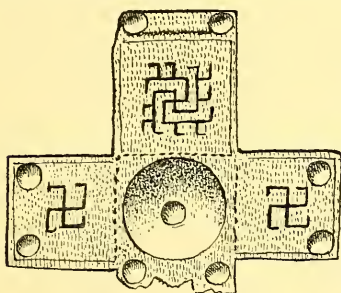


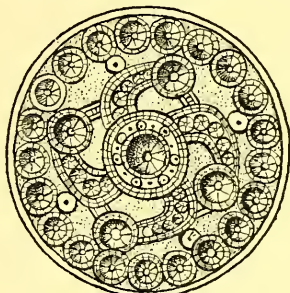
## FYLFOT AND SWASTIKA.

BY THE EDITOR.

FYLFOT<sup>1</sup> is an old English word which is supposed to be a corruption of the Anglo-Saxon *feower fôt*,<sup>2</sup> i. e., four-foot. The change was perhaps effected because of its resemblance to the Saxon *felafor*, corresponding to the modern German *Vielfuss*, or perhaps to the English *flyfoot*, and it denotes a peculiar form of an equilateral cross with ends turned (卐) which among the Germanic tribes is said to have been sacred to Thor, the thunder-god, and is therefore, rightly or wrongly, also called the hammer-mark of Thor



SCANDINAVIAN HORSEGEAR.<sup>3</sup>



GOLD BROOCH. Island of Fyen.<sup>3</sup>

or the cross of Thor. The figure is an ancient pagan symbol and is now commonly called by its Sanskrit name *swastika*.

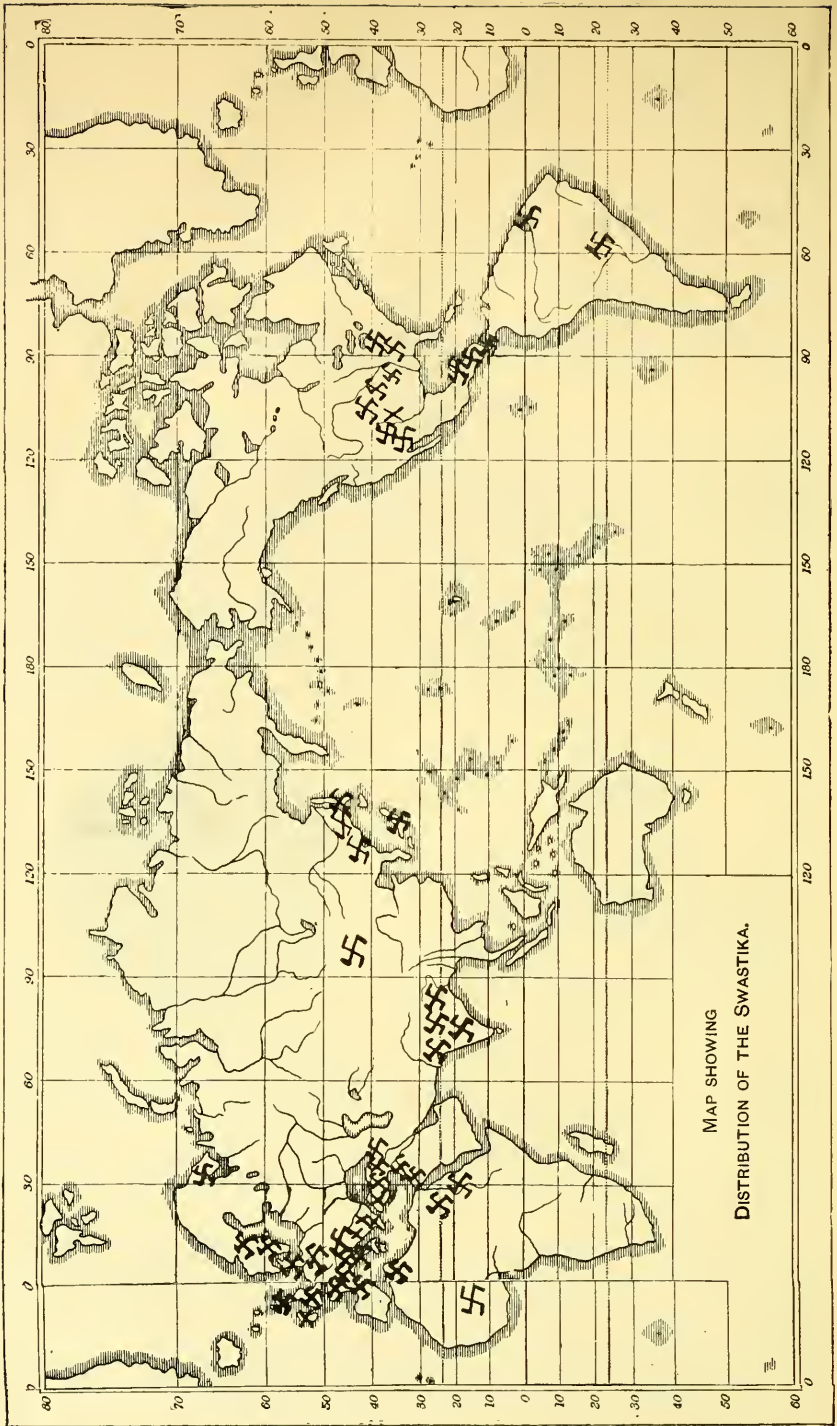
The Sanskrit name "swastika" is derived from *su*—"well" and *asti* "welfare," or "hail," and may be translated as "a symbol of bliss and salvation."

