

Full text of " The North Pole as a home of peoples: According to the results of the prehistoric ... "

Dr. Georg: Biedenkapp

The north pole

when

Homeland of peoples

Jena – Hermann Costenoble • 1906

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Dr. Georg Biedenkapp:

The North Pole as the home of peoples.

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The

North Pole as the home of peoples

After the
Results of prehistoric, etymological
and scientific as well as in particular the
Veda and Avesta research by TILAK

of

Dr. Geor ^ Bledenkapp.

Jena

Tiermann Costenoble

1906.

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Preface.

In the Veda, this bright Indian script,
There are many passages that can only be

understood

If you imagine that the Aryans had children
The North Pole is where the polar bear grazes
last.

Once the climate up there was much milder
And culture ripened before the Ice Age
The Veda still echoes the charter:
Summer was once only a long day.

And the constant darkness was inescapable
A single winter power lasting several months,
A happiness the moonbeam, joy the sparkle
In a circle of sublime star splendor.
If the wait was too long, Qemunkel ran
One is afraid that the sun will never smile.
Then it finally dawned after anxious worries
A rot-fringed morning for weeks.

And when our fathers once sat in the north,
Wasn't the long night a dungeon?
When they in their minds with words of praise and
jubilation
Greetings from the sun before they return.
The entrance gates opened up to them
For artists and poets' happiness.
Gradually the northern country was hit by ice.
Wandering south was now Weisong's destiny.

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VIII Foreword

That the home of white people or of all cultural
to look for peoples at the North Pole is a lesson
that is already being sown

Has been championed for decades. That at least the Indo-Europeans have come from the far north, but recently Tilak, a learned Indian who, by the way, also describes himself as an intrepid A proven character and politician, abundant evidence compiled from the Veda and Avesta. Its most astute, almost 500 pages long, in the most fluent Lisch written work "The arctic home in the Vedas, beine also a new key to the interpretatjon of many Vedic texts and legends, by Bäl Qangädhar Tilak, Poona and Bombay 1903" hat given the occasion for this book. I have this Tilak's evidence is brief, compressed and popularized. wanted to deliver, added some new aspects, so the Explanation of the Pha £ thonsage, the mythological snakes as Northern lights, the invention of the wheel and others, and for instruction those familiar with the Indo-European and prehistoric for- are unfamiliar, a representation of all sent out what, contrary to Tilak's evidence coming, recently explored in prehistoric areas attention has been drawn to the learned work of the Indian I owe Dr. Curt Klemm. I think, that Tilak's research is not just about the antiquarians, but which may also interest the queologists and astronomers.

S teg H tz, December 4, 1905.

Dr. Georg Biedenkapp.

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I. On the value of prehistoric research.

For the mind of a healthy person, with the head and Heart are in a harmonious relationship to each other, there is know higher and more urgent tasks than the rubble and mold to rummage through a primeval past, to find out more about the evolution of mankind from animal beginnings too to gain divine professions.

Such higher and more urgent tasks are for example the inventions of new weapons and tools with which the Rule of the benign human being over the forces of nature and their embodiments fixed in the form of worse people, is expanded and secured; also the spread of the already acquired knowledge and the suppression of those who have powerful professional groups involved in the thriving of after-knowledge and Superstition, an extremely short-sighted, erroneously measured have educated interest; in addition the recollection of new ways of teaching, to get the best out of the young people in

is designed for them, and to train them to be higher beings than the people of our crippled present are.

Such tasks are certainly the most urgent historical research and can be done without wait for the results of a backward search have to. Nothing can shake our trust anymore that the human mind has the strength and ability with all the questions that the world and life ask of him, earlier or to be finished later, be it that the questions are satisfactorily replied or rejected as wrongly placed. who like the misty mystics of our day, the scope of doubts or restricts one's status, thus gifting himself with the law

BiedsQkmpp, The North Pole & li VSlkerhelmat. 1

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2 On the value of prehistoric research

and the confidence in fresh and happy research and discovery and thereby places himself out of the picture from the start; because how should I come to that with a person seriously difficult questions to discuss at the moment when he is as a doubters of last instance intellectual abilities to ci-know, unconsciously reveals that he is aware of

the
suppose the logic has not yet become sufficiently
clear and
according to have to learn and mature first?

This, sooner or later, all enlightening mind is
now, regardless of prehistoric research,
able to decide what people do and not do
and how he should face life.

But if he also has a deeper knowledge of
Can dispense with the pre-world and primeval
humanity, this does not conclude
from that prehistoric knowledge is for the
purpose of enlightenment,
broadening horizons, poetry and entertainment
made cash. In the service of these purposes one
has that
Worth seeking prehistoric research and therefore
let us deal a little more closely with these
purposes
busy.

The prehistoric knowledge is used for
enlightenment. There is
unfortunately there is still an incalculable mass
of educated people who are not
are able to fully rely on the critically weighing
standes to ask and only believe what has been
proven and
to wish that which is sensible or at least not
The more the fog of the past is cleared,
the clearer the lines of a hundred thousand and
perennial
Development must be worked out, all the more so
Plague balts at superstitious deliveries and
inoculations
dwindle.

What broadening horizons through prehistoric
knowledge
when it arrives, it is suitable, the central
delusion of individuals
and to screw up peoples considerably, or at least
at least
to undermine its legitimacy. Widening the horizon
tet also improving or correcting standards,
teaches

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On the value of prehistoric Porscbunk 3

judge and assess differently and can make a
powerful contribution to this.
contribute to inspire philosophical thinking.

When it is said that prehistory is also poetry
and
Entertainment is conducive, this may seem less
than
it is. One must immediately silently add to that
poetry
is a tremendous power and there is pure
entertainment
may be. A poetic attraction of its own is the
not discussing the past. Like it a poetry
of geology, so also of prehistoric research.
An example of this is Wilhelm Jordan's poetry
"Asträos" referred to in the "Devotions". Appears
to the poet
by a magic wand from another earth star-
called, a being who knows the past and shows
him in a magic mirror pictures of prehistoric

times, the ascent
man from animal to divine creatures
clear. The first picture shows a tiger in front
of its den
lie.

The air is humid and humid. To giant fame
Draw climbing plants as thick as ships.
A storm roars through the high treetop
The tree with leather leaves in the hot zone.
A thunderstorm is approaching, and lightning
tears the cloud
veil. What is the tiger lurking for when he
eyes keep an eye on the treetop? What lives in
the nest up there? Est is a family of great apes
or ape-men who cover their nest with a canopy of
brushwood
have covered. Lightning strikes the tree and puts
it under
Fire.

But what is staggering, fleeing from the fire
The nest now? – Two brown monsters
With long arms, hair like a bear,
But in shape a caricature of our kind.

They move down from branch to branch;
But unforgotten in the wild haste
And the agony of jumping down suddenly
Keeps the smaller one in his arms.

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4 On the value of prehistoric research

No sooner has the shaggy parents reached the ground than they do
the mother seized and torn by the tiger; her child has
but thrown away for safety The father, angry met, grabs a splintered branch, which happens to be a
wedged a sharp stone into a split point, and pursues a fatal blow with this random stone ax
the canopy of the grim cave cat. About success the ape looks in amazement at the branch with the clamped piece of stone more precisely: now he knows how one
Stone ax is to be made. Immediately he puts a stone knife for himself
come here, skin the tiger, make cords of the tendons and
binds the stone wedge firmly into the crack with one of these.
Meanwhile the tree has burned down tyid the monkey father
The first one rides out of the branches that have been thrown over one another
night fires.

In a second picture, Asträos leaves a person who appear earlier stone age. It is an artist who is a racing
animal carved on a piece of ivory. It is well known that
earlier and especially in recent years such finds from the older Stone Age (the Paleolithic).
What was striking to Qanz was the lifelike nature of these incised drawings;
mammoth were found in French and Spanish caves, Horses, bison and other animals drawn on the walls. Jordan
now lets his artist ponder what he can do with

the
can decorate finished works. By the primeval man
the items in his locker – a long trough
made of birch bark – scrutinized and pulled out
individual pieces, grasp
his hands also have a turtle shell that extends
between the
Bow and bowstring jammed. Coincidentally caused
this
Plucking his finger, which pulled the bowstring
from the tortoise
want to solve the shell, a sound that makes
cavemen
next a terrible shock, but with further attempts
causes great joy: the first harp has been
discovered!

Further pictures shown by Asträos lead into the
culture of
historical times and do not concern us here;
enough,
that we proved, as already prehistoric researches
Have actually fertilized art.

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On the value of prehistoric research 5

How do you want the children, be it in verse or
in prose?
tell the prehistory of culture and make your mind
grateful
vote for the inherited cultural work, if one is
not on Qnind
informed about prehistoric research

is how the first steps in the field of inventions
and
Discoveries were going on? Because poetically
valuable
prehistoric research also becomes educational
fruitful. Also who is completely on the ground of
the modern
Science stands, and it is precisely the one who
needs it
himself, the former promoter of humanity, the
unknown
To commemorate cultural heroes and also to
commemorate his children
to stop and vote gratefully.

Jordan gives us such a devotion in his dichbing
"Bread". Although he is above superstition, he
wants to
Another table devotion: "To eat just enough at
the table,
means human dignity, forgetting human duty:

You should enjoy the dazzling white linen:
How many hands had to work, spin,
Draw the pattern, then weave and bleach,
To serve you your meal on snow damask!

Your eye should enjoy the shape
The bowls, glasses, wine and water jugs
In the rough, ancient times already invented
And the fine art understanding of the Greeks,

The poet exhorts us not to forget that "dem
For millennia, those who feast on the effort ".
Carrots,
Peaches, grapes, ears of corn, apples are only
through that
breeding efforts of many human genders to the
become what they are today. The food is also

"God's
service "or be worship, and who with church faith
has nothing more in common, who pray, says
Jordan, so:

"Thanks to him who understands the world in us

And our seed ripens with its sun,

Let his gift prosper us.

And be happy in the heart to be happy. "

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6 On the value of prehistoric research

We spoke of rectification or improvement above
of the standards in the wake of the expansion of
the horizon through the
prehistoric research. Take, for example, the
Vessel art just mentioned by Jordan.

What surprises did we get from last year's
Excavations brought!

We meet on German soil as early as stone age
wonderfully shaped and decorated vessels. All has
devised once or at least under skilful
observation
must be found. But where are all the names of the
Inventor and reminder of the past? How can you
given
such facts are still so wasteful with that today
Lock word bypass immortality? Where is the name

today
the one who invented the wheel and cart? Does it
even come up
this ridiculous delusion and the dubious honor on
which
To come to posterity in the company of very
questionable
celebrities? No, the better man draws from the
action
facts of prehistoric culture a confirmation of
his
vision that not the lust for fame for meritorious
work
spurs on, but the drive, in front of oneself as
the better one
Man standing there.

I better own that, not the imaginary noise and
Wind of an unreliable posterity, becomes the
standard of
Self-assessment and head of assessment of
Personalities. This is how prehistoric research
becomes, albeit
not absolutely necessary for life, but of
inestimable value
for the refinement and deepening of life.

But even if all these useful pages are not
stand, prehistoric research would have to
attitude value are awarded.

We are interested in experiencing and knowing
where our people come from, where they lived ten
thousand years ago,
what stage of culture it was at that time.

We are interested in what man is 100,000 years
old
was, and in which epoch it even began, human

to be. The research route leads into dark caves
around the

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On the value of prehistoric research 7

man fought with bears; man had it back then
worse than prey? Are not he worse enemies in bad
other people? Aren't we much wounded
become more barren, vulnerable and irritable? And
how many people
people live much worse today than their
Paleolithic,
cave-dwelling ancestors! Prehistoric research
even gives
many things to think and ponder.

But if they are shown to us, as shown in this
book
should, even in the areas of dark and weeks-long
polar night
drive, then even results for the individual
knowledge
business stories with pop out. The beginning of
the astro
nomy, the invention of the wheel and car,
The beginning of a natural science is easier to
understand under the
exposure to north polar impressions and
observations.

So after everything that has been said here about
the value of the
historical research is said, there should be no

doubt

that this value is quite significant and the effort put into it is not lost.

You can certainly live without ancient knowledge, but an existence is more beautiful and more appealing than that
Relived the past in great ways.

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2. The original home of the human race.

Two particularly attractive and like something too frfib questions of prehistoric research addressed ^ nd the original home of the human race and the original home of indogermanischen l ^ asse.

These are, to a certain extent, questions of curiosity where the Cradle of our great great ancestors. With the original home of the human race we want to enter into this chapter deal little; not too deep, because in view of the changes wrestled with the face of the earth in a thousand times a thousand years was subject to an answer to this question, which is for more than one guess and for more than one in answer form

would like to play the given counter-question,
but quite daring and
be hasty.

Only to this extent should the original home of
the human race
tes interest here as ^ e to the North Pole or at
least
is moved northward. I am essentially following
that
Essays by Dr. Ludwig Wilser "The original home of
man
gender "(Heidelberg 1905, Carl Winters University
Book-
action). I do this with greater confidence in
general
my distrust of other native people than L. Wilser
the first to be the home of the Indo-Europeans in
the north
the snchte and thus indisputably followed the
right path.

Wilser assumes that humans do that
Is the product of a development that went from
the original cell to the cellular
state and brain-gifted beings. We can do this
Development path of both Wilhelm Jordan and Karl
Read Kösting portrayed poetically; I am allowed
here,
the corresponding passage from Kösting's
wonderful work "Der
Way to Eden ":

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The original home of man Escstilecbtes 9

“It (the earth) was still fiery, but it chilled

Its surface gradually

Which then washed over an inner sea of waters,

That her wrinkle crack often broke –

Towering Qebhge, splitting deep valleys,

Restlessly transforming the pale bark.

Soon the noise of the fire fighting mingled

The water sizzling. From chilled surfaces

The Qemish of the fimp rose, forming clouds

And rushed down in rain streams.

Ball soon flooded all around the earth

A mist-shrouded, warm archipelago.

The primordial force that forms the world-matter
continued

To unfold it further in the seabed,

Living beings formed there –

Shapely figures made of brisk slime,

Not animal, nor plant, see lancblg

limbless.

But both roots, both laps of life.

The mainland rose from the ocean

And pointed the life force on new paths;

It fitted, with changed organs,

The essence of every rush.
From fish formations that the water nourished.
Amphibious natures developed;
Flying skins branched out as wing tracks,
And whether the change lasted for millions of
years –
The will to live that prevails in the Urstofi,
The endlessly modeling, form unfolds from form,
Also knew how to nestle into the sea of air
To fly as a bird, as an insect,
To graze on its edge as cattle.
To prepare food for predatory sex.
To sway yourself as a climbing animal in
treetops.
And from the monkey-like climbing animal
Man came into being, the most beautiful ornament,

.and Google

10 The original home of mankesctal law

As a completely socially unfit source:
Flat-nosed, short-headed, with pointed ears
With predator teeth, tail and bristly fur,
We haven't lost the traces of it yet –
Sucking up blood, howling, with clenched fists
Competing with rivals in spring.
At the female's side, who ruffles him in heat.
As once again eating the dead enemy.
Etc etc.

The development of an ape-like pre-human being
People like him through the Neanderthal skull and
others
Finds of skulls of lower races is represented,

relocated

So far you have usually been in the hot zone,
where you still are today
the human-like apes live, the orang, chimpanzee,
Gibbon and Gorilla.

This conjecture, which famous authorities the
Have given blessings got prop in a discovery
which the Dutch doctor Dubois made in Java.
Dubois found
in the case of Trinil, the skeleton of an ape or
ape-man
with straight thigh bones and with a skull that
supports the
Middle held between humans and outside. But
Wilser denies
that this ape-man is the forefather of man.
Because
the find resulted from digging in layers that
are not older than those in those on European
soil
Traces of the presence of humans were found
the. "Let's look around to see which countries
have fossil bones
both from cross monkeys and from extinct humans
have delivered, there is the significant fact
that
this is the case in no other part of the world
than ours. "

Skull fractures were found in Germany and France.
pieces, bones and teeth from four to five
different ones
Species of human-like monkeys. In contrast to
non-European ones
So far there is only one fossil cross monkey on
earth
excavated, namely in the Siwalik Hills, but from
layers,

which were more dated than the European ones,
which were skeletal
remains of monkeys revealed.

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The original home of human sheet metal 11

So far, not only are most of them in Europe, but
also
almost the only skeletal remains of low-lying
human races
found; from year to year new material emerges
promoted. Hence Wilser comes to the not unlikely
ltual conclusions that if they spread across the
globe no
only the ore monkeys, but also the oldest human
hordes
have made their way across mainland Europe. "Here
all direction lines run together like the rays of
a fan
together, and the place where they intersect, the
common
Distribution center, can consequently only in the
vicinity and
although looking northwards, "

60 years ago, "the
point of view hurried ahead "Klemm in his"
Allgemeine Kultur-
history of mankind "the unquestionable sfldlichen
or southeastern origin of the human race in two
and is at home in the jungle of the northern
hemisphere
wanted of our sex. Klemm already mentioned as

neither in Germany nor in England the name of Darwin knew the ape the ancestor or forerunner of man.

The naturalist and geographer Moritz Wagner was looking the original home of man in the area north of that large mountain range running through the old world, because this As the only possible area for the Incarnation in costume would come.

Knz comes up with his investigations into animal and Plant proliferation to the conclusion that man, as that last link in the long chain of animal life, not yourself have developed outside of this area mentioned above and its cradle in circumpolar regions to look for.

Incidentally, the Swedish count already had it 60 years ago Björnstjerna claims that the polar regions should be inhabited earlier than all areas closer to the same. The Swede relied on geological conditions and the "Oldest writings of the Indians, the beginning of life and the home of the first humans to the North Pole. "

i and google

12 The original home (the human race

Whereas the poles of the molten earth first cooled down and became habitable and that the northern the cooling advancing southwards the struggle for his aggravated by thoroughly changed living conditions always made new adjustments necessary and thus new, from produced completely different species from the tertiary, according to Wiiser to the conclusion that the Ice Age "the white Man "while man in general Tertiary was present.

Obviously, Wiiser is not familiar with the widely published work des Amerikaners Warren, „The paradise found or the cradle of the human race in the Northpole. "This book appeared in the eighties and draws from the mythological and historical traditional traditions of all civilized peoples, including the Japanese and Chinese, the evidence of his notion that paradise on the North Pole. Also the geology and the rest of the natural sciences were brought in by Warren. pulled. With the AegyTitiens, Babylonians, Indians, Persians, Romans and Qermanen finds Warren tracks leading to the North Pole to lead. Now it is unfortunately a dangerous thing to have such an un-

this area, in which one with the greatest intellectual capacities
Lich can be skilled anywhere for evidence of a theory
browse. With the character of the oldest myths and
shift tales, it is easy to expect that skilled German
elaboration everywhere reads what is desirable. After all it is
it is striking that Warren succeeds, almost a match
in the peoples tradition about the north polar original home
to assign. Strangely enough, his result coincides with the
Views of Wiiser, Wagner, Kriz and other natural researchers on the circumpolar areas as the
origin
centers of today's flora and fauna.

