The Past as Propaganda

How Hitler's archaeologists distorted European prehistory to justify racist and territorial goals.

by Bettina Arnold

The manipulation of the past for political purposes has been a common theme in history. Consider Darius I (521-486 B.C.), one of the most powerful rulers of the Achaemenid, or Persian, empire. The details of his accession to power, which resulted in the elimination of the senior branch of his family, are obscured by the fact that we have only his side of the story, carved on the cliff face of Behistun in Iran. The list of his victories, and by association his right to rule, are the only remaining version of the truth. Lesson number one: If you are going to twist the past for political ends, eliminate rival interpretations.

The use of the past for propaganda is also well documented in more recent contexts. The first-century Roman historian Tacitus produced an essay titled "On the Origin and Geography of Germany." It is less a history or ethnography of the German tribes than a moral tract or political treatise. The essay was intended to contrast the debauched and degenerate Roman Empire with the virtuous German people, who embodied the uncorrupted morals of old Rome. Objective reporting was not the goal of Tacitus's Germania; the manipulation of the facts was considered justified if it had the desired effect of contrasting past Roman glory with present Roman decline. Ironically, this particular piece of historical propaganda was eventually appropriated by a regime notorious for its use and abuse of the past for political, imperialist, and racist purposes: the Third Reich.

The National Socialist regime in Germany fully appreciated the propaganda value of the past, particularly of prehistoric archaeology, and exploited it with characteristic efficiency. The fact that German prehistoric archaeology had been largely ignored before Hitler's rise to power in 1933 made the appropriation of the past for propaganda that much easier. The con-
Next to a scale model of a Viking ship in this 1937 photograph published on the cover.
cept of the *Kulturkreis*, pioneered by the linguist-turned-prehistorian Gustav Kossinna in the 1920s and defined as the identification of ethnic regions on the basis of excavated material culture, lent theoretical support to Nazi expansionist aims in central and eastern Europe. Wherever an artifact of a type designated as “Germanic” was found, the land was declared to be ancient Germanic territory. Applied to prehistoric archaeology, this perspective resulted in the neglect or distortion of data that did not directly apply to Germanic peoples. During the 1930s scholars whose specialty was provincial Roman archaeology were labeled *Römlinge* by the extremists and considered anti-German. The Römisch Germanische Kommission in Mainz, founded in 1907, was the object of numerous defamatory attacks, first by Kossinna and later by Alfred Rosenberg and his organization. Rosenberg, a Nazi ideologue, directed the Amt Rosenberg, which conducted ethnic, cultural, and racial research.

Altered prehistory also played an important role in rehabilitating German self-respect after the humiliating defeat of 1918. The dedication of the 1921 edition of Kossinna’s seminal work *German Prehistory: A Prominent National Discipline* reads: “To the German people, as a building block in the reconstruction of the externally as well as internally disintegrated fatherland.”

According to Nazi doctrine, the Germanic culture of northern Europe was responsible for virtually all major intellectual and technological achievements of Western civilization. Maps that appeared in archaeological publications between 1933 and 1945 invariably showed the Germanic homeland as the center of diffusionary waves, bringing civilization to less developed cultures to the south, west, and east. Hitler presented his own views on this subject in a dinner-table monologue in which he referred to the Greeks as Germans who had survived a northern natural catastrophe and evolved a highly developed culture in southern contexts. Such wishful thinking was supported by otherwise reputable archaeologists. The *Research Report of the Reichsbund für German Prehistory*, July to December 1941, for example, reported, the nine-week expedition of the archaeologist Hans Reinhart and a few colleagues to Greece, where they claimed to have discovered major new evidence of Indogermanic migration to Greece during Neolithic times.

This perspective was ethnocentric, racist, and genocidal. Slavic peoples occupying what had once been, on the basis of the distribution of archaeological remains, Germanic territory, were to be relocated or exterminated to supply true Germans with *Lebensraum* (living space). When the new Polish state was created in 1919, Kossinna published an article, “The German Ostmark, Home Territory of the Germans,” which used archaeological evidence to support Germany’s claim to the area. Viewed as only temporarily occupied by racially inferior “squatters,” Poland and Czechoslovakia could be reclaimed for “racially pure” Germans.

