

Writings on Germany's renewal
Founded by the Breslau district group of the U.S.L.B.

No. 23

5000 Years of the Swastika

The history of the swastika and its meaning with special
consideration of the swastika as

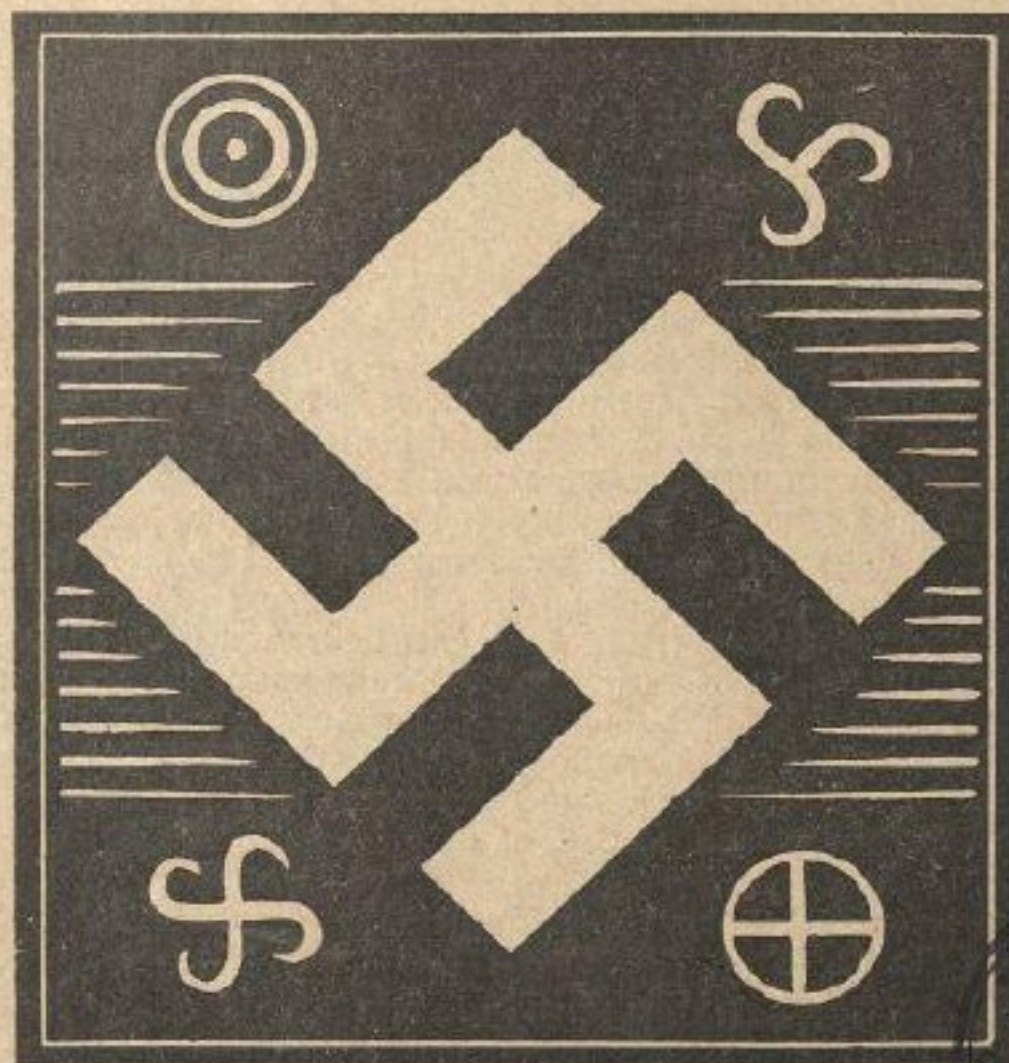
Signs of salvation from the Germanic peoples

