’s own existential and relational dimension, that is to say of all that is Political, according to the meaning attributed by Carl Schmitt to this term¹⁵.

The sacral aspect relating to the taking possession of land, and encapsulated in the *nomen actionis* of the German verb *nehmen*, is expressed in the second political-religious term of the *Nomos*, the *teilen*, that is, the sacrificial partition aimed at redistributing and putting the conquered land into production. The theme of *redistributive justice* highlights in Plato the duality between an ethical and a utilitarian approach to the problem of the power relationship between rulers and ruled.

However, Przywara proposes a theological reflection on the Gnostic duality inherent in the legal foundation of the conflict founding the political sphere. *Nehmen* and *teilen*, appropriation and sacrificial partition, are the political terms of this dichotomy. They define a relationship aimed at the production of land, a concept encapsulated in the term *weiden*. Przywara emphasises that the first two terms constitute the poles of the love relationship in the Platonic sense, linked to the concepts of *Eros* and *Agon*, of warlike action and sacral re-foundation of order,

¹¹ *Ivi*, v. 332 (282-283).

¹² *Ivi*, v. 333 (293-311).

¹³ The reference here is actually to the expression used by Virgil in Book II of the *Georgics*.

¹⁴ Cf. E. Przywara, *Humanitas*, “Macht” cit., transl. it. in M. Geniale, cit., p. 77.

¹⁵ Cf. C. Schmitt, *The concept of the Political*, Chicago University Press 1995.

made possible by a reconciliatory and generative gamic union. Following this hypothesis, the *weiden* would thus constitute the terminological and conceptual synthesis between the two founding moments of the acquisition of a territory. The principle of the *weiden* would accomplish the process of imposing the Nomos, since it would establish in it the criterion of the implicitly just productivity of the land (according to the concept of *justa Tellus*), which is directly proportional to the care applied to the soil for cultivation or grazing.

The Gnostic theme dealt with in the Symposium regarding the erotic-agonist composition of the generative conflict of the political sphere is clarified on reading the first pages of the Republic. For Plato, Justice is “useful” as much for bringing “harm” to enemies during war as it is for securing the “benefits” of peace for friends. In particular, in wartime the conquest by the invading warriors, in peacetime the delimitation of the sacred boundaries conquered in “placing the plinths and stones” to practise “agriculture” and “art” (understood as craftsmanship)¹⁶, constitute the principles of the tripartition of Power imposed on the land and the differentiation into social castes of its management methods.

Przywara, like Dumézil, refers to Indo-European myths to account for this conception. In a primordial context, writes Dumézil, «the descendants of invaders who had come from afar (...) were conservative Indo-Europeans, who called important politico-religious or magical-religious notions by the same name used (...) by the Vedic Indians, by the most ancient Iranians»¹⁷.

A Nordic myth at the origin of Indo-European trifunctionalism

A common reference of these scholars is the recourse to the Nordic saga contained in the Icelandic Snorri Sturluson’s prose work, the *Edda*, a medieval collection of the heroic epic of the conquerors of European lands, belonging to the oracular poetic tradition of the skaldic *aedri*¹⁸. The *Edda* narrates the exploits of the conquering gods Asi (or Aesir in the Norse language¹⁹) – coming from the East and quite similar to the warrior eponyms of the Indo-Iranic or Avestic sagas handed down in India. They clashed with the native gods of the primitive European lands, called Vani (or Vanir in the Norse language). Asi and Vani are the primordial models of myth that, in the course of a process of historical-literary evemerisation become, in temporal succession: conquering gods, heroes of nomadic epics who came to settle in Europe, protagonists of dramas and novels (from Shakespeare’s

¹⁶ Plato, *Republic*, v. 333 (293-311).

¹⁷ G. Dumézil, *La religione romana arcaica. Miti, leggende, realtà*, Rizzoli, Milano 2017, p. 31.

¹⁸ Cf. S. Sturluson, *The prose Edda*, New York 1916.