Max Müller thinks that originally the swastika was a mere cross, for the word "to swastika oneself," means in the ancient Brahmanical literature what we now would call crossing oneself.

<sup>1</sup> Also spelled *Filfot*.

<sup>2</sup> Also written *fither* and *fyther*, corresponding to the Gothic *fidwôr*, four.

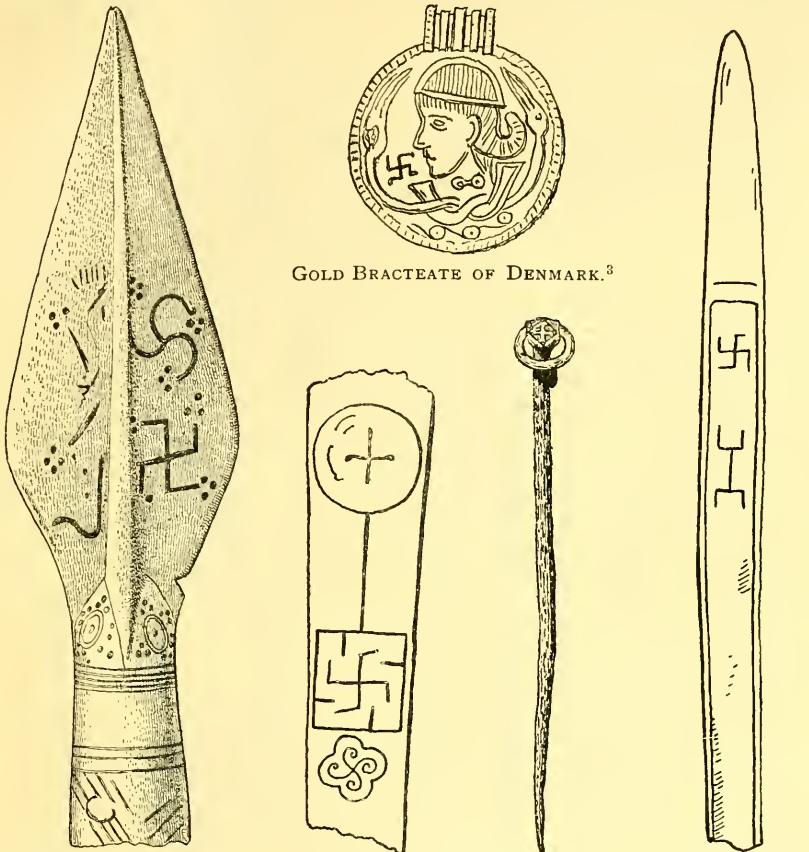
<sup>3</sup> Waring, *Ceramic Art*, pl. 44, fig. 16, pl. 42, fig. 11. Wilson, *Swastika*, 867.



MAP SHOWING  
DISTRIBUTION OF THE SWASTIKA.

We read that a woman "swastikaed" her arms over her breast, or, when a person sits cross-legged, he is said to "swastika" his legs.

Mr. Thomas Wilson's map of the distribution of the Swastika<sup>1</sup> shows that it has been found wherever anthropologists have



GOLD BRACTEATE OF DENMARK.<sup>3</sup>

SPEAR-HEAD FOUND IN BRANDENBURG, NORTH GERMANY.<sup>2</sup>

SCULPTURED STONE OF PREHISTORIC IRELAND.<sup>4</sup>

BRONZE PIN OF PREHISTORIC GAELS, SCOTLAND.<sup>5</sup>

SCANDINAVIAN SWORD SCABBARD (Vimose bog find).

searched, although he has accidentally forgotten to record the swastikas of Java, Siam, and Cochin-China.