Prehistoric archaeologists in Germany, who felt they had been ignored, poorly funded, and treated as second-class citizens by colleagues specializing in the more honored disciplines of classical and Near Eastern archaeology, now seemed to have everything to gain by an association with the rising Nazi party. Between 1933, the year of Hitler’s accession to power, and 1935, eight new chairs were created in German prehistory, and funding became available for prehistoric excavations across Germany and eastern Europe on an unprecedented scale. Numerous institutes came into being during this time, such as the Institute for Prehistory in Bonn in 1938. Museums for protohistory were established, and prehistoric collections were brought out of storage and exhibited, in many cases for the first time. Institutes for rune research were created to study the *Völkerwanderung*, or runic alphabet in use in northern Europe from about the third to the thirteenth centuries A.D. Meanwhile, the Römisch Germanisches Zentral Museum in Mainz became the Central Museum für Deutsche Völkerkunde in 1939. (Today it has its pre-war title once again.)

Open-air museums like the reconstructed Neolithic and Bronze Age lake settlements at Unteruhldingen on Lake Constance were intended to popularize prehistory. An archaeological film series, produced and directed by the prehistorian Lothar Zuck, included titles like *Threatened by the Steam Plow, Germany’s Bronze Age, The Flame of Prehistory*, and *On the Trail of the Eastern Germans*. The popular journals such as *Deutsche* (The Message), and *Germanen-Ehre* (Germanic Heritage) proliferated. The latter publication was produced by the Ahnenerbe (“Ancestor History”) organization, run as a personal project of Reichsführer-SS and chief of police Heinrich
Heinrich Himmler's interest in mysticism and the occult extended to archaeology. His SS excavations and desire to bring archaeological treasures to Germany would later inspire Steven Spielberg's Raiders of the Lost Ark.

Himmler and funded by interested Germans to research, excavate, and restore real and imagined Germanic cultural relics. Himmler's interests in mysticism and the occult extended to archaeology; SS archaeologists were sent out in the wake of invading German forces to track down important archaeological finds and antiquities to be transported back to the Reich. It was this activity that inspired Steven Spielberg's Raiders of the Lost Ark.

The popular journals contained abundant visual material. One advertisement shows the reconstruction of a Neolithic drum from a pile of meaningless sherds. The text exhorts readers to "keep your eyes open, for every Volksgemaße [fellow German] can contribute to this important national project! Do not assume that a ceramic vessel is useless because it falls apart during excavation. Carefully preserve even the smallest fragment!" An underlined sentence emphasizes the principal message: "Every single find is important because it represents a document of our ancestors!"

Amateur organizations were actively recruited by appeals to patriotism. The membership flyer for the official National Confederation for German Prehistory (Reichsbund für Deutsche Vorgeschichte), under the direction of Hans Reinert of the Amt Rosenberg, proclaimed: "Responsibility with respect to our indigenous prehistory must again fill every German with pride!" The organization stated its goals as "the interpretation and dissemination of unfalsified knowledge regarding the history and cultural achievements of our northern Germanic ancestors on German and foreign soil."

For Himmler objective science was not the aim of German prehistoric archaeology. Hermann Rauschning, an early party member who became disillusioned with the Nazis and left Germany before the war, quotes Himmler as saying: "The one and only thing that matters to us, and the thing these people are paid for by the State, is to have ideas of history that strengthen our people in their necessary national pride. In all this troublesome business we are only interested in one thing — to project into the dim and distant past the picture of our nation as we envisage it for the future. Every bit of Tacitus in his Germania is tendentious stuff. Our teaching of German origins has depended for centuries on a falsification. We are entitled to impose one of our own at any time."
Meanwhile archaeological evidence that did not conform to Nazi dogma was ignored or suppressed. A good example is the controversy surrounding the Externsteine, a natural sandstone formation near Horn in northern Germany. In the twelfth century Benedictine monks from the monastery in nearby Paderborn carved a system of chambers into the rock faces of the Externsteine. In the mid-1930s a contingent of SS Ahnenerbe researchers excavated at the site in an attempt to prove its significance as the center of the Germanic universe, a kind of Teutonic mecca. The excavators, led by Julius Andree, an archaeologist with questionable credentials, and supported by Hermann Wirth, one of the founders of the SS Ahnenerbe, were looking for the remains of an early Germanic temple at the Externsteine, where they claimed a cult of solar worshipers had once flourished. The site was described in numerous publications as a monument to German unity and the glorious Germanic past, despite the fact that no convincing evidence of a temple or Germanic occupation of the site was ever found.