presented in a simple and understandable way for German youth by

Dr. Fritz Geschwendt

With 33 illustrations

3rd edition



Publisher of Heinrich Handel / Bresla



The new Germany marches under the sign of the swastika. You boys and girls wear the swastika on your Hitler Youth badges. Have you ever thought about how it came about that our Führer Adolf Hitler made the swastika the symbol of National Socialism? You have certainly heard that Adolf Hitler wrote a great book. The book is called "Mein Kampf." In the second volume of this book, on page 557, the Führer says of the swastika flag: "As national socialists, we see our goal plan in our flag: in the red we see the social idea of the movement, in the white the nationalistic idea, in the swastika the mission of the fight for the victory of the Nordic people and at the same time with it the victory of the idea of productive work, which itself was and will always be un-Jewish." I don't know if you have ever thought about how old the sign of the swastika actually is! Do you know that the swastika has been a holy sign, a holy symbol as they say, for several thousand years? That is why we want to make it our task to research the history of the swastika together.

We must look back thousands of years and find that the swastika was already a holy symbol worthy of reverence for people five thousand years ago. You will certainly be astonished when you hear that the swastika was already known five thousand years ago. Some of you may even shake your head in disbelief. You will say: "Five thousand years is a very, very long time. It is not even two thousand years since our Saviour Jesus Christ was born. And the birth of Jesus Christ is certainly a long time ago. How can we know anything about the swastika from the time five thousand years ago?" I can understand your doubts. I can understand if you initially think that this claim is difficult or even impossible to prove. Therefore, I want to make — it clear to you first that it is perfectly justified to say: The swastika was already revered as a holy symbol five thousand years ago.

The swastika on clay vessels of the Stone Age.

You have certainly all heard that scholars who study antiquity dig up objects from the earth. Perhaps you have seen such objects before. Most of them are clay vessels, but also ancient bronze swords, iron swords, lance tips, shield bosses, dice cups, etc. And be amazed: In Transylvania, take out your atlas and look for

In Transylvania, clay vessels were dug out of the ground and researchers have determined that these clay vessels had been lying in the ground for five thousand years. The period from which they come is called the Stone Age because many objects that we now make from metal were made from stone back then. Stone Age people did not yet know bronze and iron, so they made their mossors, hammers, saws and axes from stone. On the Priest's Hill near Brenndorf in Transylvania, a clay vessel has been dug out that dates back to the Stone Age, i.e. is five thousand years old, and there is a swastika carved into the bottom of this clay vessel. You can find it here as Figure 1.

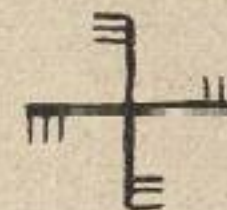


Fig. 1. Swastika on the top of a Stone Age conical vessel from Transylvania,

A clay vessel from the Stone Age was also excavated at Tordos in Transylvania. This vessel also has a swastika carved into the base. You can see it in Figure 2.

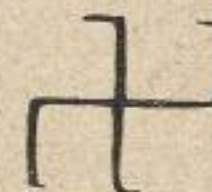


Fig. 2. Swastika on a Neolithic vessel from Transylvania.

What do these two finds tell us? Well, they simply prove that Stone Age people already knew about the swastika five thousand years ago and carved it as a symbol on their clay vessels.

I can easily imagine what question you will now ask. You will rightly ask immediately: "Why did old stone age people carve swastikas on their clay pots?" Many of you will answer: "The Stone Age people wanted to decorate their clay pots!" We decorate our bowls, plates and cups - just think of our grandmother's beautifully painted coffee cups - with flowers, figures and ornate lines and patterns. But now you have to think about it. The Stone Age people carved these swastikas on the bottom of their clay pots, i.e. where you cannot see them at first. But you put decorations on a bowl where you can see them clearly. So when the Stone Age people put swastikas on their pots, they did not want to decorate their clay pots with figures, but they had another purpose in mind.

The swastika was already a holy symbol for them at that time. The vessels that were dug up were probably holy buttocks, perhaps sacrificial vessels that they put in the grave of their dead and which they therefore marked with the holy symbol of the swastika.

The swastika, the sacred sign of the sun.

In those ancient times, the swastika was the holy sign of the sun. The sun was worshipped as a deity, and was therefore holy to those people. And the swastika was also holy to people because it was the sign of the sun.