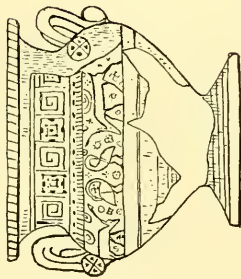
<sup>1</sup> "The Swastika, the Earliest Known Symbol, and Its Migrations; With Observations on the Migration of Certain Industries in Prehistoric Times," by Thomas Wilson, *Report of the U. S. National Museum for 1894*, pages 757-1011.

<sup>2</sup> Waring, *Ceramic Art*, pl. 44, fig. 21. Wilson, *loc. cit.*, 863.

<sup>3</sup> Waring, *Ceramic Art*, pl. 1, fig. 9. Wilson, *loc. cit.*, 878.

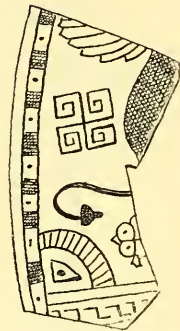
<sup>4</sup> Zmigrodski, *Zur Gesch. d. Sw.*, pl. 6, fig. 248.

<sup>5</sup> Munro, *Lake Dwellings of Europe*, p. 417. Wilson, *loc. cit.*, 868.



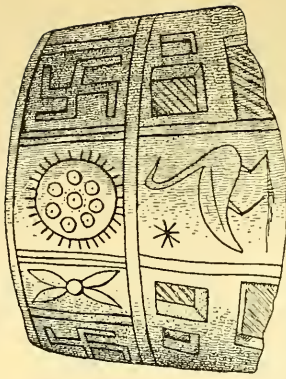
GREEK VASE DISCOVERED IN NAUCRATIS, EGYPT.

Petrie, *Third Memoir of Egyptian Exploration Fund*, 1, pl. 4, fig. 3. Wilson, *loc. cit.*, 834. The vase is of the fifth or sixth century B. C.



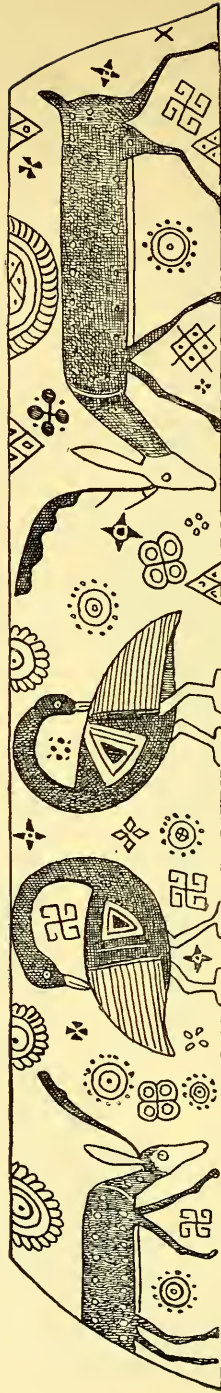
POTTERY FRAGMENTS OF NAUCRATIS, EGYPT.

Petrie, *loc. cit.*, pl. 5, figs. 15 and 24. Wilson, *loc. cit.*, 835. Although Naucratis is situated in Egypt, the city was a Greek colony and the pottery here discovered must be classified as Greek. It is noteworthy that the swastika has not been found on the ancient monuments in the valley of the Nile, and we may fairly well assume that it was unknown to the indigenous Egyptians until the symbol was imported from abroad.



FRAGMENTS OF ARCHAIC GREEK VASE. (British Museum.)

Waring, *Ceramic Art*, pl. 41, fig. 15. Wilson, *loc. cit.*, 840.



DETAIL OF THE NAUCRATIS VASE.

The swastika is here turned contrary to the course of the sun, being, as the Scotch Highlanders call it, *Witkershins*, which (if it is not accidental) may indicate that this vessel served as an urn for funeral purposes. Four-spoked dotted sun-wheels and crosses occupy prominent places near the handles. Compare the use of emblems with the dipylon vase in the next article.