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3. The original home of the Indo-Germans European research.

Less unsafe than the homeland of the human race is that of its noblest race, the Indo-Europeans, which is the highest
in art, literature, technology, politics and thus baopt have produced the highest civilization and
present
still bring forth. The original home of the Indo-Europeans is self-
understandable also the original home of the

Qermanen and their today's
German, Danish, Scandinavian, British
descendants.

But before we go into more detail on the question
of where to go earlier

This original home of our fathers was looking for
and where they are today

believes we have to find, let's first explain
be informed about how and by what means

Reasons for the concept of the Indo-Europeans and
the Indo-

Germanic indigenous people.

To this end, let us first take a closer look
see what similarities are between the Qermanen
and

Let the Greeks be found if one looks at the
oldest descriptions
of them envisions.

The oldest more extensive source for the manners
and

Customs of the Qermanen is the Roman writer
Tacitus;

we learn the life of the oldest Greeks from
Homer.

Even if you don't understand Latin or Greek, you
have

opportunity to use these writers in the existing
good

to read settlements. He will be able to observe
that

the Greeks of Homeric chants in some essential
cultural and culturally important pieces with the
Qermanes of the

Tacitus can be compared, about which R.

Petersdorff a special

whose writing "Qermanen und Greeks" wrote. He
goes there-

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14 The original home of the Indo–Europeans according to European research

in the order of the chapters of the Tacitus script "Germania" and explains it through Homer. We want in the following briefly summarize the content of his exits.

The Homeric Greeks were naturally armed rich owing to the neighborhood of the Babylonian and Egyptian Culture far ahead of the Germans of Tacitus. But you still knows that the Homeric Greeks from circumstances that resembled the Germanic. The Shield is the oldest Germanic protective weapon, it consisted of Wickerwork or dtinnen boards, board is even called in Middle High German still both board and shield, also tree bark covered with animal skins served as a shield. There were elongated square frames of considerable size. The east Germanic tribes, according to Tacitus, had round bronze shields. Helmet and Tanks were rare, scalp skins were used as headgear of the aurochs, the husky and the elven. With

Homer

the great shield that covers the man gives us the
was covered with animal skin, we also encounter
leather helmets

made of dog, bull, weasel or goat fur. A Homeric
Word for leather helmet Kynee just means "the
dog", like

we say "monkeys" for knapsacks. For the Indo-
European primeval times

Schrader found this based on the comparison of
languages

correct result. Protective weapons such as
helmets, tanks, leg

rails were unknown. A uniform is missing for
shield

continuous naming. "Leather" was his name in
Latin

(scutum), and we saw leather among the Greeks and
Teutons

related to the shield

Among the assault weapons there is the spear or
the lance.

by the strange fact that Homer used the epithet
"die eschene"

(melie) and also with the Germanic peoples after
the ash

who made them, askr hless.

The formation of the army took place with the
Teutons and

Greeks by families and clans. The attack takes
place at the

Teutons in wedge shape. For defense in a
threatened situation

shield castles were formed, the fighters came
close to one another

Phalanx together, as it is also described in
Homer,

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The Urbdtat of the Indocennans according to European research 15

that the heroes are impenetrable like a tower or tower

put together. Strangely enough, both like the ancient Indians in very old times, the wedge-shaped

Order of battle in the form of a boar's head demonstrable. After

According to the Indian code of Manu, the kings had their own

Warriors advance in a wedge shape "in the shape of a boar's head"

to let. Marked in the Battle of Sempach in 1386 the Swiss and German mercenaries their line-up as "Pig's head". Petersdorff thinks it likely that too

the Homeric line-up for the attack resembled a boar's head.

This way of attack should therefore go back to the Indo-European prehistory go back.

For their sons retreating from the battle and Husbands should be rekindled to a new struggle opposed to them by mothers and women or, if they Translation of the relevant Tacitus passage is correct, them have held up the breasts. Customs should also do this with the related Persians. Petersdorff refers

to a similar point in Homer. As Hector in front
of Achilles
awaiting the Scaean gateway to battle, his mother
begs him
Hecabe from the wall to give up his plan.
She bares her breast and holds it up with the
fland, den
Pleading with his son, out of awe of this
mother's breast
suckle, have mercy on her and save himself so
that he may
do not fall victim to Achilles. So with Persians,
Greeks
and Germanic peoples we feel this deepest, holy
custom and are allowed to do so
therefore probably assume that it extends into
the Indo-European
Write back primeval times ISst.

Etei the Germanic and Homeric Greeks existed
known to be the woman in high esteem. Imagined of
Tacitus
the Teutons have something "sacred" and "see-
risches ". There were prophesying women with
them, the great ones
Exercising influence and with increasing
superstition for gods
women were kept. Tacitus reports from the Valeda
that
^ e on a high tower, invisible and inaccessible
to questions
tax, their notices and responses by a chosen one

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16 The Uiteinat of the Indo-Europeans according to European research

Member of her male relatives. Also in Scandinavian sagas and in the Edda » and soothsayers, furthermore the relatives of the Celts had prophetic women and priestesses. The Homeric Greeks
There were seers, but in the ancient oracle sites at Delphi (or Pytho) and Dodona seers with interpreters at their side stood. The Pythia at Delphi could not go suddenly be addressed by a questioner. She had her priestly
Practice middle persons like the gennanische Veleda. In creeping country, Asia Minor and Italy there were also many places where prophetic women did their thing. In the Odyssey XV, 170 even the Qattin of Menelaus prophesies.

Our ancestors mostly venerated their quotes in holy forms
Groves and forests, temples were few. That's how it is among the Homeric Greeks, although the temples did
may have been more numerous. The oldest expressions of the German as well as the Greek language for "temple" does not differ (according to J. Grimm) from the concept of the sacred grove
let it peel off.

While with the Celts, our western neighbors and Relatives, the Druids and among the Indians the

Brahmins have a highly influential, yes
overpowering
Priesthood, something corresponding is missing in
Greek
and Germanic peoples. The Germanic priests
at the time of
Tacitus were in the public lottery and watching
of the holy horses, in keeping the peace of the
thing and in
active in the execution of punishments in the
army. But in private life
the Germanic householder researched himself
through the lot
the divine will; for military detention and
marriage
there was also no need for a priest. At Homer's a
Conclusion of contract between Greeks and Troops
with sacrificial
lung, but held without a priest. Had seers and
sign interpreters
probably influence, such as B. Kalchas; but
brings in his homeland
Nestor made great sacrifices to Poseidon without
a priest
were active. Even if seers like Kalchas already
have great power
can exercise, so there are with the Homeric
creeds

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The original home of the Indo-Europeans according
to European research 17

as little as with the Teutons a powerful class

like that
Were druids and brahmins.

The comparisons of the news about the procedure
at
Lots, via the "description" or "inscription" of
the lot
rods among the Teutons and Homeric Greeks leads
to
the result that before using a real book
both peoples knew "signs" and they referred to
the
Losing chopsticks "scratched". Similar ones can
also be found in Italy
Determine circumstances and presume that
to interpret the knowledge of certain in a
certain sense -
the signs to the common prehistoric times of
these tribes -
goes. The Greek population of Cypem was in
possession
^ er syllabary before the introduction of the
Phoenician alphabet
and the signs keep increasing that one is about
to
development of writing still various changes of
views
erleben wh^.

Not just from the randomly thrown together
characters
The ancients kept fate gently on beech or oak
sticks
to read, but also from the song and flight of
birds or
The neighing of the horses. After Tacitus, the
Germans saw in
the voice and in flight of the birds omen of
fate.

The beginning of the birds from the right was considered favorable, from Hnks as unfavorable sign. With Homer we read about very often Interpretations of bird flight, also with him the luck- bringing side. The word augur also betrays the Romans still the bird flight interpreter, and in the oldest songbook the Humanity, in the Indian Rigveda it says: "Scream, oh bird, to the right of the house, bringing luck and blessings proclaim. "The neighing and snorting of holy horses became also interpreted as god, a king or prince and a priest accompanied the animals. A steed of Achilles prophesies with Homer death to his master. Like the Teutons the horse oracle operated, so did the Persians, and how one if fate were artificially fabricated, that teaches the cunning Darius stable master. The horse is a holy animal also among the Indians and his veneration apparently goes into indo-

Bladenkkpp, D «t Noidpol ■! ■ YSlkirhriautb 2

.and Google

IS The Urbeimat of the Indo-Europeans after European ponchung

Germanic time, which the horse knew how the language
versleichuns teaches: ancient Indian a <; va is
Latin equus, Greek
hippos.

The social ranking, the distinction between nobles, free people and slaves, there are also the same
cherishly among the Tacitus Qermanans and Homeric
Greeks. A particularly consistent and distinctive one
The fact is the system of followers, that of the Celts and Teutons
and Greeks a close bond around the military leader and his
Men snake.

The people's assembly also has
chen same meaning, the preliminary advice by the noble and
the discussion after a good meal are related features.

The Germanic popular assemblies took place at the whole
certain days. This brings us to the calculation of time
which was led to moons and nights. Also from the We Celts know that they calculated by night, and at
Homer there are more passages where "nights and days"
when there is talk of "days and nights." For the Indo-Europeans
the moon was undoubtedly the timepiece, the German word

Moon, the Latin mensis, the Greek men, the ancient Indian mäs all come from a root ma, which means to measure (or the syllable the Indo-Europeans used to designate the moon, became the starting point for the term "measure") Germanic peoples only distinguished three seasons, including the Homer's Greeks: winter, spring, summer, and the like did the Vedic Indians.

For the jurisprudence, the Germans came Collection of the free in the state community and by election certain nobles of the districts into consideration. The great country meinde decided on serious crimes, the prince on those other cases, with a hundred at his side. I know from later news that the Franks Jurisdiction took place in a court meeting held by a gravio headed by a flock of urti 1 ren, who hemmsass in a semicircle around the gravio, while the people

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The original home of the Indo-Europeans according to European research 19

who stood around in a circle. This circle was the "Um-

staad ", which is why we say that we have something" under the and the Circumstances "do not or would not do.

Have for the legal process of the Homeric Greeks we see the passage in the Iliad XVUI, 497 ff, where there is a is described after a representation on the shield of the Achilles:

"Also there was crowded in the market of the people collection:
Because two men quarreled and quarreled because of the prophecy
About the slain man. He assured the people
He paid for everything; the other denies payment.
Everyone urged to end the quarrel by the knowledgeable testimony
To this one shouted, and to the other eager helpers;
But heralds tamed the screaming, But the old men
Sat around in holy circles on hewn stones;
And taking the staff of dulling heralds in the hands
They stood up one by one and took turns speaking their judgment
In the middle of the circle were two talents of gold,
Determined to the one who speaks the law most straightforwardly before them. "

Although the end of this passage is not entirely clear,
one knows great similarity with the Germanic verb drive. It is also common that manslaughter or murder too
avenge not the state, but the family and that the

Murderer could atone for his deed by paying if he had money,
ie owned cattle or something else of value,
otherwise
he had to flee if he didn't feel strong and safe.

Even among the ancient Indians, "man-money ". That the blood feud in the Indo-European
Going back in time is therefore probably a matter of course.

The Germanic prince, resp. King, was not allowed to go freely
Dispose of the spoils at will, but it was however, taking into account the class differences between
between princes, nobles and free people. Likewise with Homer. The
King only has to claim a special share of honor, not to riot with the prey at will.

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20 The original home of the Indians after European Porschune

In Homer, one and the same word can be used both out of the king "as" divine district "mean, as well as
at the Qermanen the "Bannforst" both the king and the
Could belong to deity.

The most beautiful proof that the Qermanen do not Barbarians, does not provide so much the

unmistakable number
of elaborately crafted jewelry, work and
Pieces of arms than their extremely extensive
hospitality
"No people," says Tacitus, "pay homage more
abundantly
Feasts and hospitality chains. For sin ^ It it, a
man
whoever it may be to expel from the house. One
entertains after
best fortune. "The host accompanied under certain
circumstances
the stranger to the next house, gladly gave what
one was for
asked him and did not hesitate to ask for a
present.

In the Odysee we have accordingly the beautiful,
glorious words, XIV, 56, which the Sauhi Eumaios
to the as
Beggar appearing Odysseus speaks:

§Eiv ', oü / tot & ifit £ Im', odd'el naxUav ai ^
ev SZ9oi
^ etvoy dji / t ^ atu. n ^ dg yäQ Ai6g elatv
änavte ^
^ etvot xe jtx (i> xol t £.
Stranger, it was a sin, even if worse than that

you came '
If I didn't want to honor the stranger. Come from
Zeus

But all
Strangers and beggars.

With Hecht, Petersdorl points out that oi> 9i / u
^ Sai ^
corresponds to the nefas habetur: had among

Germans and Greeks
hospitality has a religious character. It was
"Statute" to show hospitality to the stranger
Qermene leads his guest to other acquaintances
and accompanies them
also the son of Nestor his guest Telemachus at
Menelaus,
and Menelaus offers himself to Telemachus to
others
To accompany guest friends. For grant or exchange
We also have numerous gifts for guests with Homer
Examples.

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The original home of the Indogennans according to
European Porscfauns 21

If we ignore Tacitas and later Germanic
Questioning historical sources, we learn that one
is the guest
first entertained with food and drink and then
after his
Name and its origin asked. Diodorus reports from
the
Celts that they ask their guest only after the
meal
ask who he is and what he's up to.

Exactly the same tender, trusting and loved one
A treacherous, loyal custom prevailed
the Homeric Greeks. How delightful is the
delicate
the attention with which the Phaeacians treated
Odysseus

host! Albeit the hospitality and sharing of Gifts not only from the Indo-Europeans, but also from non-Indo-European peoples is detectable, so may that Sound equivalent, but internally by many levels to be different.

The only spectacle that the Germanic peoples do in larger ones Meetings knew was the gun dance. Between The youths romped about with swords and lances. Such sword dances are also described by Xenophon Thracians, Thessalians and other Greeks danced with arms, jumped up and brandished swords. Also in traces of it can be found in the Iliad, and there is also one Weapons dance is the nature of a warlike and always people ready to fight.

On the other hand, at such meetings and also on other occasions developed passion for gambling into one better marks of the kinship. Still in our time we read often enough which victims an un- Restrained play instinct required. That the Qermane has his property and gambled away is no glory in its history. The game of dice was also popular with the Romans and Homeric Greeks. chen known; but the excess with which it is Manen operated can only be found again with the old By doing. In the oldest songbook we already have the human That is, in the Rigveda, the poignant lament of a

game demon
possessed man who seems to us as if an old Teuton
had

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according to European research

she poetry. It is also an illustration of what
Tacitus reports of the Germanic playfulness, the
legend of
Nala and Damayanti, who in the Indian epic epic
Mahā-
bhārata and translated beautifully into German by
Rückert
is translated. No young man who cares for old
Germania
warmed, the story of the Nal and the Damayanti
should
let read, it is a pearl of earth literature, by
the way except
von Rückert also translated by Kellner in the
Reclam library.

When Tacitus reports that the Germans are not in
the
Striving to outbid corpses, we must not
I forgot that this was written by a man who, in
the overly refined,
send, lavish Rome lived. He must have been poor
appear, which was an expense for the Germanic
peoples. Every-
If so, teach the many grave finds that we should
love the dead

and buried giving up valuable things. Ge
of course these were still the wealthier and
takers, in whose urns the beautiful bronze
weapons and
Found jewelry. That is also true for the
specification of the
Tacitus: make sure that the laughter of eminent
men
with certain types of wood, meaning oak or beech
wood,
would be burned. Everyone would have his weapons
with him
give, some even have their steed burned on the
pile of wood.
A mound of grass shows the location of the grave.
Tacitus passes over,
what we know from countless finds: that the
remains of ashes
placed in a vessel and often in a pit from a
stone
pack were buried protected. From the Homeric
Description of the burial of Patroclus, Hector
and Achilles
it turns out that the Greeks also followed the
custom of funeral
burned, relatives of oak to the stake and
also dedicated the hero's horse to death. The
rest
of the body were also buried in an urn,
heaped over a mound with a stone setting. This
custom
of the corpse burn was neither with the Greeks
nor with
the Teutons the only or oldest.

From what has been said so far, there is a lot of
Similarities between the customs and practices of
the Greeks

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E) he original home of the Indogeimans according to European research 33

and Qermanen. There were essentially only Tacitus and

Hotner used as sources. At the same time we saw more-

fold that some of the similarities refer to Indians, Persians,

Romans and Celts extended by either the Qermanans or the Greeks, or both together, this or that move

had in common with one or more of the named races.

But if one also takes the numerous other written ones

Traditions about all named peoples, i.e. about Ger-

manen, Greeks, Romans, Celts, Persians and Indians for comparison

change of their customs, traditions and religious beliefs

then the similarities increase considerably.

One recognizes from the traditions that a traditional

Kindred spirit inspired all these peoples. The Qötter doctrine

and heroic legends of so spatially separated peoples as

the ancient Germans, Greeks and Indians show so many

common traits that the soul kinship is

unmistakably
is cash. You can see how the poets of those gray
time when the Teutons, Greeks and ancient Indians
with the Romans,
Celts and ancient Persians formed a single
people, the riddle
of natural processes in parables, stories and
riddles
questions treated. The correspondence does not
extend
only on coarse Aligem units, which were also less
talented
Peoples had to impose, but it is reflected in the
highest
meaningful and richly designed natural poems,
we like that in our youth as sagas of gods and
heroes
got to know without an understanding of the
nature background
to have or from parents and teachers on the
nature background
to be made aware. Sun, moon and stars,
Heaven and earth, day and night, thunderstorm,
storm, fire, morning
red, winter and summer appear in the Rigveda, in
the Edda
and in Homer and in the mythologies of the other
Indo-
manic peoples and in these human
calibrations raised to gods. The poetic human
enlightenment of natural powers in wonderfully
meaningful stories
was at least part of the religion of that
primitive people.