I can imagine that you will shake your heads again one day, because you will ask: "What does the swastika have to do with the sun? The swastika doesn't look like the sun at all!" And yet the swastika does have something to do with the sun; that will now be proven, and then the question will be answered as to why the swastika was chosen as the holy symbol of the sun. Old discoveries should show us the way again.

The Podengoreans of the Stone Age compared the sun ball, which was sacred to them, to a rolling wheel. When they wanted to represent the sacred sun, they represented it as a wheel, a sun wheel. If you look at the sun in the sky, it appears as a disk that is moving. A circular disk moves by rolling. Now, in Scandinavia, such sun symbols from the Stone Age have been found on huge stone slabs. You can find similar ones here as Figure 3.



Fig. 3. Neolithic sun signs from Northern Europe.

You see the sun first represented as a circle and then as a double circle. The next symbol is the sun wheel with a cross inside, i.e. a four-spoked sun wheel. And finally, Stone Age people simply represented the sun as a cross.

Sometimes the circle was only briefly indicated. This shows education 4.



Fig. 4. Neolithic sun signs from Northern Europe.

This sun sign is called the crutch cross. The right sign represents the sun as a wheel with a cross inside and some

rays. The two sun symbols are located on a Stone Age drum that was found near Hornsömmern.

Of course you will object and say: "The Stone Age people of Northern Europe probably worshipped a wheel or a wheel with a cross, i.e. a wheel cross, as a holy sign of the sun, but not the swastika. So the swastika has nothing to do with the sun!" You are right, up to now we have only spoken of the wheel cross as a sun sign. Our next task must therefore be to show that the wheel cross has the same meaning as the swastika, that the swastika, like the wheel cross, is the holy sign of the sun.

In ancient times, the city of Troy lay in Asia Minor. It has been destroyed and rebuilt several times. Researchers of antiquity, in particular the German researcher Schliemann, have now carried out excavations in the ruins of Troy. And now you can once again be amazed: many of the Trojan finds, namely spindle whorls, figurines of gods and clay vessels, which are called face urns because of their peculiar shape, bear the swastika. Figure 5 shows you such finds from Troy.



Fig. 5. Spindle whorl from the 2nd 5th city of Troy. 2500-1800 BC.

Numerous spindle whorls have been found in the ruins of Troy. Some of them are 4500 years old. The two whorls shown above show you the wheel we already know as a holy sun sign. At one point it is a simple circle, and then it appears as a double circle. Next to the holy sun wheel you can see the swastika.

Figure 6 shows you a Trojan face urn.



Fig. 6. Face urn from Troy,

The eyes and mouth are depicted in the shape of the sun wheel. The wider part of the vessel shows you our swastika in the middle of the sun wheel.

Figure 7 shows you two other Trojan face urns from that ancient time.

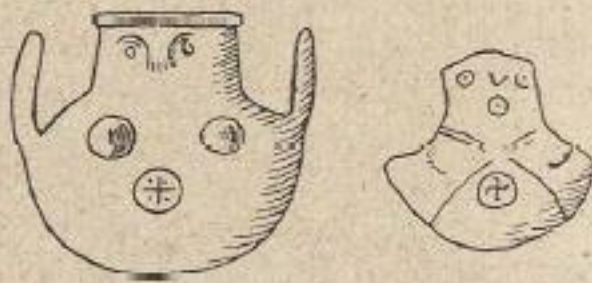


Fig. 7. Face urns from Troy.

One urn shows the wheel cross, which we already know from the rock drawings of Stone Age northern Europeans as a holy sun sign. The other face urn shows not a cross in the middle of the sun wheel, but the swastika in the same place. These two Trojan face urns, which date from the same period, were placed next to each other on purpose. If those people placed the wheel cross in the same place on their face urns at one time and the swastika at another, then both symbols must have meant the same thing. The wheel cross was the sign of the sun; consequently, the swastika must also be the holy sign of the sun. It is possible to provide other evidence for this.

Figure 8 shows you a relief from Bedjae in Tunis. This relief bears a Phoenician inscription. You can see it indicated by lines. This inscription has been translated and reads: "Dedicated to Baal the Lord, the eternal Sun King, who heard the request of Hicmathos and your servant Hicembal the governor."



Fig. 8. Relief from Tunis.