The swastika is mostly cruciform, i. e., four-armed and rectangular, but sometimes the corners are rounded off, and there are many instances of three or five-armed (卐卍华) or even multiplex swastikas, and it is characteristic that almost all the irregular swastikas are rounded off at the tips of their arms like the wriggling pseudopodia of an octopus or the curved rays of star-fishes.

Swastikas are found on monuments of the most ancient date, on pottery of the Neolithic and bronze ages, on prehistoric terracotta figures, on altars, on coins, on shields, on weapons, and on amulets of various description.

The swastika appears frequently in combination with symbolical animals, especially the goose or swan, the ram, the gazelle, the horse, the serpent, the fish.



ETRUSCAN GOLD  
BULLA.<sup>1</sup>



PREHISTORIC BRONZE  
FIBULA.<sup>2</sup>  
(Found in Bœotia, Greece.)



THE SOLAR RAM ON A GREEK VASE.<sup>3</sup>  
With crosses and a swastika.  
(British Museum.)

The swastika is in its application so frequently referred to the sun and to solar worship that the explanation has almost been thrust upon archæologists to interpret it as the sun in motion, and as a rule the swastika whose arms point toward the right 卐 indicating the course of the sun, called “Sunwise” is regarded as a sign of good omen while the opposite direction 卐, is a symbol of

<sup>1</sup> Waring, *Ceramic Art*, pl. 42, fig. 4a. Wilson, *loc. cit.*, 859.

<sup>2</sup> Dr. Mortillet, *Musée Préhistorique*, fig. 1265. Wilson, *loc. cit.*, 841.

<sup>3</sup> Salzmänn, *Nécropole de Camir*, LI. Cf. Wilson, *loc. cit.*, 846.

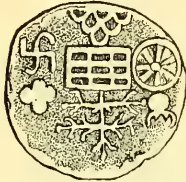
contraries and of reversing the course of nature. The sunwise motion toward the right is called *deasil*<sup>1</sup> and its opposite *withershins* in Scotland.<sup>2</sup> The withershins swastika seems to have been used in connection with rituals performed for the sake of the dead. The inverted swastika is called in India *suavastika*.



DEASIL.

The word "deasil" is Gaelic and means "rightwards." *Deas* is Old Irish *deas* or *dess*, Latin *deter*, Sanskrit *dakshina*, i. e., right or south; Dekkan is the land of the south; and *sul* denotes direction or guidance.<sup>3</sup> The deasoil circumambulation corresponds exactly to the Hindu rite *dakshinīkarana*.<sup>4</sup>

The Gaelic word for withershins, *cartua sul*, meaning "contrary-wards," is mentioned by William Simpson in *The Buddhist Prayer Wheel*, p. 183.



THREE COINS OF KRANANDA. (About 330 B. C.)<sup>5</sup>  
With swastikas, trees, dagobas, and wheels.



CROSS-SHAPED HINDU  
COIN WITH FOUR  
SWASTIKAS.<sup>6</sup>  
(Found at Ujain.)

F. Max Müller, Count Alviella, and others claim that the swastika and the solar disc (thus  $\bigcirc$ ) are interchangeable, a theory which, to some extent, finds support in the frequent reference of both symbols to solar worship. If they are not interchangeable, they are at least closely related, for they frequently served similar purposes; but there are many instances in which the swastika appears to have found a broader application.

The swastika is frequently called the Buddhist cross, but the Buddhists, far from being the inventors of the swastika, merely

<sup>1</sup> Also spelled "deasoil" and "deisul." Pronounce *d' shil*.

<sup>2</sup> *Withershins*, also spelled *withersins*, *widdershins*, etc., is derived from *wither* (German *wider*) = against, contrary. It is doubtful whether the word was originally *withersun*, i. e., opposite to the sun; or *witherling*, i. e., any thing or any one antagonistic.

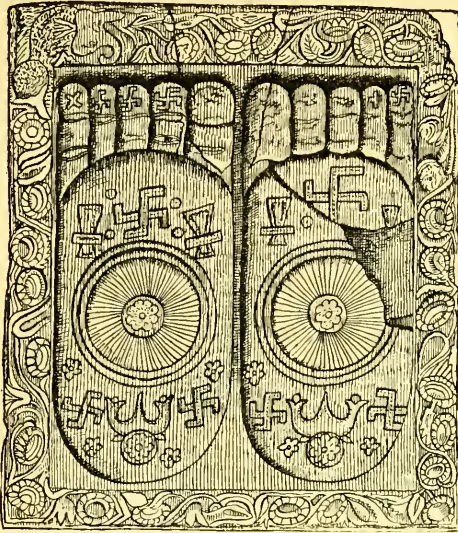
<sup>3</sup> Shaw in his *History of Morals*, in referring to Deas-soil processions, derives the word from *deas*, south, and *soil*, sun, which latter is presumably a mistake.