¹⁹ Derived from the Indo-European root *aNsu* – the spirit or divinity or from the root *h2er* – “to move, to rise, to be excited”, the dynamic and aggregative attitude of a people that knows no stillness. The term influences the Proto-Germanic *arjaz* and designates the nobles of the Germanic people, from whom the priestly name of Ari is derived; in any case, there is a link between the divine aspect and its human evemeristic correlate: the disposition to change, to the dynamic oscillation between opposites and the ability to aggregate peoples in movement or in struggle.

tragedies to the literature of Romanticism), progenitors of ancient Scandinavian royal dynasties that can be historically verified²⁰.

The model elaborated by Dumézil's historical-anthropological studies is called *Indo-European social trifunctionalism* of the social and political structure of the archaic era. It unfolds according to a partition of roles, which emphasises its particular importance during the settlement of a people on a particular land. The warrior conqueror caste performs the function of the *nehmen*; next, the priestly caste, which sacralises and subdivides the conquered land, performs the function of the *teiler*; finally, the land is put into production by the third caste, that of the peasants, shepherds and artisans, proponents of the wealth-creating function, the *weiden*. The three castes will perpetuate their functions in time within the political order thus constituted. Henceforth, the warrior caste will take care of the defensive function of the entire community; the priestly caste will assist its functioning and guarantee the rituals necessary to make the land fertile; the productive caste will take care of social sustenance and the expansion of its power and wealth.

In the Nordic saga, Asi and Vani clash in a bloody war, just as, in the ancient Indo-Iranic tales of the Vedas, the Asuras – the sky deities – clash with the Varuṇa, the chthonic and demonic deities. Neither contender succeeds, as the Asi warriors have weapons too powerful to be defeated in the field, the Vani lineage, on the other hand, possesses the wisdom of magic with which it hurls arrows at dismayed enemies. After much bloodshed, it seems impossible that victory will come to either side. Peace can only be achieved through agreements enshrined in prisoner exchanges, ritual sacrifices, the welcoming of the Vani gods into the pantheon of the Asians, and marriages between the two houses. These strategies are the origin of the new Nomos headed by the chief of the Asi gods, Oðinn – the only recognised authority able to control the brute force of the god Thor, the defender of Asgardr, the home or “enclosure” of the warrior gods²¹. However, the perpetuation of this order is corroborated by propitiatory rites, conceived on the strength of the close association with the main native deity, the “great Vae”, the wise Njorðr, lord of serpents and the souls of the dead, god of fertility and of the most heinous magical practices.

In addition to conveying evocative images taken from Nordic folklore, these figures represent principles of primordial order in close correlation with the functions of Power exercised by a political order that changes a matriarchal and endogamic paradigm into a patriarchal and exogamic one, as Bachofen's studies point out²². In this regard, Przywara supports the German anthropologist's hypothesis regarding the direct derivation of the Nordic myth – and its older Indian counterpart – from the narratives relating to the period of transition from the

²⁰ According to the euhemerist approach proposed by Dumézil himself and by the historian of science Giorgio de Santillana (see G. Dumézil, *The saga of Hadingus*, cit.; see G. de Santillana – H. von Dechend, *Hamlet's Mill. An essay on myth and the frame of time*, Gambit, Boston 1969).

²¹ With regard to the god Thor and the characteristics of related deities such as the Roman Mars cf. G. Chiesa-Isnardi, *I miti nordici*, Longanesi, Milano 1991, pp. 225-234.

²² See J.J. Bachofen, *Das Mutterrecht*, Kraus & Hoffman 1861.

matriarchal model of social organisation to the introduction of the new patriarchal order of relations, which probably took place during the era of the great Indo-European migrations. Emblematic of this is the conversion of the «great Vae», who abandons incestuous practices, typical of his ethnic belonging to peoples devoted to the cult of the mother goddess, to marry a giantess who also became a bride of the god Asi Oðinn²³. By virtue of this renunciation and the marriage that sanctioned the exogamous turn of civilisation, Njorðr gained entrance into the pantheon of the conquerors and sealed his role of power, retaining pre-eminence in the priestly function.

On the other hand, the interchangeability between the warrior function and the priestly function appears relevant, since Oðinn, wishing to acquire the magical prerogatives of the Vani, marries Freja, Njorðr's incestuous daughter and the first priestess of *seiðr*; the powerful shamanic magic of the worshippers of demonic forces²⁴. Even Oðinn does not disdain practising self-sacrifice of the eye in order to obtain the virtue of clairvoyance and allows himself to be initiated by Freja into the scandalous practices of bisexuality. They earn him the witchcraft skill of overcoming the boundaries of his own body to assume the power to change shape at will. The price to pay, however, is the loss of the esteem in which he is held by the other Asians, whose contempt destabilises his authority from that moment on. He soon loses it to Njorðr.