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Of course, there were also superstitious ideas about how they must necessarily arise among youthful peoples, where the secrets of nature are not yet seen, as it was only at a high level of culture in a strict science is possible. But the crude and ignoble features of religious belief Honoring all kinds of animals and fetishes is almost missing entirely or at least play a subordinate role. Outward pointing to a tribal relationship of the peoples mentioned but it is not so much the agreement in the Qötter and Heroic legends in detail rather than the noble character, the suitable to these legends and in which the noble race expresses itself

However, for the establishment of the term "Indogerma nen ", that means for the assertion of the tribal relationship of the Teutons, Greeks, Romans, Celts, Slavs, Latvians, Persians, Indians, Armenians, Albanians, Illyrians, Thracians and Phrygians neither the correspondences in manners and customs nor those in the religious beliefs stimulating and decisive being. Rather, one is to the knowledge of the

kinship between nations
through the knowledge of the linguistic
relationship
come. What already in the 17th and 18th Century
many times
suspected and expressed it, that was in the 19th
through the busy
The work of astute scholars: the narrow and
uncompromising
controversial, traceable to a common original
language
kinship of languages by the above peoples
spoken or once spoken. These
Linguistic affinity does not only result from the
rossen
Similarity to many words and phrases, but also
from the
Similarity of declension, conjugation,
enhancement, etc.
Of course, the case is not infrequently such that
in one or the other
in the other language the word in question has
been lost
is. Nonetheless, linguists are able to
to tap into an Indo-European original language.

The importance of the linguistic evidence for
the establishment of the concept of an Indo-
European indigenous people
in the following we want the words and phrases
individually
go through, which go back to the Indo-European
primeval

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The Urh ^ mat of the IndoEermanen according to europUscber f orscfanng 25

get tracked. We will only use Latin, Greek
Chish and Indian (abbreviated 1. gi) take into
account as it
in a popular representation can only be about
to understand a concept of the coherence of the
cloud material
average. V / o the nominative form the
relationship not clear
illustrated enough, we put the stem of the word
that
forms of transformation to Grande lies.

First we have the name for

Degree of relationship:

German

Latin

Greek

Indian

father

father

patar

pitar

mother

mater

ni ^ ter

mater

Brothers

Irater

phr ^ ter

bhratar

sister

aoror

svasar

daughter

thygat ^ r

duhiUr

daughter in law

she

nyo «

snusha

father in law

Bocer

hekyros

fva ^ ura

Since in Indian the root pa means "to protect", thus one wanted to explain father as the protector, guardian; Another interpretation explains him as the feeder, breadwinner (the Fat maker). Mother, in Indian matar, was measured in with ma Brought into context and called the "Zumesserin, Verteüerin" interpreted. Since ma also means to form, so too could matar to be the educator in the sense of giving birth. Daughter, indian duhitar, is declared a milkmaid, because duh means milking.

In association with the relatives are a sure identification mark for the Indo-European origin the first hundred numerals of a language.

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Numerals:

German

Latin

Greek

Indian

as

Oino, one

oine (the one
on the cube)

e-Ica

two (engl, twin =
Twins)

duo

dyo

dva

three

three

treis

trayaa

four

four

tettares

catväfas

five

qulnque

pentc

bench

six

sex

hex

shash

seven

seven

hapU

PTA

So the numbers up to a hundred can also be combined compulsorily follow as similarly formed. Furthermore, for the Indo-European languages, the names for body share, harmful and useful animals.

Body Parts:

German

Uteinisch

OriechiBch

Indian

brain

brain

cranion, skull
kcrnon, grosse
earthen bowl

? iraa, head

eye

oc-nation

ox (from okje)
On-tap

akshi

ear

auria

OUB

brow

1 o-phrjrs

bhrä

nose

nares

n & sa

tooth

everything,
dent-is

o-dont -

danta

UisUnim ^ optitiror.
raell«P»rtiilpPri8.

Zibn ^ ifd ^ E ^^ e

Bug

pechys, forearm

bahu. poor

Arm

arm, upper arm,
Front bow

sisters,
Front bow, arm

She

ulna, elbow

olene, Ellenbogen

plows

nail

nail Kralle

onyx, onych –

nakha

knee

Genua

gony

I'll stay

Fuss

pes, ped –

pous, pod –

ped

Fell

worse

pelia, skin, leather

„Google

The original home of the Indogermatieteti according
to European research; 27
Useful animals:

German

Latin

Greek

Indian

Cattle, Gothic faihu

money;
(Money, Geld)

pa ^ UB

cow

bos, bov –

wallet

night

Ox

door

dog

canis

kyon, kyn-os

9van, Gen .: ? A-a8

foal

pullus, cub

pölos, young. horse

RosB, engl, horse

curs'us, Uuf

kurd, springen

{Ross)

equus

hippos

rounds

(Scha0

0ViB

ois.

notice

pig

out

hys

sa-karas

Harmful animals:

German

Latin

Greek

Indian

Wolf

lupus

lykoB

vrkas

(Berries)

uraus

arktos

rkshas

mouse

mus

mys

mush

Otter

hydros

udras

Rabbit

sasas

Pepper

about

old baktri

ch bawri

The names for birds and for trees are rare common to several Indo-European languages. One and only

W aldbaum, whose name is widespread, is the Birch; in Aitindian it is called bhurias. The beech is

not in terms of meaning, but in terms of the wording

Greek phegos, phagos, the table oak, represented, Latin

fagus is also called beech.

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Ancient genes from the Indo-European era are also found

many words describing natural functions or relationships

drawing: walking, standing, eating, sweating, covering,

naked, young, new, full, sweet, middle, dflrr, and

second.

These numerous groups linguistically go back to prehistoric times

traceable words have forced the conclusion that the associated languages came from an original language; the people,

who owned these things are called the Indo-Europeans. Upper

His cult number can still be traced by means of language comparison

Make the following out.

Weapons.

The Berlin natural history museum is located in Berlin

Skeletons and stuffed skins of the animals also the bone

skeleton of a person. If you have the colossal skeleton beforehand

of the whale, the mighty elephant and the clawed has seen the defended skeleton of the predators,

then it comes to you
in view of the slender human skeleton
tending to realize how difficult it is for the
human being
Must have been prehistoric times, not in the
midst of today
to claim completely exterminated predatory world.
It will be an un-
indirectly clear that these human skeletons, on
which fangs
and claws are so imperceptibly developed, only by
the weapons,
who invented your own brain. But the animal
kingdom prevails
won.

At the beginning of all cultural history is the
war, the
grip that forces the defense and ideas of
defense; who
invented a new weapon, devised a new ruse, got
the upper
hand, unless the circumstances were otherwise the
same. Still today
is yes the production of new rifles, cannons,
gunpowder,
Defense works a gold mine for the inventors, and
those here
newly discovered meadows also serve more peaceful
purposes
Gate, just remember Krupp, not just his successes
war technology, but also the railways and steam
ships have come to be equipped. If it is possible
now
large ocean-going vessels with steam turbines to
move when you look

(.vGootjjle

The original home of the IndoKertnanen after
European PorschuDg 29

Giant steamer with a displacement of 40,000 tons
Equipping with steam turbines, this progress
depends closely
with war technology, because only the production
of permanent
More adhesive steel liat makes it possible to
drive a motorcycle straight through
Steam jet in rotation from the well-known eerie
to speed up.

It's a tremendous way from the beginnings of
weapons
technology at today's level. Hence we have a
natural one
Interest especially in the dark beginnings; we
don't want to
like to hear how it happened with our Indo-
European ancestors
found with the armament for f or six thousand
years.

So the Indo-European primitive people felt like
bow and
Arrow known, arrow was called ishu in ancient
Indian, in Greek
ios, the string, ancient Indian: jys, ancient
Greek los. As the tip of the
Arrow served a piece of flint or bone, what both
through
the prehistoric finds are confirmed as by an
ancient
niche name for arrow, namely asti, a word that

means bone

means and is related to Greek osteon, Latin os.

In the Rigveda, the oldest Indian songbook, there are

two kinds of arrows, a deer-horned, poison-coated one, and one,

whose "mouth is ore", so we have to do it with a time,

where ore was used in addition to bone tips.

The names for bows are different, but leave back conclude on the wood from which they were made.

The

Greek toxon (= the bow) hangs with taxus, the yew tree,

together, the Indian Wori dhanvan with fir, in Old Nor-

dischen means almr: the bow made of ubnen wood.

If we spoiled civilized people bow and arrow as childlike weapons appear, so wh * must not forget that

it signifies a first-rate cultural achievement for the indigenous people.

killed. Because next to the bow and arrow we find the sling stone,

which the Homeric heroes still use themselves. At the old Indem meant a ^ an the sling stone, while the

related word acon in Greek denotes the javelin drew. The weapon of the Germanic storm god Thor was

is known to be the hammer, the "reminder" with which he

, and Google

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badly defeated the frost giant. Mhammer meant in the old most times both hammer and rock, linguistically related to it Old Slavic kamy the stone and Old Indian acman, ancient Greek akmon, the latter two words denote the throwing weapon that hurled by the hand of the Oewitter god (Indra or Zeus) will.

The Saxons got their name from saw the sword, that but originally it can only have been a stone knife, like can still be seen if one uses the related Latin Word saxum, rock, next to it Stand in the best harmony with it the finds from the Younger Stone Age, which can be found in many Museums, in Berlin z. B. in the Völkermuseum, can admire stone hammers and stone axes of artistically perfect shapes.

Presumably the Cherusci got their name from one of them Weapon, just like the Saxons (and like some animals, e.g. the Rhinos). In ancient Greek heru meant the sword, and Cheruskans would be swordsmen. Respond to this

etymologically the old Indian garu, the Qeschoss.
Which indo-
Germanic weapon now given the name for heru and
cani
is not evident from it. That that primitive
people are already
a butcher's knife served as a sword is by the way
the linguistic relationship of the Latin word
ensis
proven with the Indian asi and the Greek aor; all
three words denote the sword. Also for use
the hatchet as a battle ax in prehistoric times
sets both language comparisons
such as prehistoric research. The club
understands
probably of itself, as the stylized club of
branches.

In the case of the l ^ nze, who also belong to
the Indo-European indigenous people
must have been known, we can see from the names
ungen the material that was used. In Greek
did we use the word dory for lance, which meant
"elk"
turns with the Iranian dauru and the English
tree, the
Tree. Another Greek word for lance was aiganeē,
dem
the "oak" can still be heard. The ash was also
good
Speerholz, the Homeric heroes fought with ash
lances
and the "ash" is in the Old Norse word askr for
lance.

.and Google

The original home of the Indo-Hemians according to European research 31

In the case of the Slavs, the lance also seems to be made of limewood to have become; It should be mentioned here that the Old High German linta, the linden tree and the shield, the Latin word linter Kahn corresponds, so that from the comparison of languages we turning the limewood into shields, lances and boats. can provide, of course only for the period after the emigration of the tribes in today's seats.

Can be used for protective weapons such as shield, helmet and tank an Eteweis cannot produce that they were already known to the indigenous people have been. However, this does not rule out that these weapons pieces have already been used. Most likely it still dated Shield apply, the names of which are used in a wide variety of indo-Germanic tribes simply skin, cowhide or board, door meaning board, or willow. The oldest shields were flat either boards or wickerwork or cowhide, the latter As we have seen earlier, it can still be seen from Homer. We can also see the emergence of the helmet from a cap

of dog or weasel! pursue but does not go back up to the Indo-European primeval times.

So if we summarize, the Indo-European ancient weapons, insofar as they can be derived from
let it shoot, from stone hammer, stone knife, sling
stone, stone ax, lance, bow and arrow.

Transportation and other cultural assets.
It cannot be proven linguistically that the Indo-germanic tribes before the time of their separation Qold, Silber, Eisen oder
Knew copper, but there are many indications for it.

Tilak tries to prove that the Indo-Europeans copper or
Knew bronze in the following way. He brings Greek chalkos
together with indian shulka. Chalkos is called by Homer

Means of exchange mentioned (II. VII, 472).

Shulka means in Rigveda

Vni, I, 5 a measure of value and is used in later literature

needs a small piece of payment to pay customs duties

describe. Though Tilak knows the concerns raised by strict

comparative language standpoint can be raised

.and Google

32 The Urbelmat of Indogermanea according to

europaischer research

he doesn't consider it serious, the kinship to deny chaltos and shulka.

Incidentally, it is pretty much the same as to whether you germanea the knowledge of metal and its processing speaks or not; because who can build cars and ships, how it can be proven for the Indo-Europeans of primeval times who has thus a comparatively high culture, which art metalworking is only likely to go missing, if at all no metal was present. That the Indo-Europeans the horse and

We saw the Ruid coming up above; that they can use these animals as animals used, the horse in front of the war chariot, the cattle in front cocking the truck is very likely, because who should

otherwise pulled the car? The equations from which the Knowledge of wagons and ships is made available to

weiskraft nothing to be desired. The car hangs with

Way and move together, for vehicle the Indians have

vahanam, the Latin veb-iculum, for chariot is found in the Greeks ochos, before which word there was a W-loud.

Our wheel appears in the Indian word rathas as the chariot,

in Latin rota the wheel; in the radius, ray,

spoke; in the

We find the language of the ancient Gauls or Celts represented by Rad through petor-ritum, ie four-wheel, carriage. The Indian "word ffor

Rad chakra corresponds to the Greek kyklos and maybe us-

rem word church if church is not from kyriake (house of the lord)

can be derived, but, originally related to the Latin circus, originally

Lich designates the sacred stone circle that we use in the Germanic

North, in England and Scandinavia as a sun temple.

The axis is called aksha in Indian, axon in Greek, axis in Latin,

Old High German ahsa; the hub in Indian nabhis.

The yoke

we meet in Indian yugam, in Greek zygon, in Latin iugum. According to this, it is absolutely impossible to

doubt that the undivided Indo-Europeans already took the chariot

knew, so were in possession of a means of transport, which one

high culture betrays.

For the means of transport by water, the boat or that

Ship, we find naus in Indian and also in Greek

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The original home of the Indogemianeti according

to European research 33

naus, in Latin navis and in Old Norse nor. The rudder with the Indians aritram, with the Greeks eretmos, with the Romans remus and in Old High German niodar.

Given these ancient modes of transport, we are amazed no further that the Indo-Europeans can weave and sew-

The Indians had urna-vabhis, actually woolen weber, and related to weaving is the Greek hst> haino, i weave. Our German sewing corresponds to the English and Latin neo, I'm crazy. Spinning, weaving and sewing are all about Arts that are also found in animals and overheard in animals could be: in India (there are weaver and tailor birds, and the red deciduous or weaver ant doesn't just understand each other the weaving of a dense thread, but also on that Sew. It would therefore be astonishing if the undetected Indo-Europeans did not know these arts.

The undivided Indo-Europeans also knew them, as we did above saw the beaver. This beast builds dams of great length up to 200 meters, and castles made of branches, rice, mud and Stones. The beaver castles are frustoconical dwellings, not unlike the round huts of the Germanic

peoples, as they are in Roman
ancient monuments appear. For the shape of the
prehistoric
Qermanenhütten also give us the number one in the
heart of Germany
Ilausurnen richly found a clue. These are vessels
for storing the remains of ashes of the burnt
dead, round or
angular, with a flat or higher roof and one that
can be attached
Door on the side. If you look around in nature,
which animal
builds an apartment based on such huts as a model
(Uenen
could, so one finds, from the beavers and the
weaver birds
apart from southern countries, in our homeland
the pouches, which
made of wool, goat or dog hair, raffia or flax
threads
a cozy nest in the shape of a bag with a side
That entrance builds our Indo-European ancestors
alongside
the beaver, who is qualified for hydraulic
engineering, also has the underground
observed and perhaps imitated the wintering
badger,
before they hollowed out living pits, the
language comparison teaches

Biedeuk ^ pp, Dar Noidpol «U TolkstriiBliiut. S

.and Google

34 Tut original home of the Indo-Germanui after

European Porschunk

chung. From our room and rooms we come to the Gothic
tian form timrjan, to carpentry, to build, to
greek demo I build,
domos house, to indian damas apartment. In Indian
it is called
taksh ax, takshan carpenter, with which Greek
tecton and
Architect is related. This includes Old High
German dehsa tiacke
and then the badger, the carpenter among animals.
That
the Indo-European house already had doors showing
Indian
dvarau, Greek thyra, Latin fores the door, resp.
the two
the doors (or door leaves).

The care of agriculture is linguistically for the
unseparated
Indo-Europeans not turn out entirely. But what is
certain is that
Germanic peoples were already farming 4000 years
ago. A very
particularly interesting chapter to which we have
to pay a few more
want to dedicate it to the religion of the Indo-
Europeans

The religion of the Indo-Europeans.

The eminent explorers of Indian antiquity, Max
Müller and Adalbert Kuhn had a problem with the
language
comparison a surprising wealth of relationships

mainly
neighbors between Indian and Greek mythology
too
to discover believed. It had to be after their
juxtaposition
of mythological terms it can be deduced
that
the Indo-European indigenous people from the
spirit of their highly
poetic language and full of lively sense for the
natural phenomena had forged a world of gods,
which is a substitute for the lack of a
satisfactory
conclusion about the natural secrets was.
Reinforced in this high
Opinion of the abilities of the Indo-Europeans
had to do this
Researchers by considering that the Rig Veda,
that
Book of the Indians, which contains their near-
fresh hymns of the gods,
is at least 3000 years old, as well as Iliad and
Odyssey could only be a little younger. Form and
content both
the oldest Indian as well as the oldest Greek
poetry

.and Google

The original home of the Indo-Europeans according
to European practice 35

but are already trained and perfect that one
long, millennia-old development than previous
must put. In general, one now relocated the

Hike to the Indo-European original seat never
that far
backwards that several millennia between the
beginnings
Indian and Greek poetry and between the
Separation from the primitive people. One had the
one
pressure, as if the spirit that rules in the Rig
Veda and in Homer,
lively and creative even in the nobler tribes of
the original people
must have been gods-sealing.

This was opposed, firstly, that the Indo-
Europeans,
without proof of entitlement to such proceedings
try to push down on a step on which
today there are all possible inferior indigenous
peoples.
As if there were no more noble and ignoble races
and as if
necessarily every race once through all the
aberrations
made, which is still used by negroes and
cannibals today
becomes aware. So they argued, the Indo-European
Primitive people can only be religious at the
lowest level.
have found that there must be souls and souls
everywhere with him
Haunted spirits, and those souls and spirits
would have that
Forced sacrificial service. From the belief in
field, forest,
Water and wind spirits are only believed in gods
emerged from separated peoples. Almost all of the
beautiful language
equations, those of Max Müller and Adalbert Kuhn
witty

and had been cleverly concocted, it had to drop, before the judgment seat of strict comparative language laws to be proven inadequate. In addition, that with backward Indo-European tribes, as with the Norwegians, Prussians, Latvians, Slavs, but also the Germanen, Greeks and Indians actually believe in souls and
It was proven to be active in the field, forest, water, wind and spirits where else should live.

But that by no means precludes that Primitive people in addition to the coarsest belief in the ghosts also of the higher Natural seal. Just consider how still nowadays besides the few people who have a strictly scientific

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borrowed, ghost-free worldview, the millions of Representatives of all shadows of disbelief are tremendously bred do. Even if the primitive people only servile the souls of
The dead, the wind and weather ghosts and the hauntings in the field and
Forest would have served, for are modern peoples, as a whole
taken, really already reached a higher level?