<sup>4</sup> Cf. Dr. Otto Schrader's *Prehistoric Antiquities of the Aryan Peoples*, p. 255.

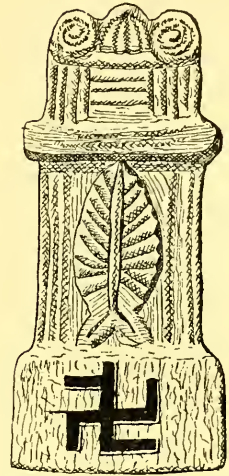
<sup>5</sup> Reproduced from Waring, who makes his statements on the authority of E. Thomas. Cf. Wilson, *loc. cit.*, 877.

<sup>6</sup> Waring, *Ceramic Art*, pl. 41, fig. 18. Wilson, *loc. cit.*, 877.

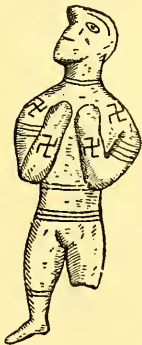
adopted the use of this symbol, or perhaps in the beginning only tolerated the respect in which it was held.



FOOT-PRINTS OF BUDDHA.  
(Amaravate Tope.)

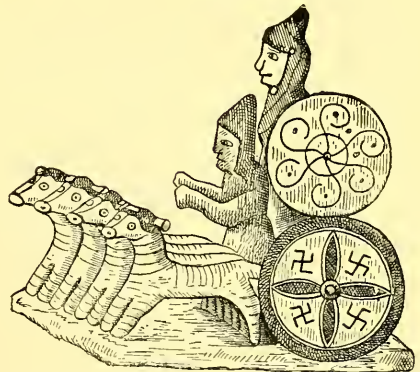


STONE ALTAR OF THE  
CELTS IN GAUL.<sup>1</sup>



ANCIENT ASTARTE.<sup>2</sup>

A nude figure with swastikas. Curium, Cyprus.



CHARIOT OF THE SUN-GOD.<sup>3</sup> (Cyprus).

With swastikas on the wheel and a swastika-like solar symbol on the shield.

According to Fa Hsien, Hsüan Tsang, and other ancient Chinese authorities, the swastika was worshipped not only in India, but

<sup>1</sup> Museum of Toulouse. From Dr. Mortillet's *Musée Préhist.*, fig. 1267. Wilson, *loc. cit.*, 869.

<sup>2</sup> From Ohnefalsch-Richter, *Bull. Soc. d'Anthrop.*, Paris, 1888, p. 676, fig. 8. Wilson, *loc. cit.*, 853. The position of the arms is characteristic of Astarte.

<sup>3</sup> From Cesnola's *Salamina*, p. 240, fig. 226. Wilson, *loc. cit.*, 853.

also in Thibet and China long before the disciples of Shakyamuni converted these countries to Buddhism.

In Chinese script the swastika is the numerical abbreviation for 10,000.

General Cesnola and Ohnefalsch-Richter have unearthed in



LATER ASTARTE.<sup>1</sup>

The swastikas, in ancient times tattooed on the naked body, appear now on the garment.



STATUETTE OF TERRACOTTA.<sup>3</sup>

A priestess carrying holy water, with swastikas on her garment.



LEADEN IDOL.<sup>5</sup>

With a swastika upon the body. (1½ natural size.)



ANCIENT COIN OF GAZA, PALESTINE.<sup>2</sup>



STAMP FOR MARKING POTTERY.<sup>4</sup> SWISS LAKE DWELLERS.

(Musée de Chambéry.)

Cyprus a great number of terra-cotta statues, amulets, and other antiquities bearing swastika symbols.

<sup>1</sup> Ohnefalsch-Richter, *loc. cit.*, p. 677, fig. 10. Wilson, *loc. cit.*, 854.

<sup>2</sup> The meaning of the symbol on this coin, which looks like an incomplete swastika, is not established. It may be an N or some other letter. Wilson, *loc. cit.*, 878.

<sup>3</sup> From Cesnola's *Cyprus*, p. 300. Wilson, *loc. cit.*, 841.

<sup>4</sup> From Chantre, *Age du Bronze*, figs. 53 and 55. Wilson, *loc. cit.*, p. 861.