So preposterous were the claims made by Andree, Wirth, and their associates that numerous mainstream archaeologists openly questioned the findings of the investigators who became popularly known as Germanomaniacs. Eventually Himmler and the Ahnenerbe organization disowned the project, but not before several hundred books and pamphlets on the alleged cult site had been published.

By 1933 the Nazis had gone a step further, initiating a movement whose goal was to replace all existing religious denominations with a new pseudo-pagan state religion based loosely on Germanic mythology, solar worship, nature cults, and a Scandinavian people's assembly or thing, from which the new movement derived its name. Central to the movement were open-air theaters or Thingstätten, where festivals, military ceremonies, and morality plays, known as Thingspiele, were to be staged. To qualify as a Thingstätte, evidence of significant Germanic occupation of the site had to be documented. There was considerable com-
petition among municipalities throughout Germany for this honor. Twelve Thingstäten had been dedicated by September 1933, including one on the summit of the Heiligenberg in Heidelberg.

The Heiligenberg was visited sporadically during the Neolithic, possibly for ritual purposes; there is no evidence of permanent occupation. It was densely settled during the Late Bronze Age (1200–750 BC), and a double wall-and-ditch system was built there in the Late Iron Age (200 BC to the Roman occupation), when it was a hillfort settlement. Two provincial Roman watchtowers, as well as several Roman dedicatory inscriptions, statue bases, and votive stones, have been found at the site.

When excavations in the 1930s failed to produce evidence of Germanic occupation the Heiligenberg was granted Thingstätte status on the basis of fabricated evidence in the published excavation reports. Ironically, most of the summit's prehistoric deposits were destroyed in the course of building the open-air arena. The Heiligenberg Thingstätte actually held only one Thingsspiel before the Thingsmovement was terminated. Sensing the potential for resistance from German Christians, the Ministry of Propaganda abandoned the whole concept in 1935. Today the amphitheater is used for rock concerts.

Beyond its convenience for propaganda and as justification for expansion into countries like Czechoslovakia and Poland, the archaeological activities of the Amt Rosenberg and Himmler's Ahnenerbe were just so much window dressing for the upper echelons of the party. There was no real respect for the past or its remains. While party prehistorians like Reinerth and Andree distorted the facts, the SS destroyed archaeological sites like Biskupin in Poland. Until Germany's fortunes on the eastern front suffered a reversal in 1944, the SS Ahnenerbe conducted excavations at Biskupin, one of the best-preserved Early Iron Age (600–400 BC) sites in all of central Europe. As the troops retreated, they were ordered to demolish as much of the site's preserved wooden fortifications and structures as possible.

Not even Hitler was totally enthusiastic about Himmler's activities. He is quoted by Albert Speer, his chief architect, as complaining: "Why do we call the whole world's attention to the fact that we have no past? It's sad enough that the Romans were erecting great buildings when our forefathers were still living in mud huts; now Himmler is starting to dig up these villages of mud huts and enthusing over every potsherd and stone axe he finds. All we prove by that is that we were still throwing stone hatchets and crouching around open fires when Greece and Rome had already reached the highest stage of culture. We should really do our best to keep quiet about this past. Instead Himmler makes a great fuss about it all. The present-day Romans must be having a laugh at these revelations."

"Official" involvement in archaeology consisted of visits by Himmler and various SS officers to SS-funded and staffed excavations, like the one on the Erdenburg in the Rhineland, or press shots of Hitler and Goebbels viewing a reconstructed "Germanic" Late Bronze Age burial in its tree-trunk coffin, part of the 1934 "Deutsches Volk — Deutsche Arbeit" exhibition in Berlin. Party appropriation of prehistoric data was evident in the use of Indo-European and Germanic design symbols in Nazi uniforms and regalia. The double lightning bolt, symbol of Himmler's SS organization, was adapted from a Germanic rune. The swastika is an Indo-European sun symbol which appears in ceramic designs as early as the Neolithic in western Europe and continues well into early medieval times.