On this controversial aspect of pagan mentality and the prerogatives of the archaic Nomos, we find interesting food for thought in a hypothesis put forward by the theologian Przywara²⁵ regarding “marriage” as a symbolically relevant aspect of Power. Sexual practices are implicated in the foundation and management of political power, in that they represent the “divine oscillation” between the opposing principles of heaven and earth, male and female, reason and feeling, the union of the performative patriarchal paradigm of the Asi gods with the chthonic, formless and generative paradigm of the Vani. The exogamic order of power is established as a mutually binding agreement but, beyond the rational adoption of a criterion that avoids internal conflicts and sanctions peace between the two warring factions, it conceals a formidable secret, sustained by magical and orgiastic practices, ritualised re-propositions of the original existential dimension of connection between the human and the divine. The rites actualise the “energetic force” and the cyclophoric alternation that allows subsistence and prosperity to this ambivalence, as in them the divine-demonic “possibility of energy implantation”²⁶ in a human body is realised. In archaic times, these magical practices of connecting the spiritual and the material translate the human tension towards the divine. However, they realise the incompleteness of the human being – defined by

²³ Cf. G. Chiesa-Isnardi, *I miti nordici*, cit., *Njorðr*, pp. 277-278.

²⁴ *Ivi*, *Freja*, pp. 285-286.

²⁵ Przywara deals with the existential question linked to bisexuality in E. Przywara, “Macht”, in Id., *Humanitas*, cit., trans. it. by M. Geniale, “L’oggettivo segreto di tutta la storia”, cit., pp. 67-68 et seq.

²⁶ M. Geniale, it. trans. of Przywara’s *Macht*, p. 64.

Nietzsche as “das noch nicht festgestellt Tiere”²⁷ – in the horrid sense of natural inversion.

In particular, the practice of bisexuality holds the creative value of the original natural unity-totality: as in the myth of Hermaphroditus, it symbolises the human will to make oneself similar to the divine. For Gnosticism, the son of Hermes and Aphrodite, the loving union of male and female, represents the coming together and symbiosis of heaven and earth, the threshold of passage from the spiritual to the material plane, the osmosis between the rational performative principle of the conscious mind and the formless, generative principle of unconscious energy. Through the study of foundational anthropology²⁸, our theologian counts hermaphroditic sexuality among the most powerful magical-ritual exercises of Gnosticism, present in all archaic religions.

This is not the place for a thorough examination of the historical-philosophical and existential implications of this original disposition. It is only worth noting here that we are dealing with spiritual tensions that have never abandoned the constitutive level of religious sentiment, a karst phenomenon of gnosticism that, in sectarian circles, even remains subtended by the transmission of the Christian message, whose intent it betrays and reverses²⁹. Just to cite the sphere of romantic literature, we find an example of this in the feminine principle dear to Faust. The tension of this character in fact holds the same hierogamic value as paganism and is probably rooted in the Gnostic-Manichean pantheism of its author³⁰.

Returning to the myth, Oðinn is thus initiated by his wife Freija – priestess Vani daughter of Njorðr – into the mysteries of the shamanic magic of *seiðr*. They involve obscene homosexual practices, during which the leader of the Asians disguises himself as a bride, as he bears his human nature as a gift, to let it possess the god incarnated in him, and in return obtain the bestowal of all power to generate prosperity and reap lives in propitiatory sacrifice³¹.

To replace the previous order, the new Nomos of the invaders Asi assimilates its forms, sets aside the practices of the rude conquerors to acquire the techniques of the shamanism of the fertilisers, capable of managing the experience of the living earth. Just as seeds take root and produce fruit in the earth, so power is

²⁷ Nietzsche, *Menschliches, Allzumenschliches*, 1878.

²⁸ In this regard Przywara cites in the work already mentioned the studies of J.J. Bachofen – J. Winthuis – A. Walter.