Does not become even more equal or worse today
believed? Wouldn't have to if today's culture
only
later posterity, the genus
taught the future from the preponderance of what
was contrary to reason
to the very profane and religious literature to
one-sided,
misunderstanding the heights and peaks of our
culture
Come to conclusions? Let us keep our eyes on
Homer and Rigveda
stapled and we often notice how the whole Qötter
Schnickschnack the product of pure poetry, not
servile
Superstition is, then we can confidently also for
primeval times that
not infinitely far behind the beginnings of the
Rigveda and
Homer can be behind, negotiating wiser and
fearful
accept loose men who are neither in front of
souls and spirits
feared gods and devils, rather purely for you-
terical entertainment from the forces of nature
and natural
people living and acting; the proof
is nowhere provided and also hardly achievable
that all people
between the stages when working out of animal
conditions
must have gone through, which we with indigenous
peoples and cultures
perceive taridians.

How should man have been able to assert himself
nen if it is not only predators and lack of food,
but
also fear and horror of someone who haunts

everywhere
Oeisterwelt to create? Believe in ghosts like
also owes its origin to pure poetry
ken. What we see today as the effect of bacteria
together
meet with unreasonable lifestyle, sudden or
realize
creeping diseases, that was
borrowed causes attributed to invisible spirits
and
sealed. The poet entertained, captivated,
enchanted the people
ting. People liked to indulge their fictions
without admitting them.

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The original home of the Indosennans according to
European research 37

next to take at face value. EHe dumber of the
subsequent
growing families and members of foreign tribes,
the
interfering or submitting were taken to be
literal
true what every rational person originally
thought to be poetry
would have. This stupidity could be best
exploited; priest
made a profitable business out of it, and the raw
one
Superstition was assured for millennia. In this
sense
also means Dflhring, Qeschichte der Philosophie,

4th edition, p. 548 ff,
that even in primeval times, healthy thinking
first
towards individuals, the multiplicity of
phenomena
traced back few causes and concepts and the
abstractions
communicated to others in poetic form. The raw
mass took that
poetic structures and the devices of language for
real ones
Existences. It couldn't have been any different
in primeval times
as it is today In excellent spirits a new one
emerges
Realization on, a new art is born. A height is
here
achieved, but with the followers and disciples
some things are already working
lost, and in the crowd the worse has the upper
hand.

On the intellectually highly developed Vedanta
and Samkhya philosophy followed among the Indians
of Buddhism
and all sorts of dim superstitious religions. To
Homer
Socrates, Plato, Archimedes, Euclid followed the
Christian Church,
which only as an immense descent from a spiritual
height
can be viewed. Which are the big ones with us?
Popularizers of natural science because they
differ a little
spreading easily understandable knowledge of
nature; and yet
they are the better and more entertaining
popularizers
previously in the little-known natural

scientific poets like Franz v. Kobell, Jordan,
Karl
Kösting, Shelley.

As we today in the spiritual life of a people
mountains and
Perceiving lowlands side by side, and as in
history
of a people at times of high culture through long
wars or
Hikes follow times of barbarism, to the time of
the Middle
ancient courtly and urban culture for example the

.and Google

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according to European research

Komtnenheit of the German people in the Thirty
Years War, so
we have to do the same for the Indo-European
Imagine primeval times: free poetry About the
forces of nature and
believe in souls and spirits next to each other
and one after the other.

The Babylonian explorers despise us that the baby
Ionic religion seem the purer the further back
one goes
pursue them; Babylon shines in ever brighter
light, the further
the path of explorers leads up to its past.
Before two
For decades we still learned things about the

ancient Germanic peoples
did them little honor and historically only
explained in that way
are that the Germans of Caesar and Tacitus are
culturally
had come, because the excavations showed that
the Teutons of the three thousand years before
the Teutoburg battle
great sense of art in the processing of stones,
copper and
Bronze revealed that, like the trombone-like
finds, they were in the
North made trumpets proved, produced music and
certainly already had a literature. Finds at
Worms and
Grossgartach have pots and vessels from the Stone
Age
promoted to us today by their beauty and richness
Adornment. Here, too, one would like to say, the
closer
one comes to the Indo-European prehistoric times,
'all the more amazing
affects the level of artistic achievement. Homer
appears
if you no longer see him with mentally depraved
student eyes
reads, perhaps more enlightened than Socrates and
Plato, and the poets
many Rigveda songs stood by nature with a clearer
eye
opposite than later the thinkers who emerged from
the net of
Speculations by the priests had to work out
again.

So also in the time when the Indo-Europeans were
still one
formed the only original people, great
superstition in souls and spirits,

after all, servile sacrifice may be widespread
be, nevertheless M. Müller and A. Kuhn can be
right
if they have a meaningful service of the
Presuppose natural forces and poetic treatment of
them.
Not for primeval times, but for the times when
they were mixed up later
with subjugated races one has as the predominant
Flowering of superstition and the priesthood that
lives from it

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The original home of the Indo-Kermanen according
to European research 39

to apply. With the Germanic peoples we find
nothing significant
Emergence of a priesthood a simple nature
service;
They worshiped, as Caesar reports, the sun and
the moon and that
Fire, that is, forces of nature whose benefits
they felt. On
a worship of the sun, without considering her as
a goddess
we come back today, because science
asked us yes shown that our life and existence
from the sun
depends:

When express trains thunder down the rails.

So the steam power comes from coal gluten.
The coals were forests, wind blown through,
Which rested once sunk to stone.
Who made it grow? You are afraid of the sun
The Waldesdom with your floods of rays.
The embers are risen light
So the sun pulls the weight of the train.

What drives the mill? Waterfall and wind!

Certainly! But their power comes from the rays

Who came far from the fixed star.

To saw the wood and grind the com.

What would be the child of the glacier without
her

The mountain stream, its fall and thundering
boast

Knowing how to use electrical engineering wisely:

From now on, sweat from the sun flows in wires.

What gives the muscle tone, nourishes the light
Conscious being, otherwise called the soul?
Every dish grew through the sun's rays,
With which we feed the flame of life.
Every being is a sun poem -
I cannot praise everyone as epiphany.
It is true that strength and matter are born from
the sun
But not the fate inherent in the figure.

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according to European research

The immense importance of the sun for life had to
be
impose themselves all the more on the Indo-
Europeans than they | a, like us
will show later, once lived at the North Pole and
in time
weeks long polar night, the daytime mood
painfully
they could, that is, their poetic masters could
when expressing their feelings against the
warming,
living sun in which they have seen no god at all
like, hardly avoid a shape that also gives life
to the sun
agreed. We also sing to the forest as if he heard
it
and understand, and therefore do not consider the
forest a Qott.
What is reflected in the above verses, from
modern science
have made visible relation of the sun to earthly
life
the ancient Indians were already anticipated
clearly enough in the Rig Veda. The old
Iranians revered the fire that dormant in the
plants and
burns in animals, is a son of water and is
himself in
The navel of kings. The lightning comes from the
rain cloud
the rain meets us in the
plant again. That everything is made of water or
fire

were able to observe the Indo-Europeans even before Thais and Heraclitus have respected. The Rigveda at least makes this assumption a hundred times near; however, there is no proof. Like the Germans according to Caesar's report, no influential priesthood had and didn't struggle with sacrificial service much, something like that Herodotus also reports about the Persians: they do not build temples and altars, do not make images of gods, but keep that all for folly, because, as Herodotus assumes, she is the gods not presented as a human figure. They climbed to the top of the Mountains and sacrificed to the Ootte by taking the whole round of the Called heaven God. They also sacrificed to the sun, the moon, the earth, fire, water and winds of ancient ago, after acquaintance with Assyrem and Arabs too the Urania. A tremendous sacrifice has become among the Indians only developed long after the Rig Veda was created The fresh, happy, warlike time of the Rig Veda followed Design of a sacrificial ritual that extends like an alp on the wide the development of the Indian people. Return this degeneracy is likely to be due to the mingling with subject

i and google

The original home of the Indo-nineans according to European research 41

Be hardened races, for even the Celts, who are about the native inhabitants of France settled, got a powerful one Priestly caste and were badly subservient to superstition, the same Celts who, according to the description of the ancients, were tall, blond, fearful, but very much like the Germans, but in the lower Throwing the class of people has to put up with an anchor for priestly bearing – In any case, it is striking that Celts and Indians who wisely subjugated a foreign primal race and mixed, also the sacrifice and superstition coarse development, while the unmixed the Germans and the Persians remained just a simple Nator knew service that was far from being as unreasonable as that traditional monotheistic and monopolitical religious form, one of which, unfortunately, the Germans by all means was imposed on lies and deceit.

Wh * just saw that the Persians all round the sky Ott called. In the Rigveda, the Indians called heaven as their father an: dyaosh pitar, which literally means Heavenly Father. Dyans

corresponds exactly to the Greek Zeus, whom the Greeks with
Zeus pater called, and the Latin Jov - in Jupiter, or
this in diespiter. In the Umbrian language, Juppiter had it
Forin Jupater. From this address as "father" we see that
even the Indo-mans of primeval times did not come before the deity like eAn
Servant or sinner trembled before a strict master, but that
he felt himself to be a child of heavenly father and earth mother.
The root syllable in Dyaus, Zeus, Jov- is dlv and means luminous-
ten. From this root div, devas is the gott, Latin divus
divine, aUnordian tivar God derived. This also belongs here
the god who was called Zlu in Old High German, and after which
Tuesday or Tuesday has its name. No other contestable equation that the existence of a
belief in gods
the old Persian baga is God and the old-Slavic bogu, which also means God. Also arises
Linguistic comparison that one held something "sacred" and that
"Sacrifices" were made. Finally, it should be mentioned
that the Indian word for rain parjanya in Lithuanian as
Perkunas and in Old Norse as Fjörgynn, the god of thunder,

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seems. The Indian Qott Vanina, the god of heaven, is

Greek Uranos. Den Hermeias with Indian Sarameya, Neptu-

us with apam napai, Athena with afaana, Minos with Manu and dem

Germanic Mannus allow the am

Letters of the language laws sticking

contradictions of a part

the linguists do not. But it is not a misfortune and not a

Shame if it cannot be proven that the Indogermanen already worshiped the whole Qötterschnack, the »ch

nested with the later Greeks, Indians, Romans, etc. in the

On the contrary, it is an award if the natural seal is still

appears so transparent that it can only be used as a poem,

as poetic language, but not as overwhelming Qötteremst

understand. Probably - and this conclusion can probably be ignored

draw the negative result of the language comparison -

did the Indo-Europeans not draw with great difficulty with

branched superstition burdens the world. Would be in the

Primeval times the superstition in gods was entrenched, then

he would have probably won himself because where

the priests
first of all have a people wrapped up in
superstition, there
don't let go of it anymore. Relatively little
burdened with
fixed ideas of all possible gods and devils drew
the
Indo-Europeans out of their original seats into
the world and wrote poetry
always new stories about nature, which the noble
character
the race could of course not be absent and common
to all
lived inside. Only the mixing with other not
indo-
niche peoples appears from the transparent
natural history
then to have seriously believed gods teachings.
If
we will talk about later in the presentation of
Tilak's research
the North Pole home of the Indians and Iranians
will find that already
in the original home at the North Pole, entire
annual cycles of victims
this is not in contradiction with the above
the lines. It can only be about more and less,
about
act like relationships. We can still find in
today
Germany very decent, honest and well-behaved
people who only
Have attended elementary school and yet without
much
Study a verse about the church religion,

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The original home of the Indo-Europeans according to European research 43

They have become absolutely free of superstition. I think it is not a false projection into primeval times if we look at this. Think mentality also represented in it, even if only by what was the case with a minority. Like next to gross superstition to lower demons the more generous to the most influential. Natural forces existed and in a whole calendar of sacrifices have announced: to non-believing leading personal. There was probably no lack of keiten in the primitive people, and the sum of the superstitious ideas was in primeval times probably much less than later, after the misunderstanding of poetic language and the mixing with submissive. Its bad fruits are produced for a people.

Where did you look for the original home of the Indo-Germans?

We have seen the comparison of languages for knowledge of a family relationship. Of the Indo-European original language it was rightly concluded that an Indo-Germanic indigenous people. One did not remain

silent

that not all peoples that today have an Indo-European language speak, also had to come from the indigenous people. It has been mixtures and subjugations took place, and so may it must have come about that tribes and individuals with different classes speak an Indo-European language. It is not even complete agreement of views on that physical appearance of the indigenous people achieved. French and Italian researchers describe the basic Indo-European type different from German and English. Were the Indo-Europeans Round or long heads, dark or blond hair, black or blue-eyed, tall or medium-sized? Find both types we in Germany, but on the whole they are like that to each other similar in that they are distinguished from Mongols or Malays or not confused with these races The Homeric Heroes are portrayed as blond, from the middle of the second

.and Google

44 The original home of the Indogermans according to European Porst ^ utiE

Millennia before the Battle of Teutoburg, Crete made excavation finds showing human faces, how they are strongly mixed in Germanic or

Germanic

Europe finds; the mighty oak tree
coffins found in northern Germany and Denmark;
you could still tell the blondness of the hair,
and that

The size of the skeleton and the shape of the
skull

find manic. The ancient Celts are said to be
blond, blue-eyed
and portrayed as tall. This should therefore also
be the

Type of the Indo-European indigenous people.

But where did it live?

In the past one searched, partly through the
Bible, partly through

the great distance of the Indians from the
Teutons misdirects the

Original home of the Indo-Europeans in Asia.

Gradually they moved

they also to Europe, South Russia, Germany and
Northern Europe.

By and large, one can say that the original home
is a 1 1 -

The search was gradually made further north.

According to Herodotus, the Indo-European

Thracians were who

lived north of Greece, the most numerous people
of the

Earth next to the Indians. The residences of the
Thracians formed

to a certain extent a bridge from the European to
the Asian

table Indo-Europeans. Anyone bothered by the fact
that the Indians

should have come from Northern Europe or Germany

remember that the Celts were in the third century

before Arminias
through Slidrusland to the Balkan Peninsula and
to Asia Minor
where they formed the Qalater state that in the
Middle
ancient Mongols penetrated into Germany that
Norman-
the countries and islands of the Mediterranean
are populated and on
Ships made without metal parts, America
covered I

From the historical lore you get that
Impression of an Indo-European north-south
wandering movement. At
Many place names west of the Elbe can still be
seen today that
Celts once lived here. From the foremost
the Celts were forced to continue to Spain and
Italy.
back, Celts even conquered Rome. The Greeks are
out
come north seats. The time of the great migration

.and Google

The original home of the IndoKemians according to
European research 45

also reflects the urge of the Qermanen to the
south; it
they lacked land in the north.

If the historical tradition thus leaves a
uordsUd-

forward movement unquestionably Indo-European peoples
you may dare to know the home of the people in northern Europe or in the western Baltic island and
Look for coastal area. This point of view was known
the more so as those reasons ceased to exist which one used to be the Qerman, Celt, Slav etc. from Asia
had let wander here.

Namely the material from which in prehistoric times
the stone weapons and stone tools made in Germany could not be located in Central Europe for a long time
will. One wondered where the pretty axes come from
ans nephrite, if nephrite is only found in Asia? Man
assumed that the Qermanen had brought the nephrite from Asia,
and like nephrite, so also other kinds of stone used for hatching,
Saws, lams, etc. were used. Meanwhile, whoever seeks
finds: in Central Europe, too, the questionable verified species of stone; the need in
prehistoric
Of course, time had made good use of nature's supply
As a result, the reasons that
To let the Germans have immigrated from Asia. One gave
the Roman writer Tacitus again believe that the Teutons as natives of their country, not as immigrants
describes. Now in the last few decades they have

been in all
Cities spread antiquity societies so diligently
after prehistoric
ancient antiquities and sought that today an un-
enormous amount of such finds about the
prehistoric Qermanen
the Stone Age and the Metal Age are abundant. In
the
Inland lakes on the Tusse of the northern Alps,
and in the Swiss
The remains of richly populated water villages
were found in lakes,
the so-called pile dwellings, which in the Stone
Age and in the bronze
were inhabited for a while. The equipment and
weapons found here
made of stone and bronze, as well as the jewelry
mainly from
Bronze are consistent in their shape and material
the other stone objects found in Germany

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to European Porscbnng

and bronze ages. Traces of pile dwellings were
also found in
Mecklenburg and from stilt houses of recent times
in Brandenbars
and Pomerania. Qanze stone age villages or small
ones
Branches were opened at Qrosseartach in
WOrttemberg
the Michelsberg near Untergrombach and in large

numbers in the
Discovered the area around Worms. You have the
floor plans of the
Find huts and barns; one has wonderful at
Worms even modern decorated vessels in the rubble
of the past
found and abundant material from the numerous
Stone and Bronze Age cemeteries won. Appropriate
Finds were made all over Germany. For North
German
country, Denmark and Scandinavia were the houses
of the dead
powerful erratic blocks are particularly
characteristic. In the-
formerly surrounded by earth and partly still in
earth today
stone chambers in the hills were often 50 to 100
corpses
buried. Qeben these houses of the dead from
boulder blocks in which
only machines, devices and vessels from the Stone
Age were found
The, a lot of information about the stone age, is
obtained from the
numerous urn cemeteries in which only the ashes
were burned
The dead were attached to jewelry and implements,
plenty
Teaching about the Bronze and Iron Ages.