Now take a close look at this relief. It shows a sacred sacrificial animal and above it the sacred symbol of the Sun King, which has the shape of a swastika. The lower part has only been left out because otherwise it would have collided with the sacrificial animal.

Now we have already taken a big step forward. The inscription tells us that the relief is dedicated to the Sun King. If the relief bears the sign of the swastika, then the swastika is the holy sign of the sun, which was worshipped as a god.

What do the "hooks" of the swastika mean?

The Stone Age rock drawings have taught us that the simple cross is the sign of the sun. In the previous section we found that the swastika means the same thing, and is therefore also the sign of the sun. Now we must ask ourselves: "Why were the 'hooks' added to the simple cross?" What do these hooks mean? The answer is not difficult to give when I think of Figure 8, the relief dedicated to the sun god. Here we see that the hooks are not smooth bars or lines, as in the swastika, which became the symbol of the National Socialist movement, but we see that the hooks here have the shape of legs. People walk with their legs. The legs indicate movement. The wheel cross was the holy symbol of the sun. The swastika is also the symbol of the sun, and the hooks indicate that the sun moves in the sky. The swastika is therefore the symbol of the moving sun. This is also very clear from Figure 9.



Fig. 9. Celtic-Iberian coin,

This picture shows a Celtiberian coin bearing the sign of the sun. Here, the face of the sun can also be seen quite clearly. The fourth hook has again been omitted, as in our relief from Bedjae (Fig. 8). We only need to imagine it attached at the bottom, and the swastika as the sign of the moving sun is complete.

The lucky meaning of the swastika.

We now want to investigate the meaning of the swastika in more detail. We have already established one thing: the swastika was the holy symbol of the sun in the Stone Age. We do not want to continue to imagine anything in our imagination, but simply consult the findings from ancient times that everyone can find in the

Museums can still be visited today. Figure 10 shows us a relief that is located in the Datican in Rome.



Fig. 10. Protective goddess of the island of Sicily?

The relief is interpreted as "Sicilia". The island of Sicily is triangular and the tripod is the coat of arms of Sicily. "Sicilia" would then represent the shooting goddess of the island of Sicily. Female figures are often chosen as protective goddesses of Dölkers. For example, "Germania" is the protective goddess of Germany and "Roma" is the shoe goddess of Rome. The relief was found together with a "Roma", the shoe goddess of Rome, and a "Fortuna", the goddess of luck. It is therefore possible that this relief also represents — a deity. A deity is supposed to bestow blessings and luck. Since the relief bears the swastika, the swastika must have had a lucky meaning since ancient times.

The next illustration takes us to China.



Fig. 11. Chinese drawing: The swastika in the spider's nest.

The Chinese Kung Ping Thung from the Sung Dynasty*) tells us about a peculiar Chinese belief. The Chinese believe that anyone who finds a spider's nest in his life with the threads forming a swastika in the middle will be completely cured.

10th-15th century AD

will have special luck. This lucky meaning is therefore linked to the swastika. The swastika researcher Jörg Lechler writes the following on page 23 of his book "Dom Hakenkreuz", Leipzig 1921: "The Chinese call the swastika "wan", which means the number 10,000. For the Chinese, 10,000 is "the big number", their expression for infinity. Therefore, the name wan expresses infinity: infinity equals long life, equal blessings, great luck. This also shows that the swastika has a lucky meaning."

The swastika as a symbol of salvation for the Germanic peoples.

The swastika was particularly revered by the Germanic peoples. They also revered it as a symbol of salvation. We have many finds from Germanic times. These show us that the swastika or a related symbol, the "tripod" or the "three-swirl", was applied to clay vessels, cups, pendants, rings and decorative pins. Even today we still adorn jewelry with symbols that bring good luck. Just think of rings or pendants that are decorated with a four-leaf clover or a horseshoe. The Germanic peoples did something similar; only they very often chose the venerable swastika as the counter symbol. The following images show you such finds from Germanic times.



The ring shown below is rolled out here



Fig. 12. Ring from the Germanic period (5th century). Found near Köslin, Pomerania province.



Fig. 13. Germanic beaker from Schleswig. 4th century AD.