A great number of archæic stamps have been found in various parts of the world, which proves that the idea of printing is quite ancient and it is only astonishing that the invention of printing with movable type was not made at an earlier date.

<sup>5</sup> See Schliemann, *Ilios*, p. 337, fig. 126. Wilson, *loc. cit.*, 829. The idol was discovered in the third city at a depth of 23 feet. The hair ringlet on the right side of the head is broken off.



Schliemann discovered a leaden idol of crude Chaldæan workmanship in the third city of Ilios. It represents a female deity and must be of great antiquity. Schliemann says that the only figures to which the idol has any resemblance are female statuettes found in the tombs of Attica and in the Cyclades. Six of them, representing naked women, marked with decorated triangles in the same way as our idol, are in the Museum of Athens. Others made of Parian marble are in the British Museum.

Lenormant, in *Les Antiquités de la Troade* (p. 46), says :

"The statuettes of the Cyclades, in the form of naked women, appear to be rude copies made by the natives, at the dawn of their civilisation, from the images of the Asiatic goddess which had been imported by Phœnician merchants. They were found in the most ancient sepulchers of the Cyclades, in company with stone weapons, principally arrow-heads of obsidian from Mila, and with polished pottery without paintings. We recognise in them the figures of the Asiatic Venus found in such large numbers from the banks of the Tigris to the island of Cyprus, through the whole extent of the Chaldeo-Assyrian, Aramæan, and Phœnician world. Their prototype is the Babylonian Zarpanit, or Zirbanit, so frequently represented on the cylinders and by terra-cotta idols, the fabrication of which begins in the most primitive time of Chaldea and continues among the Assyrians."

Professor Sayce explains the statuette as follows :

"It is the Artemis Nana of Chaldea, who became the chief deity of Carchemish, the Hittite capital, and passed through Asia Minor to the shores and islands of the Ægean Sea. Characteristic figures of the goddess have been discovered at Mycenæ as well as in Cyprus."

In the present state of our Assyriological knowledge we should prefer to identify the statue with Belit.

A similar representation of the Babylonian goddess is sculptured on a piece of serpentine, with ringlets on either side of the head and accompanied by the god Bel, discovered in Mæonia.<sup>1</sup>

Mr. Thomas Wilson throws a new light upon the significance of the triangle of our statuette by reproducing two richly ornamented terra-cotta shields of the U. S. National Museum, called *tunga* by the natives,<sup>2</sup> which are of the same shape and were formerly worn in the same manner by the women of Brazil. The little holes in the three corners apparently served the purpose of suspending this primitive adornment and of holding it in its place.

We reproduce one of these shields only which comes from Majo Island, omitting the other more interesting specimen on account of the dimness of its complicated ornamentation. The latter

<sup>1</sup> Published by Salomon Reinach in the *Revue archæologique*.

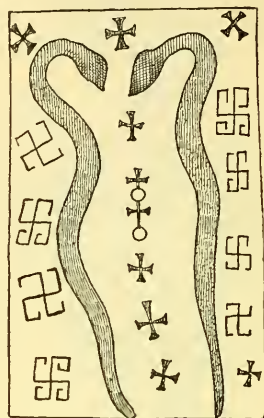
<sup>2</sup> Registered as *Folia ficus*, or fig leaves. Cat. Nos. 59089 and 36542.

comes from the Cancotires River, and is covered in the same manner as the *Majaro tunga*, with geometric characters. Mr. Wilson says:

“Midway from top to bottom, near the outside edges, are two swastikas. They are about five-eighths of an inch in size, are turned at right angles, one to the right and the other to the left. These may have been a charm signifying good fortune in bearing children.”



TERRA-COTTA TUNGA.  
(From Marajo Island, Brazil.<sup>1</sup>)



DETAIL OF ARCHAIC GREEK VASE.<sup>2</sup>  
(Found in Bæotia.)

How old must the swastika be as an auspicious symbol of light, life, and propagation if we accept the theory that its appearance upon the ornaments of the most primitive woman's dress in the Old World as well as in the New is not accidental but indicative of a common primitive custom!

<sup>1</sup> Goodyear, *Gr. of the Lotos*, Plate 60, Fig. 9. Wilson, *loc. cit.*, p. 852.

<sup>2</sup> U. S. National Museum, Washington, D. C. After Wilson, *loc. cit.*, Plate 18.

(TO BE CONCLUDED.)