As far as we talked about the stone age so far,
meant
we only the younger Stone Age, the Neolithic, in
contrast to
the older, the Palaeolithic, which also already
Weapons and tools made of stone, especially
flint,
was able to deliver, but not yet the pottery and
the

was familiar with the manufacture of shapely, smooth stone tools. [Ezeus last We only encounter the mentioned arts in the younger Stone Age, that until about the beginning of the second millennium before Hermann Liberator endured. This second millennium belonged to the older the first millennium of the Younger Bronze Age and in its second half of the iron age. The cultural legacy of this three thousand years on German earth is now in large and Whole uniform; nowhere can one with indisputable claim that a completely different people still exist immigrated after the younger Stone Age and a new one Kulhjr brought with me. There is only such a gap

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between the end of the older stone age and the beginning of the lingering Stone Age structure, and this gap is understandable because the Culture of the Younger Stone Age presumably from the then migrated Germanic tribes or Indo-European tribes. The daggers, Knives, saws, axes, lance tips and the clay pots of the

The early Stone Age are to a large extent shapely and elaborately worked. You can see the hands that hold these tools. Weapons and devices created, eyes belonged to joy had beautiful shapes and decorations. In the stone age village at Qrossgartach even showed the living room of a hut painted Walls. The watercolor was made up of yellow, red and white Stripes made a zigzag ornament. The bronze ones Swords, daggers, lances, knives, razors, bracelets, Neck rings, fibulas, bast plates, etc., which were made in Germany, still delight our eyes today through their artistic forms and decorations. One can Not to be amazed enough at what flowering craftsmanship back then already in prehistoric Germany, especially in the north Germany, in Denmark and Scandinavia, had prospered. There are a large number in northern Germany and Denmark trumpet-like trumpets found an astonishing number Hessians elicit sonorous tones. Such music Incidentally, instruments, at least of this form, have evolved Bronze Age Europe not found. That the many thousands of bronze things to a large extent at least native ones The found molds or the peculiar, in the rest of Europe not proven decorations and methods of manufacture. That a lively commercial

traffic with the south, east and west of Europe took place, one can find from the spread characteristically crafted or found decorated pieces of jewelry and useful objects. Out of Bernstein made its way through Germany to the north up the Rhine to Italy; from Italy, as well as from southeast Europe and France found their way to bronze things in Germany. Mainly the course of the rivers indicated the trade routes; Danube, Main, Rhine; Weser, Elbe, Vistula were all excellent waterways. In the following words summarize

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ii. Schumacher conducted his research on the Bronze Age Commercial listing of the Middle Rhine area together: "Currency found in the older Bronze Age, i.e. in the first half of the second millennium BC BC, probably in connection with the former peoples' movements the eastern connections with the Danube people predominated, ruled in the younger

Bronze Age and
beginning of the Tallstatt Period, i.e. at the
turn of the 2nd
thousand, relations with the south, Switzerland
and
Oberitalien vor. "

There can be hardly a bigger surprise than when
man, still quite caught up in the ideas that lead
us through
the reports of Caesar and Tacitus about the
Teutons
the cultural remnants of prehistoric Ger-
mania looks at. You will soon realize that the
Germans
it could not possibly have been the barbarians
who
to behold the fine eyes of Roman officers and
officials
believed. At least one must assume that Germania,
which is described by Caesar and Tacitus, at that
time much-
easily had rough martial stunts behind him again.
Because the
found antiquities of the three thousand years
before the
clashed with the Romans clearly show that
although the
Culture in Germania is not reminiscent of luxury
and splendor
of the southern and southeastern cultures,
however
despite the fact that the climate and the barren
could show ren soil conditions. The Vienna Prfi-
Historian Much expresses in his work "The
homeland of the Indo-
Germanic "his conviction that the younger stone
time in Europe has not shown such a high culture
bloom as

in Northern Germany, Denmark and Scandinavia. On the other hand shows the stone implement as it does in a large part of the rest Europe was found to have a striking kinship with that In the west Baltic coast and island area "The southern Sweden and a limited part of Norway, all of Denmark mark with all the islands, today's German Empire, the Lower country and Belgium, Great Britain and Ireland, the northern France, Switzerland and Northern Italy, Austria-Hungary, Russian Poland and the entire headwaters of the Dniester, the Dnieper

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The original home of the Indoeemans according to European Porscbune 49

and the Upper Volga, the Balkan Peninsula with Greece and the islands, finally the opposite qestade of small Asia show in the exposed stone utensils such a kinship that one not infrequently, especially when the material, that more or less the soil of the different countries is taken and therefore changes, not clear instruction

there, couldn't say from which country one or the other other finds stanune. "These over a large part Europe's widespread homogeneity of Stone Age culture and that numerous occurrences of the most beautiful and perfect pieces in the The western Baltic region was determined by Much among others Reasons we shall come to, the homeland of the Indo-Germanic up here in Northern Germany, Denmark and Scandinavia to look for navien.

Now what are these other reasons?

First of all, here in the north live the relatively pure classiest, most unmixed Indo-Europeans. From the old ones Germanic peoples writes Tacitus that they are only equal to themselves Tribe are tall, blond-haired and blue-eyed. Of fall out as a womb of the peoples, poured out since the days of the Cimbri and Teutons Indo-European tribes about the Roman Empire; from here came on fast ships the Normans up to the Mitteleuropa. From here have too America, Africa and Australia a large part of their white Population received. Since it was here in the younger Stone Age above, as the finds show, a comparatively dense population and this area thanks to the beauty of its

that is, of weapons, tools and implements made of stone

Much says that the rest of the Stone Age Europe surpassed this

everything that up here is the home of the Indo-Europeans too

is looking for. The Greeks came from the north, and

even in historical times they had religious relations with him

Germanic north. Between Germany and Greece

lived the numerous Thracians, the largest after the Indians

and Indo-Europeans are still sins as far as Asia Minor,

for the Phrygians were also Indo-Europeans. The population

water source, which in the historical period from the western Baltic

Biadsnkapp, D «t Noi ^ pol ait VStkerheimat. 4

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der and island area ^ di poured over Europe, may also be in

prehistoric times its waves to the south, west and southeast

have sent. The Seeldima and the island country were special

suitable to grow up an active, adventurous, cheerful breed

deny. Yes, Much, an aged scholar, certainly not falls prey to improper assumptions, gives the Qe danlcn space that Nordic sailors did 5000 years ago

sailed around Western Europe, into the Mediterranean and to nach

Egypt came and the Pharaohs like the throne supporters

as later Germanic soldiers rendered services to the Roman

cesars. That the undivided Indo-European boats and

Knew oars, teaches indisputably even those in cultural

otherwise show little fruitful comparison of languages. That the

No knowledge of metalworking to build seaworthy boats

is necessary, prove those ships made only of wood,

with which the Vikings discovered America long before Kohimbus.

We are in Sweden from the second millennium before Arminius

Received pelvis images of entire fleets. On the rock painting

at Lökeborg in Bohuslän a fleet of 23 larger ones appears

and smaller ships. The larger ships are with 46, 50 to

56 rowers and the corresponding number of warrior and

other auxiliary team was manned, if not, how still

by Homer, the warriors rowed themselves.

So what speaks in favor of the fact that the northerners were there before 5000

Years the long journey around Western Europe to

the Mediterranean
would have dared? We have to deal with the stone
chamber graves, the giant rooms or chicken beds,
as they are
Popular expression means to deal.

The houses of the dead made of boulder blocks, or
"science-
literally, the megalithic monuments can be found
in
of all sizes, from grave rooms for one person to
spacious Qang tombs with main and secondary
chambers, all with
mighty blocks and many of them are still filled
with earth today.
covers, in Northern Germany, Denmark, Southern
Scandinavia, Holland
and cross-Great Britain, but then line by line at
the edge of the Atlantic
the coast of France, Spain and Portugal,
furthermore, however
no longer in the size and shape of the gigantic
rooms

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^l??-?5*fe"f.

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the islands and the North African and Italian
coasts of the

Mediterranean Sea, even on the edge of the Black Sea, in Palestine, Sudan and India. The transition from the Stone Age in the bronze age only such Nordic stone graves seem to that have a hole in the lock stone; trans-bondage of the other Nordic houses of the dead to the younger stone age results from the observation that up to now nowhere in them objects made of bronze or iron may be were found, from which one could conclude that they were for The time of construction and use of the stone chambers Lich had been put into it. Where, for once, bronze found things, especially in the mounds of earth surrounding the houses of the dead close, it was a very late burial, to which one otherwise long out of use and fashion used stone tombs. That a development of smaller houses of the dead to the imposing underground or giant rooms deprived of the earth's mantle took place not only from the simpler design, but also from the in them deposited additions, of which the stone axes with thin neck and the vessels an earlier section of the belong to the younger Stone Age.

The attempt to eradicate this neolithic age derive from the Orient as an imitation of the pyramids or the

Mycenaean domed tombs, is to be regarded as a failure.

If the thought of the dead in mighty stone houses add, came from the Orient or from Greece, so one does not understand why such a thought, that one surely displace other customs and older views had to overcome, could find the way north, while—rend the Egyptian and Mycenaean artifacts Metal, glass or enamel, which find their way ten times easier make, did not get north. This is a contradiction which forbids the derivation of the houses of the dead from the south.

What is less conclusive is what Much still continues to meet
The Cyclopean burial custom would lead the way around the
Have to make around the west coast of Europe and so much longer tent needed, in which even more metal, glass and enamel things would have

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can run ahead. Why are crop products & e in Spain, Portugal and France at the same time with the megalithic find buildings, not with them to the north got there, or later? On the other hand, in French

stone chambers Nordic amber and more southern
amber
Giant rooms objects from later times than those
from which
cher the boulder buildings come from. However,
they refuse
Burial gifts of more recent times, the
construction of the giant
in more southern countries to classify in older
times,
for the strange cemeteries liked, just like ours
Time happens to be evacuated and refilled several
times.

Let us remember that the North German Plain as
well
like Denmark and South Scandinavia from the Ice
Age with
ling blocks littered. Today there are only a few
remains
get because the material is crushed and taken to
homes as well
Road construction was used while a hundred years
ago
the giant rooms in the province of Hanover, for
example, astonish-
Lich were numerous. Why do you trust the steles
people whose technical skills come from their
stone
equipment and stone weapons are unmistakably
evident, not so much
Qrips to get the idea of the dead in large
To bury stone chambers, especially since nature
sometimes comes through
Coincidence may already have stacked the blocks
into rooms, and
also the giant rooms an imitation of cave or
Earth dwellings in which the Stone Age people
still lived

the Germanic tribes of historical times
occasionally given protection
Looking for bad weather? To avoid
misunderstandings
It should be noted that the stone chamber tombs
are not
roughly clumsy compilations of boulders, but
rather
old structures were already a technology for
locomotion
and the stacking of large loads.

Much more natural and probable is the derivation
of the
Mycenaean domed tombs and perhaps even the
pyramids
from the north, because it is noticeable that
northern
sheer amber, whose Nordic origin is also chemical
Investigation confirms, in the Mycenaean dome
tombs
is found while Mycenaean metal, glass, and enamel
in the

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The original home of the Indo-Kermanen according
to European research 53

North was not found. If you think of the people,
that
belonged to the Mycenaean oraebis, came from the
north
men, the explanation is simply that it is the
Braoch or the inclination to the custom, also the

Bern-
stein, brought back from the north.

That also the stone chamber tombs on the western
edge of Europe
and on the shores of the Mediterranean, further
on the Black Sea,
in Palestine and India can be traced back to
northern people

First of all, from the analogy with the bold
Norman

secondly from the square or round hole in the
keystone of the Qräber, third from the strikingly
rich

come from gold in the orbits of the western
Jutish

and Breton coast, where such southerners and
pirates

fourth, from the appearance of a white,
curly-haired and blue-eyed breed in Egypt. This
alien

classy people on Egyptian monuments, allegedly
from Libyans

Northern found Africa, tattooed on the body,
dressed in warlike clothes,

were already king towards the end of the 4th
millennium

Menes defeated; but their intrusions continued.
To Homer

we know that among the Greeks a pirate act was in
the rich

Egypt was nothing unusual. Since King Seti I,
the one called on the monuments "Colonel of the
Foreign Peoples".

Under Ramses 11th appear as Egyptian troops from
Libyans

the tribes Quahaq and Maschauascha, including the
corps of

Shardana, according to the monuments from a great

distance across

Come by sea, tall, strong men of a very un-
Egyptian nature

Type and strange armed. These warriors bound them
Life Guard of the Pharaohs, and the historian E.
Meyer

which Much joins, she compares, as
thinks he is with the Germanic bodyguard of the
Caesars.

That Nordic peculiarities reached as far as Egypt
that is what Ernst Krause (Carus stars) has in
both of his

highly interesting, hushed up by its competitors
Works "The Trojaburg Northern Europe" and "The
Nordic Her-

future of the Troy saga "sought to provide
evidence.

table labyrinths or mazes, which are intimately
related

to stand for the sun worship and the ways of the
sun at

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according to EoropSisdier Porschng

tlimmel, certain assets have their primitive
counterpart

stflck in the north. The Nordic, partly still in
good condition

ten mazes, such as B. at Wisby on Qotland and the
on a stone cross from Juleskov on Funen, same on
the hair

those of the Cretan coins from Knossos. It was in Crete famous labyrinth of Minos. Herodotus compares the holy of Sals with that of Delos, but Delos, the seat of the sun god Apollo, had religious ties to the north, especially those at a sunny temperature] in the British Isles, With Ernst Krause agrees that L. Wilser (Altgermanische Zeitrechnung, SA ad XVCII. Bd. d. Vhdlg. d. Natural knowledge. Verein, Karlsruhe, p. 9) that the mazes, the sun worship and the knowledge of the solar year came from the north be. One can certainly dialect this view without much effort. fight table and objective reasons; but even if we both the megalithic monuments and the mazes, which are outside of the Nordic West Baltic countries are, as local residents, by nature at hand consider given structures, and thus their Nordic origin Deny the jump, that seems to be the case on careful consideration The possibility cannot be ruled out that in a gray Zeit Ägijten, as well as Babylonia, fertilized Indo-European has been. In any case, there shouldn't be any doubt that a large, if not the greatest part of the Indo-Europeans from the north of Europe, from southern Scandinavia, Denmark, Northern Germany has come.

The scholars have even tried to find ways of migration of the individual main tribes, the Greeks, Romans, Reconstruct Celts by following the peculiar traces followed the distribution of certain types of vessels. Rhine, Elbe, Or, up the Vistula, down the Danube, the paths led to the Rivers that flow into the Mediterranean and Black Sea. Historical news, prehistoric finds and the fact that today in Europe the Indo-Europeans are most abundant and unmixed living, make it seem beyond doubt, that in the European north at least an Indo-European one Area of migration that has a relative home.

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The original home of the Indo-Hemians according to European research 55

As a result, let us note that all traces of where the Indo-European race peoples may have come so far have pointed more and more to the north. In India, in Turkestan, in Southeastern Europe people used to look for home; now one looks for them after one the impassable dead ends has left in the north. Much, the last major work

But the homeland of the Indo-Europeans was
released for that
Island and coastal areas of the western part of
the Baltic Sea. His arrival
today we can only assume a relative correctness
speak since the work of the Indian Tilak about
"The arctic
home in the Vedas "is available. Let us now turn
to this
turn.

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4. Tllak's research in the Veda and Avesta.

The participation of Aäaten in the maintenance of
science
is unfamiliar to either the naturalist or the
archaeologist
and unusual appearance. In general you can
say that the h-eien and politically independent
Japanese mdir
in modern natural science, while English is
preferred
Indians are more likely to work on classical
studies.
The culture and literature of the Indians is also
significantly older
than the Japanese. The oldest songs known to man

as

real poetry is to be found among those who
namely in that part of their "Veda" (knowledge)
called

holy scriptures called Rigveda. Like modern
knowledge

At least some of them are still today,
unfortunately, by Indians themselves
being driven by learned men, the pändits,
reported

Professor Deussen some things that are not very
edifying. Astronomy z. B.

who still drive today from the holiness and
eternity of

veda convinced Indians concerned about
Copernicans and

Keplerian Discoveries! The archaeologists are
also among

known to the Indian scholars for being
Indian people like to set the highest possible
aher. Well, in the

prehistoric antiquity haunts local and national
nal patriotism also in Europe, in France and in
German

country. And what about the astronomical
backwardness of certain Indians

is concerned, this censure does not

author of the book about the north polar homeland
of the Indo-Germaneri

T i 1 a k. Because in this book he also has the
ice age problem

illuminated from the astronomical point of view
and here

a difficult chapter set out clearly and
impeccably so that one

amazed the versatility of the man who,
apparently, admired

from home to the researcher of antiquity and
literature, with sure

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Tilaks Forsctausen im Veda und Avesta 57

Understanding also in geology and astronomy as far as they are for its prehistoric area come into embossing The name Tilaks is also used in other European Sanskrit circle in good sound. In 1893 he published a work „Orion or Researches into the Antiquity of the Vedas" (Orion oder Notes on the Age of the Veda). Back then you wrote the oldest songs of the Rigveda to a time of origin, the was not behind the year 2400 before Arminius. This to assumption was based on arbitrary estimates. Tilak was looking for solid-gaining ground by putting astronomical information in the Vedas caught his eye. He noted that the singers of that ancient hymns knew a north polar star. Who now thinks that is nothing special, because we also have a polar stem as the resting pole in the phenomena of flight, he is wrong. The axis of the earth experiences through the influences of the sun and moon over the millennia changes, so that they are by no means always

after the
Point of our pole star pointed. Had earlier
millennia
no Pole Star, because at the point in the sky
where the
The axis of the earth pointed out at the time,
not clearly visible to the naked eye.
star was to be seen. Again, even earlier ones
could
Millennia also have a polar star again. The
ancient Indian
Priests knew such a star around which the sky
revolved
turned; According to astronomical calculations,
this can only be ce
draconis who died in the 3rd millennium before
Arminius
was, ^ 'as today the one belonging to the
stembiid of the little bear
Polarstern means for us.

Tilak used this statement, the origin of the
brah-
manic speculation and culture in the middle of
the 3rd millennium
relocate. Because it also revealed to him that
the spring
pnnkt during the making of the Vedic songs near
the
Orion constellation was, he concluded that
Vedic hymns (not all, of course) around the year
4500
Armjnins must be made up. Tilak's explanations
met
of course doubts; but at the same time the German
came
Sanskritist Dt. Jacobi, independent of Tilak, to
the same
Result on grand 'astronomical considerations.

Further

d.yGoogle

58 TUaks researches in the Veda and Avesta

The discovery of Dixit, who in the Schatāpathabrāhmaṇa found a place from which the Pleiades then

That departed from the vernal equinox. This was a best position for

the reading of the Brāhmanakultur (based on the Vedic Kṛbīr

follows) in the middle of the 3rd millennium.

Another confirmation

Tilak then wants in the statement of the Indian astronomer

Behold VB Ketkar, who gave an indication of the Taittirīya Brāhmaṇa

(in, I, 1, 5) to the starting points of mathematical calculation

made. The planet Jupiter, in Indian Brihaspati, became that place

first mentioned when it nearly covered the star Tishya.

Such an observation is said to be according to the astronomer mentioned

to have been made around 4650 before Arminius.