German archaeologists during this period fall into three general categories: those who were either true believers or self-serving opportunists; those (the vast majority) who accepted without criticism the appropriation and distortion of prehistoric archaeology; and those who openly opposed these practices.
Victims of the regime were persecuted on the basis of racist or political views, and occasionally both. Gerhard Bersu, who had trained a generation of post–World War I archaeologists in the field techniques of settlement archaeology, was prematurely retired from the directorship of the Römisch Germanische Kommission in 1935. His refusal to condone or conduct research tailored to Nazi ideological requirements, in addition to his rejection of the racist Kossinna school, ended his career as a prehistorian until after World War II. The official reason given for the witch-hunt, led by Hans Reinerth under the auspices of the Amt Rosenberg, was Bersu’s Jewish heritage. By 1950 Bersu was back in Germany, again directing the Römisch Germanische Kommission.

It should be noted that some sound work was accomplished during this period despite political interference. The vocabulary of field reports carefully conformed to the dictates of funding sources, but the methodology was usually unaffected. Given time this would have changed as politically motivated terms and concepts altered the intellectual vocabulary of the discipline. In 1935, for example, the entire prehistoric and early historic chronologies were officially renamed: the Bronze and pre-Roman Iron Ages became the “Early Germanic period,” the Roman Iron Age the “Climax archaeology. Unfortunately prehistoric archaeology is the only German social-science discipline that has still to publish a self-critical study of its role in the events of the 1930s and 1940s.

The reluctance of German archaeologists to come to terms with the past is a complex issue. German prehistoric archaeology is still a young discipline, and first came into its own as a result of Nazi patronage. There is therefore a certain feeling that any critical analysis of the motives and actions of the generation and the regime that engendered the discipline would be ungrateful at best and at worst a betrayal of trust. The vast majority of senior German archaeologists, graduate students immediately after the war, went straight from the front lines to the universities, and their dissertation advisers were men whose careers had been determined by their connections within the Nazi party.

The German system of higher education is built upon close bonds of dependence and an almost medieval fealty between a graduate student and his or her dissertation advisor. These bonds are maintained even after the graduate student has embarked on an academic career. Whistle-blowers are rare, since such action would amount to professional suicide. But in the past decade or so, most of the generation actively involved in archaeological research and teaching be-

Germanic period,” the Migration period the “Late Germanic period,” and everything from the Carolingians to the thirteenth century the “German Middle Ages.”

It is easy to condemn the men and women who were part of the events that transformed the German archaeological community between 1933 and 1945. It is much more difficult to understand the choices they made or avoided in the social and political contexts of the time. Many researchers who began as advocates of Reinerth’s policies in the Amt Rosenberg and Himm ler’s Ahnenerbe organization later became disinherited. Others, who saw the system as a way to develop and support prehistory as a discipline, were willing to accept the costs of the Faustian bargain it offered. The benefits were real, and continue to be felt to this day in the institutions and programs founded between 1933 and 1945.

The paralysis felt by many scholars from 1933 to 1945 continued to affect research in the decades after the war. Most scholars who were graduate students during the 12-year period had to grapple with a double burden: a humiliating defeat and the disorienting experience of being methodologically “deprogrammed.” Initially there was neither time nor desire to examine the reasons for the Nazi prostitution of

between 1933 and 1945 have died. Their knowledge of the personal intrigues and alliances that allowed the Nazi party machine to function has died with them. Nonetheless, there are indications that the current generation of graduate students is beginning to penetrate the wall of silence that has surrounded this subject since 1945. The remaining official documents and publications may allow at least a partial reconstruction of the role of archaeology in the rise and fall of the Nazi regime.

The future of prehistoric archaeology in the recently unified Germany will depend on an open confrontation with the past. Archaeologists in the former East Germany must struggle with the legacy of both Nazi and Communist manipulation of their discipline. Meanwhile, the legacy of the Faustian bargain struck by German archaeologists with the Nazi regime should serve as a cautionary tale beyond the borders of a unified Germany; Archaeological research funded wholly or in part by the state is vulnerable to state manipulation. The potential for political exploitation of the past seems to be greatest in countries experiencing internal instability. Germany in the years following World War I was a country searching for its own twentieth-century identity. Prehistoric archaeology was one means to that end.