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*From Scientific Tradition to Immediate Sittlichkeit. What are the Limits of an Archaeology of Original Meaning?*

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The aim of this article is to point out the means by which Husserl's late phenomenology makes low-level forms of embodied culture hermeneutically accessible. Following Hegel, I call such forms of cultural expression, which mainly have an instinctive effect and are experienced affectively, *immediate Sittlichkeit* (morality). I show how Husserl, starting from *Ideas II* and his interest in a foundation of the humanities, successively opens up new means to make the field of immediate *Sittlichkeit* explorable. *Appendix III to Krisis – The Origin of Geometry* (1936) – can be understood as a possible culmination of this development, which I discuss in the context of life-world phenomenology. On the basis of generative life-world phenomenology and its guiding distinctions of proximal and distal world (*Nah- und Fernwelt*), home and alien world (*Heim- und Fremdwelt*), the phenomenological archaeology announced programmatically in *Appendix III* can also be carried out for embodied culture that is not primarily expressed linguistically. It too can be phenomenologically transferred into an intelligibility of motivation by relating it within the generational bond.