For Tilak's reliability as a Sanskritist and

The antiquarian probably best speaks of the great interest

an excellent Sanskrit researcher like Max Müller has taken from him. Tilak publishes a magazine in India (or

Tenting), the "Kesari", and set up in 1897
the English government by harsh criticism of its
measures
against the famine and the risk of epidemics at
the time. He
Was imprisoned for 18 months in strict prison for
seditious articles
(rigorous imprisonment). Will be in India too
treat political "criminals" like common offenders
delt. But thanks to Max Müller's efforts for the
of the "Orion", the government allowed the Indian
Qe
taught to indulge in his Veda studies in prison
and little-
To read at least a few hours of the night in the
light. Thanks too
the further efforts of Max Müller and the
appearance of the
from the whole Indian press, Tilak received the
Freedom again. In a letter of thanks to the
famous
Oxford scholars gave Tilak the result in a
nutshell
of his last Veda research, according to which the
Indo-Europeans
from the North Pole. It was not to be expected
that M. Müller on a mere sketch of evidence of
the polar
theory that Tilak presented to him would give the
blessing. Much more
it was recognition enough when this main
vedaforsdier
admitted the possibility of Tilak's Veda
interpretation, but
feared the contradiction of the geologists,
which, as here, is about to occur

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Tilak's research in the Veda and Avesta

I noticed that I had to walk on very weak legs would. Unfortunately Max Müller died before Tilak finished the work for him could spread, the evidence of which we here so briefly ^ want to reproduce possible.

Tilak has a chapter in his investigations into the Veda in which he urged with admirable clarity as an astronomical scholar confirmed to me, by a correct and flawless the question of the ice ages, also from astron from a mixed point of view. Since neither the geologists no the astronomers with the ice age problem to a satisfactory Solution have come, we want here from further Ai guided tours about the time and duration of the last glaciation of the north pols refrain. Suffice it to say that after d « As far as we know today about the North Pole, it is not it is nice that once a warm climate was also high Ruled north. Petrifications of animals and pla zen speak an impeccable language in this regard. After d Calculations by previous geologists who are most inadvertent casual material should be the end of the last European Glaciation 10-80,000 years ago. Tilak closes it from his point of view, rightly, the more recent

estimate

sober American geologist at about 10,000 years
since the last icing ended

Perhaps Tilak's research has given geologists a
Astronomers show that even these 10,000 years are
still

are high. It seems to me that the lineup

Tilak's on the north polar origin of the Aryan
Indians and the ex

Mainly the Indo-Europeans more land and feet, that
is to say E

wise, for themselves as those on the most vague,
fluctuating basis

airily listed geological and astronomical Berec
nnngen.

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5. Vom Veda.

The evidence of the north polar homeland of the
Indo-Europeans

takes Tilak from the Veda, the Bible of the
Indians, and the Avesta,

the Bible of the ancient Persians. So far
unexplained stands

he illuminates by the light of his polar
hypothesis, which one used to be

had not dared to use the explanation because one
had not

knew that the North Pole also had a milder sky
glowed. What the Bible is or has been with us

interpreted the Indians of the Veda, a literary
complex of the

though the extent of the Bible, the most sacred of

which, as divine OS-
A book valid for absolute truth, the Rigveda
Collection of around 1000 songs is, which is the
oldest
Religious history has an inestimable value. In
the Rigveda
The natural background still shimmers clearly and
unmistakably
the Qötter through. The Rigveda still shows the
ancient Indians as
a fresh, energetic, chivalrous people. It still
lives "in
Land of the Seven Rivers ", in the northwest
corner of India, at that time
not yet divided into boxes. Many songs suggest us
as spirit
from our Qeist and remind us of the Homeric
Qesongs.
Under certain circumstances the Vedic Indian also
drives with his gods
tern joke; he is not yet sick and not yet
come through mixing with the dark-skinned
indigenous
residents who, if perhaps only sparsely at first,
at the
Spread of the Aryans over the Qanges region and
the more southern
India took place. 1000 years before Arminias, the
rig
veda possessed holy authority. Because Buddha
cnt-

.and Google

wrapped his teaching, which has become a world region, in the sixth
Jahrhundert before Anninius based on the Samkhyaptilo-
sophie, a thoroughly rationalistic and atheistic system,
probably already the Upanishad doctrine or Vedanta philosophy,
Indian Kantianism "temporally" preceded Kant. To the-
sen two educational buildings led the speculation that in the
Brähmana mentioned writings following the description
and explanation of the immensely swollen sacrificial dual
be wrapped. This cultural period in which the people after
Caste is divorced, in contrast to the culture of Rig Veda
something dark and imposing; the sacrificial rituals are in
Prose written; you can see from them how the formerly fresh,
happy people under the restrictive, ansbenteric power of the
Priesthood counseling, apparently in part as a result of
Mixture with the dark primal races of India. In the sacrificial ritual
writings and in the attached philosophical speculations
The Rlgveda already seems to be an inviolable authority. You will
So, to follow the development from Rig Veda to Samkhyaphilo-
To understand Sophie in the Buddha's teaching, well and gladly a half

Have a millennium in between. Now is the Rigveda
a collection of songs that probably only lasted
several
Centuries, indeed thousands of years
Development of language, verse measure, poetic
verse
have fertilization as a prerequisite. The Rigveda
is still far
tempt not fully explained, because verses have
just been observed,
which were no longer understood by the old by
themselves.
Although the Vedic people consider us in many
hymns as one
fresh, healthy indigenous people appear, it was
not a wild one,
but an already cultivated people. It lived in
cities
and villages, ruled by kings who already have the
art too
to live and to let live understood. The lust for
life, the
Excess of strength expressed itself in all sorts
of events for
the ambition. Poets vied with poets who the gods
and princes would sing best and receive the
richest wages.
Players scrambled their belongings, heroes
drowned their fame
and Rosselenker dared their necks in the race.
From the
most of the songs speaks strength and poetry;
next to deep seriousness

.and Google

62 Vom Veda

funny humor prevails. Qewiss can be found in the
thousand hymn

a lot of foolish stuff, a lot of superstition,
brutality and

Ness. But the whole thing is already literature,
breathes spirit and image

by virtue of that is also true of material
culture, because that

The house usually contains four rooms: the living
room with the

Hearth fire, the women's room, the pantry and
deodorant

Dandruff. Benches and loungers, beds and
cushions, headboards

pillows and blankets are mentioned as furniture
items.

The main line of business is the breeding of
cattle; of cows, horses,

Sheep and goats. The field is plowed through with
an iron plow.

fear, the mowing of the grain with the sickle,
the threshing and

Winnowing, which is the crushing of the kernels
between two stones

known. Flour becomes porridge and cake with milk
or butter

processed. Appear as tradesmen and craftsmen

Carpenters, potters, blacksmiths, weavers, dyers,
tailors, quack

salver. The blacksmith uses a bird fiddle as a
bladder

bellows to make the metal glow. A whimsical one

Song of the Rigveda (9, 112) ^ bt a picture of
the professional ramifications.

Wh- bring it here according to the translation by
Paul Deussen, who in

the first two volumes of his history of
philosophy

Indians treated as the first expert:

Qar is our sense in many ways,

Different what a person wishes for;

Radbnich the Wagner, broken leg the doctor,

The priest the one who squeezes soma.

Soma flow to the Indra!

The blacksmith with dry work

With Flederwisch as bellows,

With anvil stone and embers

Desires one who does not save the gold,

Soma perm

I am a poet, papa is a doctor

Mama turns the kitchen mill

So often we hunt for money

Like shepherds after cows,

Soma flow to the Indra!

.and Google

Vom Veda 63

The warhorse wants the chariot lightly,
Smile at those who submit applications
Hirsutam vnlvam tnentula (untranslatable!)
The frog wishes the pool of water,
Soma perm

Perhaps the most delicate and beautiful hymns of
the Rig Veda
are addressed to the Ushas. This word means dawn
and is related to our East and Easter, adding in
all

three words the first syllable glow. Lighting up
means. Also

the Latin Aurora and the Greek Cos are quite the
same.

The dawn appears "forever young and beautiful,
not aging, one

holdseUge virgin who reveals her charms to the
world by,

replacing sister night, up from the fumes of the
east

and ascends higher to heaven and with its waves
of light

To pour earth over. "As in the m ^ 'thology of
the Indians, so

also appears in the mythology of the Greeks and
Qermanans

Dawn as the virgin, that of the sun god as lover
follows without ever being able to reach them.

The most heartbreaking

Love stories are from the natural process of
twilight

and the sunrise.

The most numerous songs of the Rig Veda are for
the Qewriter-

god Indra. Like the earthly fighters, whose role
models and

leader he is, the Qott also strengthens itself in

its struggles
a good drink of Soma's, as we just read as the
refrain:
E) em Indra flow to Soma! In addition to the
numerous songs for
Prices of his deeds can also be found in the Rig
Veda, as
A sign that one did not fear the god servile,
rather,
at least as far as the more enlightened minds
were considered than
According to the song Rigveda, fiction felt all
kinds of abuse
10, 119, which was placed in Indra's mouth, a
belch-like
Refrain repeats, making the god as heavily drunk
and
somatrunken appears:

Now I was in the good mood.
To give a horse, a cow!
Oh hal, does that come from the somatic potion?

.and Google

Like winds gusting impetuously
The potion made me reddened.
Oh hal, does that come from the somatic potion?

The drink pleaded with me
Like fast horses in a cart.
Oh ha! does that come from the somatic potion?

A qebet is brewing me there
Like a cow her dear child.

Oh ha! does that come from the somatic potion?

I whirl around like a turner
In my heart the Qebet

Oh ha! does that come from the somatic potion?

Not poured out like a dust of sunshine
The people appear to me now.

Oh ha! does that come from the somatic potion?

Earth and sky are not that big
Like a blow of mine here.

Oh ha! does that come from the somatic potion?

Long I've been up to the sky
As wide as the whole earth.

Oh ha! does that come from the somatic potion?

Now I want the earth right away
Umschmelssen hnkshin or right.

Oh ha! does that come from the somatic potion?

I'm dying to hit the earth

That it dissolves to the right and left.

Oh ha! is that coming from Somabank?

I half bend toward the sky
I can reach down to the bottom.

Oh ha! does that come from the somatic potion?

.and Google

I'm the big one, the big one
I rise up into the clouds.

Oh, did Itommt have that from the Somatrank?

I'm going home! I do enough!
I'll bring something to the gods!
Oh hal, does that come from the somatic potion?

We shall see in the appendix that already in the
hymns

of the Rigveda an attempt is made to conjure up
the danger

the misunderstood humanization of natural
phenomena

nings and poetic treatment: the danger namely
that the fictional gods for real superhuman
human beings held and superstitiously servile
to be honored. Against the many-gods hocus-pocus
are already turning

a few Rig Veda hymns, and Paul Deussen is also
involved

Kecht from a "Philosophy of Rig Veda": Rejection
of the

idolatry and insight into the value of
compassionate morality come

already in this oldest songbook of mankind to
break, long before Buddha and the Chinese Lao-
tze, who taught:

Repay enmity with kindness, and longer before, of
course

Origin of Christianity. But more about that in
the appendix

Some; now let's move on to thaks evidence
turn.

I, The North Pole as ToUerhcimat.

„Google

6. Of the Räderslechnls and the night of the gods.

The further north we go on our earth, the more so the North Star moves higher up in the sky. Let's think

transferred to the icy North Pole, then we would be during the long winter night the North Star vertically above our head

and see the fixed stars in horizontal planes around their circles

see the polar star describe. In our latitudes it is the same

The rotation of the heavens with its stars of rotation

an umbrella, the stick of which we put on our shoulder

have leaned against it and let it run on its axis, like

we often do this while playing; but at the North Pole it is the same

Skies turning the rotating umbrellas whose stick we

Hold vertically in your hand. Where the stoclc is the support

the frame of the umbrella, we have to look at the north polar

stem, and where the hand grasps the handle, the earth.

Let's put the stick horizontally over our shoulder and let go

now describe the open umbrella rotations around the stick axis

ben, this may illustrate the rotation of the sky, like \hat{e}

appears at the equator of the earth: the pole star on the horizon and

the orbits of all fixed stars as vertical semicircular arcs

our head; one does not see a single fixed star at the equator

write a full circle in the sky. Makes it even clearer

you look at our parable when you look at the screen to one

Hollow sphere thinks completely closed.

Opportunity to observe a star in uninterrupted image to see a complete circle in the sky

describe

it only there where the night at least 24 hours up to several

.and Google

From the parable of the wheels and the night of the Qöttern 67

Months is: at and around the North Pole. On the other hand they see

People at the equator not a single constellation longer than

that fraction of the 24-hour day that means night.

Instead of saying that the observer at the North Pole is the
Fixed stars seem to describe circles, one can also say
they describe wheels – wheels that revolve around the world axis
rotate around an axis that is an extension of an upright
standing North Pole observer up to the North Star.

Even in our latitudes, one can probably think about and
through comparative, many nights employed ob – caution come to the realization that certain stars and
Describe constellations circles or wheels, but with the immediate
There is no visible evidence, because with us the nights never become 24 hours. It is also
observers
in our or in some latitudes it is not possible to consider oneself as
to feel the small part of the world axis around which the
melsrad turns. Only the observer at the North Pole or
also South Pole Vermagdie.

Now there are some very strange ones in Rigveda Put.

There it is said (X, 89, 4) of the Qott Indra, he keeps up
his krait heaven and earth apart like one Wheel bearing axle. The parable of the wheels for the rotation of the sky is also found

elsewhere (X, 89, 2).

It is said of the star of the great bear (Rigveda I, 24, 10), es
stand high in the sky

If we consider these details together, they are
no evidence, but an indication that the
catcher of the verses in question quite far in
the north, if
didn't even have to live at the North Pole. Lie
down

the question of where probably at least four
thousand years ago

The people most likely to come up with such a
comparison,
the sky and the earth are kept apart by a wheel
axle

th to think; one will find that this parable
relates to
most natural and closest to an observer on the
north
pole like to impose.

5 "

.and Google

68 On the wheel relieving and the Ötternadit

A different characteristic than the circular
orbits or cycle
rotations of the stars are from an observer's
point of view
at the North Pole of the Earth six months long
day and the

speaking long uninterrupted night.

Now these are found widespread in Indian utterance

Expressions "Day and Night of the Qotters" are T^e and

Nights of six months duration meant in the astronomical

Werice Surya-Siddhanta says: "On the Meni the Qotters see

the sun after just giving up once during half of hers

The (annual) way beginning with the ram. "The mountain Morn

is the tleim or the seat in later Indian literature

of all Qotters, however, the Indian astronomers considered it the North Pole.

That passage says that at the North Pole the Qötter a sun

behold for half a year. Whether you are here among the Qötteni, how

was believed to be the ancestors of humans or real

Wants to understand Qötter remains the same, because if the Qött^e

at the North Pole for a six-month day, only then right also their creators, the people.

In the famous Indian code of Manu it says (I, 67) when describing the division of time: a (human)

Year is a day and a night of the gods; are wet the two divided: the north migration of the sun is

the day, the southern hike, the night. "The sum of day and night the Qötter is then used as a unit of time for used longer periods

We find further evidence in the heroic poem Mahābhārata, in Vanaparvan, Kapitel 163, Vers 37, 38: "Am Meni (ie North Pole) the sun and moon go every day around the Left to right, and so do all the stars. "And further: "By its brilliance, the mountain (the North Pole) defeats that so much Darkness of the night that night can hardly be distinguished from day is "Still further on:" The residents of the place are day and night together for a year. "

Such passages can only be remembered as primal memories and explain sacred traditions, for the time when that Epic Mahabharata came to an end, knew none yet Polar research, and neither is it likely to go through

.and Google

From the wheel parade and the quarter night 69

mathematical-astronomical conclusions on correct about the day and night conditions at the North Pole was enough.

In the Taittiriya Brahmana UI, 9, 22, 1 there is the passage:

"What a year is is only a single day of the Qötter" (we add: the gods whose seat was thought to be at the North Pole).

The holy scriptures refer to this Indian prehistoric memory a parallel to the ancient Persians; in Avesta it says in Vendidad, Fargard II, 40 and 133: "You consider a day what a day

Year. "To understand this passage one has to understand the consider the context. The deity of light Ahura Mazda

(Onnuzd) announces the imminent to the first human king

Snow cover and freezing of the Aryan paradise, like us

will see later, is to be thought of as being located at the North Pole. On

According to the god, the king makes a kind of protective structure

Salvation of all sentient beings and ask where the building came from

Light should come. The deity replied: "There are created and created lights. There you can see stars, moon

and sun rise and set only once (a year)

see, and a year appears only as a day. "

Such a characteristic only applies to the North Pole,

where ia the Iranian or Aryan paradise must have been, how

we also from other passages of the sacred Parsisian scriptures in

see confirmation of Indian traditions. The stars do not give up at the North Pole and give up in ours

Senses, but their rise is their visible, their
fall is theirs
Becoming invisible.

To divide the year in two into a light and a
The Vedic expressions "way of the gods"
and to interpret "Father's Way". The "Qötterweg"
meant time
of light, the "father's path" the time of night.
It did not apply to any
Happiness to die during the "father's path" -
why, that will
clear to us from Iranian tradition. In the
Vendidad, Fargard
V, 10 and Vni, 4 raises the question of what the
admirer of Mazdas
should do if a death occurs in the home after the
Summer has passed and winter has come; and Ahura
Mazda replies: "In such a case there should be
one in every house

.and Google

70 About the Rider allegory and the Oöttemacht

Qnibe be made, and there one is supposed to have
the lifeless body
leave for two nights or for three nights,
or for a month until the birds close
fly, the plants sprout, the floods
to 11 Jessen and the wind the water from the
Earth begins to dry up. "

If you consider that the corpse of a Mazda
admirer of the

Had to be exposed to sun before being left to the birds
then the only reason seems to be the corpse
Month to keep in the house to lie in that month
a month of darkness – that is, the arctic night –
was.

.and Google

7. From the Vedic twilight.
The 30th day of the morning.

If we use the first syllable of our words "Osten"
and

Keeping an eye on "Easter" and the English east
is what we will

the similarity to the root syllable lish- of the
Indian word

Ushas, that is, the dawn, immediately shine
through. From the

The light comes to us from the east, Easter rests
on it

Name of an old Germanic flower goddess and is the
Ascension festival of nature, the beginning of
greater abundance of light and new

moving life. Ushas was the
blush as the goddess of moi ^ en blush or
twilight.

The Greek word eos, dawn, and the Latin aurora
are also related to the East, Easter and Ushas.

Ushas is a particularly celebrated goddess in
Higveda. U.N-

around 20 hymns are dedicated to her and more
than three hundred

ma! it is mentioned, now in the singular and now
- most importantly
strange - in the plural.

When you think about it, the worship of morality
is
blush, as it is expressed in the Rig Veda songs,
in the
Look at the rapidly fading appearance in the
taeissen
and temperate zone quite noticeable. The dawn is
know a wonderful natural phenomenon, that of
civilized man
seldom seen because he is penned in the stone
and dust mass of a cross city, is often forced to
be the first
To add half of the night to the day and to spend
the morning
sleep.

But even if we ans in rural and original
To go back in time, we would have repeated
appearances

.and Google

72 About the Vedic dimming lenses. The 30 day
dawn

of dawn or the regular one of dawn
but perceive it as something so commonplace that
we
grasp why the Rig Veda hymns of their Ushas so
much
Make being.