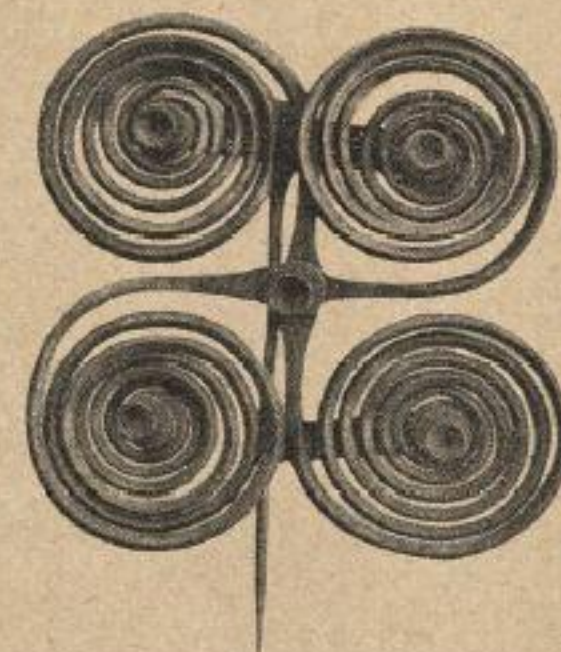


Fig. 14. Bronze Age swastika pin. Museum in Stettin.



Fig. 15.

Pendant from Germanic times, which was found in the graves of Müngersdorf near Cologne.

For the Germanic warrior, the swastika had a special meaning.

We are fortunate to have in our museums a number of weapons that were carried by Germanic warriors and that bear the sacred symbol of the swastika. First, let us look at some Germanic spearheads that date from the third and fourth centuries AD. Figure 16 shows us a Germanic spearhead that was found near Müncheberg, Lebus district, in Brandenburg. The warrior's name is written in runic script. The Germanic hero was called "Ranunga". Figure 16.



Fig. 16. Burgundian lancehead from the Margraviate of Brandenburg.

Both sides of the spearhead are shown in the illustration. The sacred sun symbols have been dotted on several occasions by the skilled blacksmith. The sacred symbol of the swastika on one side of this spear was supposed to bring the hero Ranunga victory and — salvation in battle against his enemies. The next spear also belonged to a Germanic. Illustration 17.

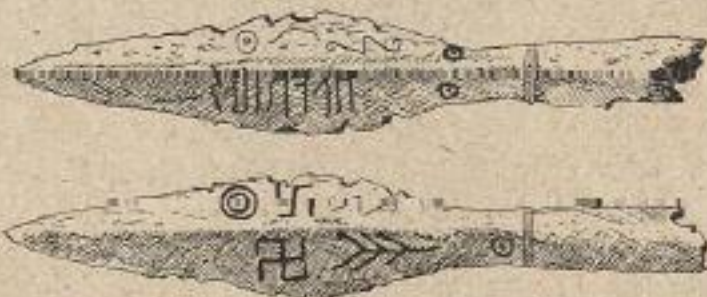


Fig. 17.

East Germanic lance spears from Volhynia.

This spear (Fig. 17) was found in the Kovel district in Volhynia. It is a Gothic spear that belonged to the hero "Tilarids"; the runic inscription bears this name. On the same side as the name, the sacred sun sign is dotted three times. The other side of the spearhead shows us, next to the sun wheel, a swastika turned to the right and a swastika pointing to the left. Fig. 18 shows us a Germanic spearhead that was found near Jankowo, Mogilno district, in the former province of Posen. This spearhead also bears the swastika on one side.

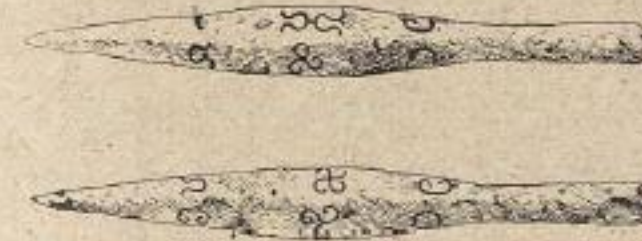


Fig. 18. East Germanic lance spike from the former province of Posen.