²⁹ These aspects are taken into account in particular regarding the Albigensian heresy. Cf. the essay of a disciple of Julien Freund, Chantal Delsol, *La fin de la Chrétienté. L'inversion normative et le nouvel âge*, Les Éditions du Cerf, 2021.

³⁰ On the aspects of the Faustian and Goethean tension for the “feminine”, that self-perfects the soul in the pagan sign of eros, «Das Ewig-Weibliche Zieht uns hinan»/“the Eternal Feminine pulls us up”, see L. Mittner, *Storia della letteratura tedesca*, vol. II, *Dal Pietismo al Romanticismo (1700-1820)*, Giulio Einaudi editore, Torino 1964, pp. 1000.

³¹ See G. Chiesa-Isnardi, *I miti nordici*, cit., p. 203: «Sotto le mentite spoglie di una donna egli si diede nome *Wecha* “mago”. In quest’ultimo caso è presente una chiara allusione alle pratiche oscene e omosessuali legate alla magia. Odino, che grazie a quest’arte comandava gli elementi, mutava il volere, ottundeva le armi e parlava coi morti, non poté probabilmente sottrarvisi».

grafted into human nature through sexual practices, of which the vivid images of the hermaphrodite ritual are emblematic.

On the other hand, it is Przywara himself who makes it clear that Oðinn's action does not manifest a homosexual choice. Rather, a genuine exchange of positions takes place between the Asi and the Vani in order to achieve reciprocal functions. For their part, the Vani renounce incest and inaugurate a social-political order based on the less conflictual exogamy; on the other hand, the Asi accept the contamination of their hierarchical and patriarchal power model in order to create exogamic bonds with the demon rulers of the conquered places³². Exogamy produces indissoluble natural bonds, used by the shamans to obtain hegemony over the territory³³. With the gift of his human nature, Oðinn attempts to take on his father-in-law's magical prerogatives, imitating his form of power based on his experiences of the land, yet allowing him to rise to the role of model, recognising his implicit supremacy³⁴.

Assuming the new function of a ritual bride, Oðinn loses the authority recognised to him by the Asi warriors. He accepts subservience to a paradigm of power rejected by the Asians, defiles himself with practices that cause him to lose his virility and the consequent dismissal from his role as leader of the warrior gods. Leading him on the road to perdition is the cunning of his brother-in-law Loki, the shape-shifting giant, god of deception and duplicity³⁵. Loki's machination, in fact, in agreement with the power lusts of the god Njorðr³⁶, induces Oðinn to the initiatory mysteries of the *seiðr*, to the adoption of the fluid and incestuous sexual practices, prerogatives of the masters of the house, the Vani, rulers of the third social function, the productive or *oikonomic* one³⁷.

³² For example, in Roman culture they were identified as *genius loci*.

³³ See M. Eliade, *Le Chamanisme et les techniques archaïques de l'extase*, Payot, Paris 1974.

³⁴ On the question of the "model of desire" that animates learning abilities and power strategies, on the "mimetic double" and on the "crisis of rivalry", see the third part, entitled "Inter-dividual psychology", of the work by René Girard, *Des choses cachées depuis la fondation du monde*, Grasset & Fasquelle, 1978.

³⁵ Cf G. Chiesa-Isnardi, *I miti nordici*, cit., pp. 245-247. In reality, Loki does not belong to the Aesir race, but rather to that of the Giants, despite being an exile due to the abandonment suffered by the king father, who considered him undeserving of being counted among the Giants, due to his modest size and the physical aspects of him. Of the Giants, however, Loki retains the great powers and anarchy of desire, impossible to trace back to the system of order respected by the Aesir.

³⁶ Otherwise called or Niorðrhogg, wizard of the north, as suggested by the saga entitled *Gilfy's Deception*, contained in Snorri Sturluson's *Edda*. The name of this god is in resonance with the name of the evil mysterious character in Giuseppe Occhiato's novel, *Oga Magoga*, il Saggiatore, 2022 and with the biblical "Og king of Magog" mentioned by the prophet Ezekiel 38, 2-4.

³⁷ On the etymology of the word *oikonomia* cf. Schmitt's interpretation in *Nomos – Name – Name*, in C. Schmitt, *Staat, Großraum, Nomos*, cit., pp. 573-591.