Much more likely would we praise the
Dawn and the Oöttio proclaiming light
under the condition of great rarity
and overwhelming disparity of them
Illuminate appearance. But where is this advance
settlement better than in northern polar regions,
where
after months of wilderness one really had all the
Grand,
the twilight and reddening on the horizon
longingly too
expect and greet with joy. Here was that
Dawn a rare one, only one at all at the North
Pole
once a year. The long night was now over;
the harbinger of the sun, the twilight, appeared
in the sky
and the dawn stayed a long time, not just a
few minutes
or hours, but for many days with increasing
brightness
visible. It was an apparition almost gorgeous
than that
the sun itself, and it had the dark, months-long
winter
night to poise. These considerations alone speak
in favor of
that the worship of dawn may herdate from
the times when the Indian Aryans and probably all
Aryans in general,
lived in the area of the North Pole.

But there is also evidence of this.

That twilight is not a phenomenon of rapid
passing

The first thing that speaks for it is the
Passage from the Aitareya Brahmana IV, 7, by

virtue of the before
Beginning of the so-called cow walk sacrifice no
less than
1000 verses (we would say more correctly verse
stanzas) from
to be told to a priest and
although in the time of the first glimmer of the
Twilight to sunrise. This recita-
tion is so long that the priest needs to be
strengthened.
Despite the length of this recitation, there was
one passage

.and Google

From the vediscbene dams. The 30tasiEe MoreenrSte
73

Taittiriya Sarahitā suggests that the recitation
long before
nenaufgane was finished and to fill the time
made a special sacrifice or made other verses
had to be said. In an emergency the whole Rig
Veda should
recited, which would take several weeks.
What does this information show?

Apparently you had it at the first exercise of
those victims
to do with a completely different twilight than
what
in the temperate or hot zone this is understood -
Assuming twilight for days or weeks, like
If it appears in polar latitudes, those
traditions become

understandable; an impossibility of 1000 stanzas during the
Reciting twilight then no longer exists.

For a long duration of the dawn also speaks of the
stood that the dawn or twilight several times in time
sections depending on the increasing degree of visibility
lays. For a twilight familiar to us, these would have been fine
Subdivisions something pulled by the hair that against for a polar twilight they would make sense. , In early-
Ren times, "it says Rigveda I, 113, 13," dawned "Goddess Twilight" (Ushas) on and on (or continuously) "
and elsewhere it is called the most enduring.

But let us consider a very dark verse that different translation found bat, Rigveda I, 113, 10. From
We are talking about two groups of twilight, of the past
and future. Taken together, both groups take such a long period of time that it raises the question of how
as long as they would be together - that is, the people
ask: how long will it be before dawn
Listen? So is the sense of the dark stanza after an
laying. In a different interpretation would be between the past and
future dawns had a long pause in between.
After this latter interpretation one finds an explanation for
"The long break" in the long polar night and the

one before

The interpretation given undoubtedly points to a very long duration of the

.and Google

74 Of the vediscben [MmmeninKen. TUt d0täglse
MorKcnrMe

Twilight down – when from the twilight in the
Melirzah)
the talk is, it must be remembered that after the
long
North polar night the twilight around the horizon
transformed and the twilight also an astron
<xmscher
The concept of time was like our day of 24 hours.
How ever you
now that dark verse interprets, in the best sense
and in general
it only becomes meaningful if
that not the brief twilight of our or more
southern
but the twilight that lasts for days or weeks
polar regions to which verse lay.

Until now, the interpreters of the Rig Veda were
completely incomprehensible
der Vers Rigveda VLI, 76:

Thank you for my bahulä
yā präcīnam, uditā sQryasya
yatah pari jāra ivācaranty ^
usho dadrikshe na punaryativa

Indeed, these have been many days
before (one counted) at the sunrise,
by whom you, o dawn, were seen
as if walking to the beloved, not avoiding him.

If one takes Tilak's teaching that
the Aryan Indians once lived near the North Pole,
so
this verse, so dark up to now, becomes quite
understandable: before the sun rose, many more
passed
Days when only twilight was visible – underground
is of course only to be understood as a time of
24 hours, a star
So day: many sidereal days passed before the sun
appeared
and in these sidereal days only the dawn shone.

The north polar hypothesis thus gives the verse a
full picture
and completely casual sense. On the other hand,
the indigenous
European and European booms because they are not
attached to the north polar
Possibilities thought, by illicit means, under
strain

.and Google

From the Vedic dams inEen. The 30täKiSft
MorseorÖte 75

and pressing the words to only halfway close the
verse
explain, and yet * they did not succeed, but the

Understand the verse well in the light of the north polar hypothesis, then he confirms this hypothesis and gives strong evidence for them off.

Put yourself in your thoughts in that distant primeval time where our or at least the Aryan Indian Aryan forefathers after a long time Winter power during twilight, which changes after days or Weeks calculated, looked anxious after surfacing the golden edge of the sun. Out of such a situation is a Verse, in which the god Varuna is asked, he may all sins committed by the one who supplicate him far away and not bite him for the sins of others to let. Then it goes on to say: "A lot of twilight is ffirwabr not quite lit up. Varuna. admit that we in this am Stay alive. "According to the previous terms Indian and the European boom had to have a sun Follow the rise, every twilight had to lead to a bright day. And now it is said here that many twilights are not completely aof punched, that means: don't be too would not have ended with a sunrise.

That was incomprehensible and forced us to use artificial ones Haunted interpretations. But if you think so Prayer spoken by one who longs for the light of the Sonne expects and fears that in the end he might

even get ahead
die before the many twilight – that is, twilight
like this
long as the sidereal days – their circles
completed and the sun
Had made room, then there is no need for
interpreting skills and
Subdivisions of meaning, the meaning becomes
completely clear and
single, also touching us spiritually.
Who does the verse in this interpretation not
remind of situations like
a poet once describes them in the following words
(– I can
unfortunately only give the approximate wording
from memory):
Rocking bridge, do not tremble, threatening rock,
shattered
don't, heaven, you big one, don't remember until
I like with her
Be loved ones.

.and Google

76 From the Vedic Dammeningen. The 3 (Msize Dawn

That the majority of the four
twenty-hour rounds of the same center of a
morning
red on the horizon does not only result from the
Impossibility of any other explanation.

Rather, there are also places in which directly
attention is drawn to these circulations:

"These are those damn things, soften their appearance on the horizon. "

To understand the "twilight" as a Puralis Majestatis sen, as Indian commentators wanted, so as an honorable address, like with us it is said, for example, "the doctor wishes n," - that can be done for an early cultural period of a larger one on top of that It's hard to think of freshness and originality. It works

but also not on, under the twilight mostly the daily twilight of the moderate or southern celestial to understand strokes in their order. Because in iener above

The poet literally points to one of the passages quoted

Natural phenomenon unfolding before his eyes:

"This

are those twilight. "Of 365 twilights of a year it is difficult to say that they advance like men arranged for battle - but this probably fits a sum

of twilight, which for many days in a row without refraction on the horizon and a continuous one the only dawn that is due to the great event of prepared for the sunrise after a long winter night. Of the

Twilight is also said to move "in the same"

Survey ", they" did not strive nor did they fight against each other.

other ". Easier to describe this long description arctic twilight as the 365 year dawn

wrestled our heaven; of course you could also look at the matter

prepare for the 365 year twilight, and Tilak goes in too far for his zeal if he considers this absurd and impossible lich holds; but the parables below are more understandable
A prerequisite for a polar result of insulation, of course.

From what we have said so far, there is at least one unusually long duration of twilight that may be after

.and Google

Of the vediscben women. The 3 / IHä ^ gt Dawn 77

Days, but maybe even weeks. As Long twilight lasted, but we find out immediately from Taittiriya Samhita IV, 3, 11. There the dams appear struggles as 30 sisters; they go around in five groups, reach the same place determined for them and all have that same banner. We have it with a twilight hymn to do, whose 15 verses are present in a certain act of sacrifice. were worn, with which one can see the brightness and the wanted to support the darkness. The first verse only speaks of a single twilight first appearing on the horizon.

In the second verse a twilight has come to it, it is

now two or a couple living in the same room. Of the third verse speaks of a third twilight fourth and fifth, and then it is said of these five da-

remarks that everyone has five sisters, so that does

$5 \times 5 = 30$ sisters or five groups of 6 sisters;

these five groups "go around" rushing to the same destination.

In the 9th and 10th verses the victim asks that he and his people with

the same concord as they would like to be seen among the

It is twilight. In the last verse the singer describes

once again that the twilight

seems, although it is only a single nowhere

is a mention of the rising of the sun or the

glow of sunlight, and the following explanation too

the 15 verses (Taittiriya Samhita V, 3, 4, 7)

gives the confirmation

that we have a thirty sidereal days

have to do with the northern polar twilight. It is called

there: "There was a time when all this was

neither day nor night,

undivorced; at that time the Qotters saw these

twilight and

put them down, there was light "(and how now the twilight

were placed, it is done symbolically with

stones); "of-

then it half shines and destroys its darkness for whom

these (twilight stones) are laid. "

This passage clearly shows that thirty dams
The time was fulfilled when it was neither day
nor night
war.

.and Google

78 From the Vedic twilight. The S0tSgigt Dawn

How should one understand this other than that
between the
long winter night of a certain polar latitude
the first day of summer was thirty days of
twilight,
which one as thirty twilight or also summarized
as which one could call twilight. Although she is
a
The only thing, we read, was that it seemed
manifold, ie
it could be recorded as a time of 30 stem days.

That many twenty-four hour twilight
men made out twilight after the arctic night
a confirmation in a passage in Taittiriya
Brähmana II, 5, 6, 5:
"These twilights are the ones that first come
merten, the goddesses make five forms (groups
that are, imitated
the above); as eternal, they will not be
separated and come
not over. "The five forms evidently correspond to
those five
Groups of 6 sisters each, a total of 30 sisters
who work as

not separated and without end (i.e. without a subsequent Sunrise) only as part of a 30-day polar twilight can be thought of. Atharva-Veda VII, 22, 2 points to the Twilight the characteristics "in harmony" and "with each other going "; at least that can be done from the 24-hour parts better say 30 days of twilight than 365 twilight struggles of our or more southern latitudes.

The statement made by the famous Veda commentator SSyana of the 30 sister twilight ^ bt, is adventurous and absurd, he didn't know what to do with it; also its interpretation the thirty twilight of a month is a mistake, because why only praise 30 and not 365 twilight? In addition does not like to drive to Sayaana. All the places listed thus obtain a on the basis of the polar hypothesis satisfying sense; thus they confirm the correctness of this Hypothesis.

The Igveda still contains memories of the thirty days Duration of twilight when it says VI, 59, 6 of her, "she step 30 steps "or I, 123, 8:" The twilight... go around 30 yojana, each with its specific course "What under "Steps" and "Yojana" are to be understood, that's what existed until now

.and Google

From the Vedtschen dams. The Sunday Dawn 79

no suitable explanation; in the light of the
polar hypothesis is the
Sense clear: the "steps" and the "yojana" are the
24 hours
Rounds of the 30 days of twilight.

Rigveda UI, 61, 3 also points to the orbits on
the horizon
to where twilight is ascribed a twist
that of the wheel, which never, ever wears out in
the twilight
ter or sweet stripes of the sky, but probably on
the 24-
hour circles on the horizon

Of course, Tilak is far from pretending to be
want that wherever twilight is mentioned in the
Veda,
polar are meant. No, he just wants to stipulate
that in the Veda,
of the traditions from different centuries or
Contains millennia, clear memories of polar dams
It contains traces that the Indians later did not
find at all
understood more and therefore extremely difficult
to
artificial and yet unsatisfied and inadequately
explained.
In the light of the new hypothesis, however, the
dark becomes clear, puzzling

everything becomes understandable, nonsense turns into meaning: consequently every one becomes satisfactory

Explanation to confirm the hypothesis.

A thirty-day twilight around the horizon . is of course only for areas very close to the North Pole

conceivable. But now twilight lasts at the North Pole itself

45 - 60 days, depending on the larger or smaller Umtp'enzung,

which is given to the term "at the" North Pole.

tion is also dependent on the refraction of rays and likes to

warmer interglacial time, since the Aryans lived at the Pole, shorter

have been than today. This makes the difference between

Explain 30 and 45-60 days duration. Or you can

the Aryans have lived on a degree of latitude where the days

twilight lasts for a few days and also turns around like a wheel

the horizon turns.

Moreover, from some passages of the Veda it emerges that

the sun to those waiting over expectation and dwelling late

appeared. The suitors then asked the twilight not to-

To linger a long time lest the sun make them like one

Petndin scorched. After all, you like the dreilssig days as

.and Google

80 From the vediscfaen dams. THE ATFICIOUS DAWN

consider an average between longer and shorter
Duration.

In any case, one only understands from the polar
point of view
the striking adoration of the dawn. For moderate
and
the hot zone is the dawn for the civilized man
who
she rarely gets to see, an attractive one, the
simpler one
But people are often sleepy and too quick
fading appearance, than that she invites him to
be idolized
could haunt.

.and Google

8. On the length of the arctic summer day
and the arctic winter night.

as we saw in the previous chapter
have memories of the oldest traditions of the
Indians
a dawning or dawn of 30 days, this must be
long twilight, a long winter power and a
long summer day. A confirmation of that
gave us the chapter of the wheel allegory and the
Qötter

night; since there is hardly enough information for such a new theory can be collected wisely, we want to watch lying chapters, whether not other memories of the long arctic night and the corresponding day before are in hand and just waiting to be fucked in the right light to become.

There are many passages in the Rigveda, which are long and speak of ghostly darkness that the enemies of Oottes Indra protected. To fix them, the qott had to do with the demons or Däsas fight, whose castles are hidden in this darkness should be. Indra's hereditary enemy Vritra, after whose defeat the The sunlight shines again, lay "in a long dark nis ". Another enemy of Indra is" in sunless darkness " thrown. It is always a battle between between light and dark, by which for gods horror such a short night as the one outside the Arctic Circle The rule is, should hardly be considered. When the dark nis is called "long" and "sunless", at least it is allows this length and sunlessness to be expressed in an arctic sense. increase.

Biedenksp, The North Pole> 1b TÖlk «rbeimat S

.and Google

82 From the LSnKe of the Arctic SiMiiniertaKS,
etc.

One passage from Rigveda n.27, 14 is clearer:
Adite mitra vaninota mriḷa
yadvo vayam cakriinā kaccidāgah
urvacyāmbhayam jyotirindra
mā no dirshā abhi nacantamisrāh.

“Be gracious, Adjti, Vanina, Mitral
If we have been sinful against you
Rescue Indra, me into the wide light that
banishes fear,
And protect us from long eclipses!

In another place (I, 46, 6) the pious asks for
strength that
carry him through the darkness and Vn, 67, 2 it
says: “That
Fearer began to burn, the ends of darkness are
seen
and the banner of the dawn has appeared in the
east. ”

What lives seeks rest in it, from which there is
no end

one can still see who is keeping them separate;

leave us unharmed, oh wide dark night

see your end, see your end, you fair one –

so it is called Atharvaveda XIX, JH. One can
rightly ask

whether under a night, the end of which is said
to be unpredictable
(literally: not in sight) – one of less than 24
Hours or days, weeks or months
Polar night is to be understood. The latter is
undoubtedly that
More likely, although one can certainly say of
every night
may, its other end will not be seen. But would
eat
short nights have been so dangerous that the
poets fearful
implore the deity to let them live happily
through the night
then one could reasonably doubt whether a people
would ever have such times
would have survived.

There is also one in Taittiriya Samhita 1, 5, 5,
4
Please to the night: "Let me safely reach your
end."
This is explained a little further below by the
fact that earlier, in old
Times that the priests worried that the twilight
would like
stay. But why did the priests fear this only
earlier?

.and Google

Von der Lfinge <les arctic even summer taffs,
etc. 83

even if for earlier times only nights of less

than day
would have come into consideration? With 365
nights in one
Year one quickly comes to the realization of
their regularity and
Lawfulness, on a long arctic night,
that is, one single night a year, tradition is
required
many generations to come to terms with this night
fact as a regular
moderate, legal phenomenon to be expected.

The pair of twins creates manifold shapes,
one of them shines and the other is black;
two sisters, what the dark and the light,
there is only one and great is the spirit of the
gods,

so we read Rigveda III, 55, II, and the dear
reader becomes the
Doesn't find verse very clear and meaningful, at
most that
he suspected from the connection with the
preceding that it was
talk of day and night. That is also true and acts
there are two pairs of twins, each from Tag and
Night exists. In the Rigveda, how to prove Tilak
is
takes, distinguishing a double pair of day and
night, and
To distinguish such a double pair gives only the
special
arctic conditions cause. In circumpolar latitudes
it can be next to the couple who made weeks of
summer days and
There is a week-long winter night, another pair
and one more
often repeating pair of day and night, like us
you know. The former pair can only be described

as bright and
dark, for weeks, but of the same length, the
second pair
as light and dark, incomparably shorter, but
different
Characterize length. The verse goes to different
lengths
line "the pair of twins creates manifold forms".
That
the Sanskrit word for "forms" take on the meaning
"length"
can, is proven in detail by Tilak. The twin
couple with the manifold forms that appear as
light and black
therefore refers to day and night, like us
know them and how they do to a certain extent
can still be observed in the circumpolar range '.
Against are
with the two sisters who are characterized as
dark and light

6 *

.and Google

84 From the lanse of the arctic summer day, etc.

the week-long winter night and the one
corresponding to it
Meant nightless summer time. To confirm this
interpretation,
which also avoids mistakes that have been made
and
therefore confirming the polar hypothesis, Tilak
leads still others

Veda points where a night and a day are spoken of that do not follow one another directly, but separate are like a week-long winter night and a week-long Summer day. For example, it is said that the god of the year has two Mouths, and elsewhere, he has the bright one on the right side, to the To the left the dark form, i.e. light and dark form through the chest or shoulder width separated. Light and dark shape apparently goes on day and night and is used by Tilak on the arctic summer and winter related because the chest or Shoulder width of the god of the year intervenes. One becomes in these statements confirm Tilak's hypothesis be allowed to look; of course, in this case my eighth the evidence by no means, but that does no harm because one thing leads to another and here too it should apply: many little do a lot.

A very clear confirmation that the Aryan Ancestors knew a long arctic summer day, verse gives X, 138, 3 of the Rig Veda. The hymn in question celebrates the deeds Indras, all of which do in airy or hazy regions were, bn the first verse is the killing of Vritra and the redemption of the twilight and the trapped waters mentioned; in the second helps Indra that the sun shines again, and now reads the third verse, which is the most important for

us, as follows:

The sun god left the chariot in the middle of
heaven,
the arya found a remedy for Daa
the treacherous demon Pipru castles
destroyed Indra trading with Rijishvan.