The Germanic peoples also placed the swastika on their flint and swords as a symbol of salvation.



Fig. 19. Germanic sword from the 8th century AD.

Greek warriors also considered the swastika a symbol of salvation.

Even Greek heroes wore the swastika as a symbol of victory and salvation half a millennium before Christ. Picture 20 shows a charioteer whose robe is decorated with the sun wheel twice and the swastika in the middle of his chest.



Fig. 20. Victorious charioteer,

Pictures 21 and 22 also show Greek warriors from the time around 2500 years ago. The rider, like the foot soldier, hopes for luck in battle through the symbol of the swastika, which promises victory.



Fig. 21. Warrior.



Fig. 22. Warrior.

The swastika as a religious symbol.

The previous section told us about the lucky meaning of the swastika. The highest giver of luck and blessings for man is the god he worships. Stone Age man worshipped the sun, and we saw earlier that the swastika was the holy symbol of the sun. A deity worshipped in large areas of Asia is Buddha. Buddha is the highest god and giver of all good things. Buddha is also worshipped in China. Figure 23 shows a picture of Buddha from China.



Fig. 23, Chinese Buddha image,
Buddha wears the sacred symbol of the swastika on his chest.

Buddha died in the year 477. His burial mound was dug up and gold plates were found there. These gold plates bear the swastika. The swastika and the sun wheel are also engraved on Indian coins. The swastika is a holy symbol for Hindus. That is why they paint it red on their houses at the beginning of a new year. In our country, on the occasion of the feast of the three wise men on January 6th of each year, the priest chalks the initial letters of the names of the wise men from the East (C, M, B) on the door. The swastika therefore plays an important role as a religious symbol in the traditions of various peoples.

The Swastika in Christian Times.

The history of the swastika is around five thousand years old, and we can prove this with the help of finds from many countries and peoples. In the ancient days of pagan times, 3000 years before the Savior was born, the swastika was a symbol of holy reverence. The question now arises for us: "What happened to the swastika when Christianity arose?" Was the swastika fought against and rejected as a pagan symbol in the time after Christ's birth, or not? The answer to these questions is again given to us by old finds from the time almost 2000 years ago.

The first Christians in Rome buried their dead and martyrs in the underground vaults of the catacombs. The graves were closed off with stone slabs. Figures 24 and 25 show us two gravestones from the Roman catacombs. You can see the swastika on these gravestones and on one of the gravestones you can also see the holy symbol of the sun wheel. The first Christians did not reject the swastika as "pagan", but even decorated the graves of their dear dead with it.



Fig. 24. Gravestone with Swastika from a 4th century AD Roman kata kombe. 3.

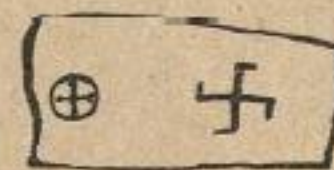


Fig. 25. Gravestone with swastika and sun wheel as in Fig. 24

Even in the Christian Middle Ages, the swastika remained alive and was never forgotten. It can be found on the walls of churches, on shrouds, altar cloths, coins and gravestones. The storm bell in Aarhus also bears the swastika. Noblemen have included it in their coat of arms. The house of the von Raven family in Einbeck, built around 1600, shows the swastika on the stone pillars of the gate at the entrance.

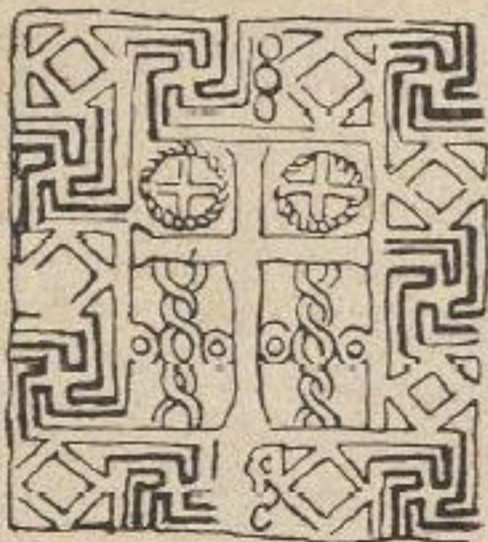


Fig. 26. Sun wheel symbols and swastikas from the 6th century on the door of a church in Ravenna.



Fig. 27. Tomb of the Vandal Stilicho and his wife in a church in Milan. Stilicho died in 408.



Fig. 28. Mass of St. Gregory from St. Mary's Church in Lübeck. 16th century. The altar boy wears yellow swastikas on a red background.

Fig. 29. Swedish beggars hammer from 1771. A wooden hammer is still used today

in Sweden, poor people go from house to house in order to find accommodation, lodging and hospitality.

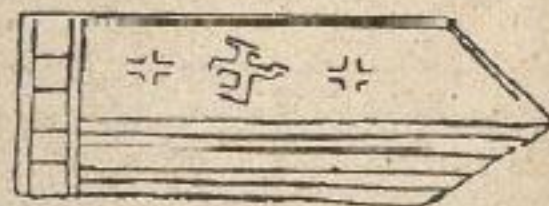


Fig. 30. Roof tiles from the village of Maispach in the Swiss Jura.

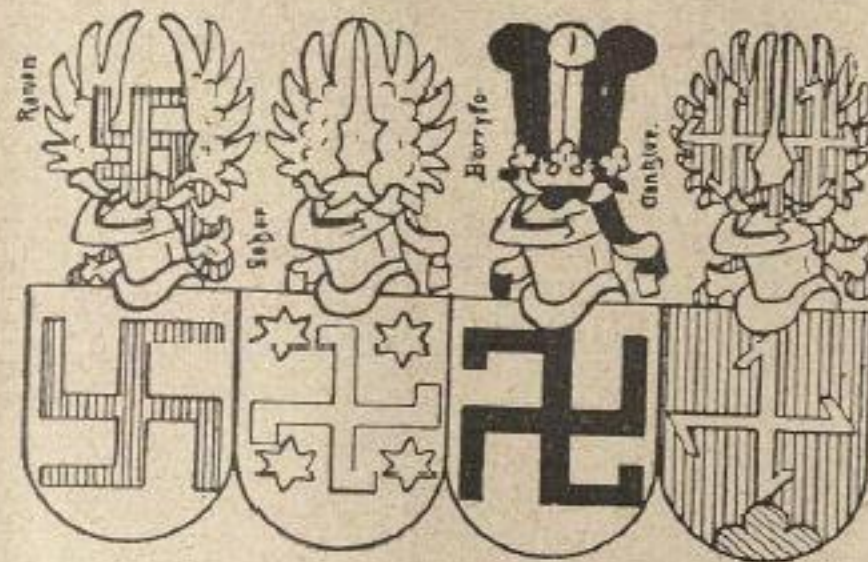


Fig. 31. The swastika as a symbol on coats of arms.

The gymnastics father Jahn combined the four gymnastic Fs (fresh, happy, from and free) into a symbol that represents the basic form of the swastika (Figure 32).



Fig. 32 The four Turner-F according to Jahn.

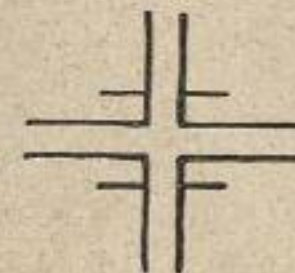


Fig. 33.

The four Turner-Fs in the present.

Today's gymnastics association no longer has the four Fs together with their feet, but with their heads. (Figure 33.) Only the German-Völkisch Gymnastics Association, which was excluded from the German Gymnastics Association because it did not exclude members of Jewish descent, still shows the four Fs together with their feet. Since the days of gymnastics father Jahn, the swastika has thus become the German-Völkisch racial symbol. The German youth movement chose it as its symbol, as did its half, the victory rune or wolfsangel. After the World War, the Baltic fighters and the Ehrhard Brigade wore a swastika on their steel helmets. However, it was only through Adolf Hitler and the victory of National Socialism that the swastika became the holy symbol of the entire German people. Moulf Hitler elevated the swastika banner to the symbol of the "Third Reich".

The illustrations are mostly taken from the basic book by Jörg Lechler, "Dom Hakenkreuz" (Curt Kabüssch Verlag, Leipzig), which has been published in a second revised edition. It contains 600 illustrations and costs RUM. 3.75 and is highly recommended for every teacher to purchase.

Writings on Germany's renewal

Founded by the Breslau district group of 11.5.C.B.

1. Adolf Hitler, the Savior of Germany, by Werner May. 9th edition. Price 11 Pf.
2. The Shame of Versailles by Gerhard Wuttke. 7th edition. Price 11 Pf.
3. Our bleeding borders by school councilor M. Ertel. 6th edition. Price 11 Pf.
4. Our Colonies in the Past and Future by Paul Schmidt. 4th ed. 11 Pf.
5. Hindenburg. A life in the service of the German Dolke by O. Ocklig.
6. Sd lageter. Don Alfred Knorreck. 5th edition. Price 11 Pf.
7. Towards freedom. Poems on Germany's rebirth. Pr. 11 Pf.
8. We break the chains, we set ourselves free. Poems. Price 11 Pf.
- 9 a/b. German Youth out, I/II songs, 11 Pf. each.
10. Cathedral Collapse to the Awakening of the Nation by M. Ertel, 4th ed. 11 Pf.
11. Don Bismarck to Hitler. Germany's path to unity by C. Herrmann, 11 Pf.
12. Horst Wessel. The life and death of a German hero. 5th edition. Price 11 Pf.
13. and 14. Germans Abroad. Parts I and II by Dr. R. Nitschke. 3rd edition, 11 Pf. each.
- 15 a/b. The Rational Socialist Revolution 1933. Price 22 Pf.
16. Theodor Körner. Don Albrecht Herrmann. 2nd edition. Price 11 Pf.
17. Louise, Queen of Prussia by Werner May. Price 11 Pf.
- 18 a/b. Men of the Liberation Wars. Double sheet. Price 22 Pf.
19. Frederick the Great by Werner May. 2nd revised edition. Price 11 Pf.
20. The 8th and 9th of November 1923. Don Erich Malitius. 3rd edition. Price 11 Pf.
- 21 a/b. Heroes of the World War I and II. Don G. Vogel. Price 11 Pf. each.
22. Our ancestral house, a textbook for family history by the well-known poet and ancestral researcher Dr. Ludwig Finckh. 2nd edition. Price 11 Pf.
23. 5000 years of the swastika. Don Dr. F. Geschwendt. Price 11 Pf.
24. Herbert Norkus. The Life and Death of a Hitler Youth. Don W. Schwarz. 11 Pf
25. Armin, the first German general and statesman by O. Ocklig. Price 11 Pf.
26. The basic ideas of National Socialism. Don Untergauleiter Bolick. 11 Pf.
- 27a/b. Friedrich von Schiller, our companion in the Third Reich. Double sheet. 22 pf.
28. Hitler's friends. Don Werner May. Price 11 Pf.
29. Our Agriculture in the Third Reich by Paul Schmidt. Price 11 Pf.
30. Germanic wandering and heroic era. Don O. Ockliz. 2nd edition. Price 11 Pf.
31. Heroic spirit in the heroic song. Don Albert Fabian and Otto Moslehner. pr. 11 Pf.
32. General Prehistory of Germany. Don Friz Nitschke. Price 11 Pf.
33. Heredity, race and Dolk. Don Max Bartsch. 2nd edition. Price 11 Pf.
34. German Dolks customs in May. Don Dr. Bliemel. Price 11 Pf.
35. The German peasantry. Don K. Lorenz and Otto Moslehner. Price 11 pf.
36. Golden Harvest Time. A reading sheet for Thanksgiving! Price 11 Pf.
- 37 Friedrich Wilhelm I. A pioneer of the Third Reich. Price 11 pf.
38. Sailing in winds and air (awarded by President Loerzer). Pr. 11 Pf.
39. Widukind, the Duke of Saxony. Price 11 Pf.
40. Henry the Lion. Price 11 Pf.
- 41 a/b. The Zeppelin airship. A double sheet of 48 pages. Pr. 22 Pf.
42. The Heroes of Langemark. Price 11 Pf.
43. The Great Elector. Price 11 Pf.