The next following verses deal with the
destruction of Aer
Bulwarks of Vritra, the liberation of twilight
and
setting the moons in the sky. As I said, this is
coming
3rd verse in consideration for us, namely the
first half. The

i and google

From the length of the Arctic SommeiaKS, etc. 85

The sun god unhitched his chariot, that is, took
a rest in the midst
of the sky, not at sunset or on the horizon.
Select
If the wording only allows this translation, the
excerpts were
casually embarrassed what to call this behavior
of the
To understand the sun.

One wanted to stop the sun god on one
Refer to solar eclipse and drew a biblical
comparison
Approach where Joshua's command the sun stood

still until that
chosen people had avenged themselves on their
enemies: so did
also here the sun stopped to watch her favorite
breed, the
Aryan to help defeat the Daesas. With one like
that
but it would be a short appearance like a solar
eclipse
very bold parable, of unhitching the sun chariot,
ie
thus to speak of discontinuation of the solar
journey, and the
Comparison with the biblical story is therefore
already here
inadmissible because nowhere else in the Veda is
it related that
To love the Aryan, the sun has something
extraordinary
done. The famous Indian commentator Sāyana does
one more thing
Kewaltsamere, through the linguistic meaning of
the Sanskrit words
unjustifiable statement.

[> on the other hand, Tilak finds based on the
Poiarhypo-
this is a very illuminating interpretation of our
two lines of verse. To-
next he uses the Rigveda section vn, 87, 5. There
is from
God told Vanina that he had the sun sway in the
sky
leave like a swing. The stopping of the sun
God in the middle of the sky and the rocking in
the sky relates
both beg the movement of the sun during the long
arctic
Summer days, the sun circles at a certain height

above

Horizon, without describing clear curves as we do
with us

rise and fall; in contrast to the quickly
completed ones

Arcs of the sun during the twenty-four-fourths
Days that lie between weeks of winter power and
long summer day is circling in for the sun
achievable highest sky height during several days
or

Weeks of rocking or slacking off earlier
rapid movement, unhitching the car, resting

i and google

86 From the length of the everyday summer day
nsw.

almost comparable. The standstill of the sun, the
solstitium,

the apparent standstill of the sun around the
time of the 21st jnni

and December 21st has to be even stronger for
arctic people

the eyes fall; it seems as if the sun is moving
for a while

regardless of their orbits, not from the spot,
namely not from

Stain these rounds. It stands and moves at the
same time, hence

could one of the poets say: "The sun god had the
chariot

in the middle of the sky "and the other could do
the same thing or

Compare the condition with a swing. This

interpretation takes place
a support through the correct interpretation of
the second line of verse.
There is no mention of Aryans and Dāsas, says
Tilak; also
did Indian commentators not interpret this line
as
rather, Arya is a nickname for Indra and Dāsa
drawing for an enemy of Indra, namely for the
Pipru, who in the
same verse is explicitly mentioned. It will be a
here
Victory of Indra over the Dasa Pipru praised, but
not the victory
of the Aryan about a Daesa people, which, by the
way, is all the more remarkable
when the whole hymn celebrates the deeds of
Indra, a Qottes
and not of people. Indra's enemy is the Dasa, the
long one
Night brings you and yourself in the castles of
days or weeks
uninterrupted night. The Arya Indra invents as a
counter
remedy against this Dāsa act, which lasted days
or weeks
interrupted summer day on which the sun god
Loosen the car and, in a sense, let it rest. The
long winter power, the work of daa, is made up
for by
the pausing of the sun in the sky during the
arctic bea
Summer. This explanation Tilak gives can be seen
as that
Consider patterns of a design. In possession of
the right one
Key, namely the polar hypothesis, comes the
astute one
Indian to an excellent and informal, to the

highest
satisfactory interpretation; every word and every
line, beginning with
dark, confused and incomprehensible, now shines
in a bright light;
it can no longer be doubted that this one
treated verse a clear reminder of the north polar
homeland
of the Aryan Indians, and thus probably also the
Aryans or Indo-
Germanic at all.

.and Google

VoD the light of the arctic summer day, etc. 87

Let's summarize! We saw the Rigveda two
different pairs of day and night mentioned. The
one pair
r ^ represented the ordinary days and nights as
they were to us
common and how they also occur in polar
latitudes;
the other pair, the right and left side of the
year god, showed
the long arctic day and night. The
Taittiriya Samhita contains, in clear terms, a
tradition
tion, in earlier times the night was so long that
the
People feared that dawn would not come.
Furthermore, in the Rig Veda there is "long
nights", of "long and
ghostly darkness ", speaks of the long journey of
the sun.

Requests are made to the Vedic gods, they want theirs
Enabling admirers to "safely reach the end of the night"
service whose other limit is not seen. "
explicitly clarifies a passage that the sun is in the midst of the sky
Made a stop and thus compensated for the misfortune that the demon suffered caused by bringing the long night. Except the So passages that speak for the long duration of the dawn,
do we have sufficient independent evidence or evidence
support that in the Veda there is still a memory of Arctic conditions in terms of days and nights is maintained.

The fertility of Tilak's hypothesis is determined by him
another characteristic of the circumpolar appearances made clear. If you are at the North Pole, so
the sun rises immediately in the south and after the course of the
long arctic day even in the south. Already this leaves
the Indian idiom of a south and north way of the Sun seem easy to understand. If you go south from the North Pole
away, but you still stay in the circumpolar area, then the sun rises more and more southeast, you have it
to the right hand when it opens The Vedic Sanskrit word
ffir right dakshina also means south as it is similar
is also the case in other Aryan languages, and

dakshina

interprets the gift, the priest's wages. That the priests very much

And held fees for their sacrificial efforts for solvent

People especially eager to be of service is in nature

.and Google

88 From the length of the arctic summer valley, etc.

of the matter, but one cannot, like Tilak, with good reason

believes that the often far-reaching greed for gifts too

explain from wrong word interpretation, wrong etymology. If

For example, it once said that the suns shine only for them

dakshinā-vats, the explanation is "the suns shine only for

the solvent "probably wrong; dakshinā-vat has nothing

with the priestly wages, but with the southern direction

to do. The sun god s0rya becomes (Rigveda III, 58, 1) the son

called the Dakshinā and this Dakshinā, actually the rights

or the southern one, is supposed to be the dawn, i.e. the sun god

the son of the dawn, poetically quite right.

But what is the name of the dawn "southern"?
Doesn't this suggest that for people who last
before
Ice Age lived on Nordopl, the sun after the long
winter
rose in the south at night, as did the morning
redness? From the original sentence "The suns
only shine for
die Südlichen (= southern people) ", (namely in
winter), is later than
one had completely forgotten the home of the
North Pole, the interpretation
been distilled: the suns are sacrificed only for
the "number
able-bodied, or rich (dakshināvat) to shine
be right."

That was priestly philology that doesn't pay off
badly
made. Dakshināvat, the southern one, became
dakshināvat der
Bountiful, the solvent. How FossUe customer of
early
give more ancient things, so the words often have
a meaning,
that they had thousands of years ago. We can
therefore get out of the
Change of meaning from dakshinā the right, the
southern, the
Priestly wages deduce from the appearance of the
dawn
and sun after arctic night in the south. The fact
that
the north also as the "upper", the south as the
"lower"
is drawn can be interpreted in the same way. Just
for one
Observers at or near the North Pole can visit the
north of the

"Upper" and the south the "lower". In the later
indi-
There is also a tradition according to which the
Path of the sun through regions "lower than the
great bear"
goes. This "lower than the big bear" is only
understandable
from the point of view of one whose zenith is in
the great bear or

.and Google

On the length of the arctic summer day, etc. 89
reads between this and the North Pole – a point
of view that
is again only possible in the circumpolar area.
We have
I've seen before that in the Ri ^ eda the big
bear as
is mentioned high in the sky. Meanwhile there is
for
those traditions that emerged in later Indian
literature
dives, no evidence in the Veda.

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9. Months and seasons as evidence of the
North Pole Hypothesis.

DerAdityaTotvogel.

The nine and ten gaiters. The long night.

As the astronomer Lockyer in his "Dawn of Astro-
nomie "(dawn of astronomy) reports, the Egyptians
are in ancient times

Times from one year with 360 days to one with 365
days

advanced. The memory of the 366 days was in
certain cult customs are firmly anchored, and
where

any things symbolically represented 360 days that
remained

it at this number despite the change in the
calendar. In addition

game were 360 sacrificial cones daily in the
Osiris temple with Philä

To fill milk, at Äcanthus a pierced barrel was
Lich water from the Nile was poured in by another
priest

360 priests had to relieve themselves, whatever
the number

stayed when the calendar was reconciled to 365
days. General

I have stated that customs related to religious
belief

ben connected, with great tenacity the
prehistoric

true. This is also how the variously designed
sacrificial system has us

the Indians and their rich treasure trove of
myths and legends.

the arctic calendar.

According to the Sambitäs and Brähmanas, the
annual

the sattras accompanying the sun run, i.e.

sacrificial

sessions, i.e. the annual sacrifices, extended

over 12 months.

This would of course not be the case within the North Pole area

Easily possible, because here the sun goes for a number

.and Google

Months and Seasons as Evidence for the North Pole Hypothesis 91

days or months during the year below the horizon down and the course of a sun that cannot be seen with sacrifices

to accompany would be absurd. If it turns out that the

Indians knew lore according to which the sun since the annual sacrifice meetings were not earlier than twelve, but

which only extended over eleven, ten, nine or eight months, then

you have to feel tempted to deal with these shorter years of sacrifice

a stay of the victims in circumpolar areas in Zuto bring the context. Depending on the latitude of the cold

Zone, the duration of sunshine varies from 7 to 11

Months, at the pole itself it is disregarded the refraction only 6 months. These sunshine periods

sat down on a long summer day and a series of ordinary days together and were the given times for the sacrificial cult. A dawn of 30 star days in length, as for the ancestors of the

Aryans in an earlier one
Chapter has been proven indicates a proximity to
the North Pole
where a period of sunshine does not last longer
than about 7 months
could last. This sunshine duration was a long one
Summer day of 4 – 5 months and a series of
regular days
and nights. And now, to our astonishment, we find
that the
Rigveda the memory of such a shorter duration of
the sun
has preserved the apparent period.

It is about the legend of the Aditi and
her seven sons, the Adityas, who with the suns of
different months to be identified. Multiple is in
the rig
veda of seven adityas or seven suns or certain
peculiar
the sun expresses a sevenfold.
The Indian commentators Sāyana and Yāska gave the
seven
derive the wrinkled character of the sun from its
"seven rays"
want; but what do these seven rays mean? Should
one
take that old singers have a clue of the
prismatic
Split the sunlight into the spectral colors? Now,
as much as Tilak does, I don't want that
assumption from
show the hand; the connection of the rainbow
colors with
The old singers really like the rays of the sun

.and Google

92 months and seasons as reasons for the North Pole hypothesis

have been recognized. But that here the colors of the rain

arch is not intended, as Tilak emphasizes, it is visible that besides the 7 suns or Adityas there is also one

eighth Aditya is told. It is called Rigveda X, 72, 89 that

of whom Aditi had eight sons; when she was seven she closed

the Qöttern, the (eighth) Märtända (i.e. dead egg, dead bird)

threw them away. It is said that this happened in earlier times. These

History of the Aditi is multiple in Vedic literature

treated, but always explained in a most unsatisfactory manner. A

Attempt to explain, however inadequate it may otherwise be

interesting in that there is at least a trace of the factual

cautiously shimmer through: namely, of the eight Adityas should

one permanently on the great mountain Mero, the north pole of the later

Literature, to be left behind and there uninterruptedly the

The region illuminates while the seven other Adityas have their light

received from him and only visible to people. The old hundred-path Brahmana gives the number of

Adityas 12 and

identifies them with the 12 months of the year.

Also the Upanishads mention 12 Adityas and the later, post-Vedic literature does the same. An explanation of why on the one hand 7 or 8 Adityas and the eighth are mentioned as a dead egg (Mārtānda), on the other hand and especially in post-Vedic literature 12 Adityas, according to Tilak, was not given. The eight Adityas identifying with eight compass directions is forbidden in the Vedas. With regard to the rejection of the eighth Aditya, the dead bird. The right key to unlock the secret should probably have been in Tilak's North Pole hypothesis. He knows that it is specifically mentioned only in earlier texts. 'It was about time that Aditi came to the world with seven sons. The eighth was rejected; he will be the later 12 Adityas identified with the suns of the 12 months of the year, then you have to do the 7 or 8 Adityas with the seven or equate to eight months of polar sunshine duration. That the eighth Aditya is discarded as a dead egg, means that it was no longer a full sunshine month; already began in him the arctic night. That was in an earlier time, they say.

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Months and Seasons as Evidence of the North Pole Bypotbese 93

A long twilight tune of 30 days shows a period of sunshine from seven months. So we see one thing that previously remained dark and unenlightened, suddenly in the light of the new. The hypothesis of the Aryan homeland in the north pole is easy to understand becomes: proof of the correctness of this flypothesis!

As the Aryan Indians the memory of the Nordic Having lost their homeland, they understood the myth of seven resp. eight Adityas no longer, or rather they the numbers 7 and 8 were no longer there and replaced them, the According to the conditions of their more southern seats, through the twelve number. The eighth Aditya, who is called Märtända, is Tot- £ i or Dead bird explains itself further when you consider that the Sun is often depicted as a bird in the Rigveda. A lost fener Vogel, a dead egg, is the sunken one, under the horizon zont disappeared monthly sun.

Not just from a 7 and 8, but also from a 9 and Ten months of sunshine have left traces in the Veda.

The Rig Veda mentions a number of ancient sacrifices, the "ours Fathers ". They are supposed to be the sacrificial cults in ancient times have set up. Such fathers appear Manu, Dadyanch, Atri, Kanva, Atharvan and Angiras. Atharvan is identical to the Atharvan, the fire priest of the ancient Persians. Manu, Atharvan and Angiras represented, as Tilak thinks, priesthoods the still unseparated Aryans, because of their age, they almost became Divinely worshiped, in many places they are described as that first and oldest victim. It is now of great interest to investigate how long the victims of these first and most sacrifice in the Veda is attributed. If there was evidence that their annual sacrifices accompanying the course of the sun only lasted 9 or 10 months so this would be a confirmation for the Norpol hypothesis.

As a result of the Angiras victims' duration determine something.

In the Rigveda, two main representatives of the Angiras are imagined the Navagvas and the Daschagvas. What the Angtaasen

.and Google

94 months and seasons as evidence for the North Pole hypothesis

also applies to them. The Navagvas are also called "our old fathers," they appear in connection with the myth of how Indra defeated the Vala; they help that Indra, extol him with chants and break open the stables in which the cows (i.e. the daily suns, the dawn rungs or days) are trapped. But only in two verses is talk about the duration of their annual victim meetings: Rig-veda V, 45, 7 and 11 are given as ten months which the Navagvas sacrificed. Other places make one closely related to that of the Navagvas and Daschagvas made ten-month sacrifices at dawn or dawn redness. Finds with the Navagvas and with the ten Daschagvas Indra the sun dwelling in darkness. The liberation of light and the sun by defeating the Vata will also be whose main representatives were the Navagvas and Daschagvas, un-indirectly, instead of, as usual, attributed to Indra; these deeds were done at the end of the year.

These different traditions result in the following gendes:

1) needed the Navagvas and Daschagvas to complete their sacrifices to the visible sun ten months;

2) these victims stood with the early dawn twilight in context,

3) the sacrifices helped Indra liberate the light on
End of year, and

4) Indra discovered while looking for the cows (i.e. dett clear days) the sun "dwelling in darkness".

The question now arises: why did the Navagvas and daschagvas ten months to complete their sacrifices, why not twelve, if after all it was sacrificial meetings that turned out to be stretched throughout the year? Let's remember that the Navagvas and Daschagvas the Qott Indra in the liberation of the Cows from the captivity at Vala helped that, more generally the Angirasen defeated the Vala at the end of the year and raised the sun to heaven, so that you and Indra did

.and Google

Months and Seasons as Evidence for the North Pole Hypothesis 95

the annual season of the sun, which dwells in darkness.
We must therefore assume that Indra defeated the Vala or
killed at the end of the year and in a place of darkness, and
that the Daschagvas the Qotte with their chants for this time
helped. However, this is not to be understood in this way, i.e. whether this
chanting songs during the night, i.e. arctic the winter struggle gave the Indra strength, but before this time. Like the morning prayers before the rising of the
Sun were sung, so were the sacrifices that made the
Indra should strengthen for the fight, and the accompanying chants
before this battle with the Vala or Vritra. Also would be
Eclipse period of ten months in total
Planets impossible, if you were to think that the Battle of the Indra would have lasted ten months during which
Time the sun stayed in darkness. The Navagvas and Dasha
gvas helped for ten months as long as the days lasted
the Qotte to strengthen oneself for the upcoming fight with
the demon of darkness that lasts two months while whose sun stayed under the morizont. Empowered by the
Sacrificial donations and chants of priests tng Indra, if
the sun disappeared below the horizon for two months, too
Vala's cave, split it, freed the morning and the cows

brought the sun at the end of the old and the beginning of the new Year up again. Then the priests began again—about their strengthening sacrifice cycle for the next fight in Indra. So the following is a satisfactory explanation: The Navagvas and Daschagvas, and with them all the old ones Victims of the Aryan race, lived in an area where the Sun was only visible above the horizon for ten months then go underground for a two month arctic Night. So these ten months formed the annual victims' meeting or the calendar year of the oldest Aryan priests. Since Dasha gva as much as tenguers (ie ten months) means so must to explain Navagva as a nine-year-old (nine months) and thus assume that a little further north from the seats of the Aryans with ten months of sunshine, other Aryans with nine

.and Google

96 months and seasons as evidence for the North Pole hypothesis

months of sunshine or the same Aryans lived once lived, as we saw earlier that the seven or eight Adityas for seven to eight months of sun

seemingly long, while the Aryans who wandered south once stepped out of the Arctic Circle, out of the seven to eight Adityas made twelve, for now they had the sun twelve Months over the horizon.

A confirmation for the geographical location Different lengths of the sacrificial lane from 7 to 11 months also results from the term "the variously shaped" (virāpas) for the oldest sacrifices who took the name of the Angirasen wore and their chief representatives the Navagvas and Daschagvas were. The "variously shaped" are called the Angirasen, because in addition to the nine- and ten-month sacrificial year, they also have a knew even shorter or longer.

A further indication of the ten-month duration of the Sun visibility over the horizon without interruption longer nights can be found in the history of the Dlrghatamas (di Lan ^ eight, long dark) find. The Aschvins (di the mounted) are said to have saved him from a Qnibe, into which he was thrown after being blind and weak power was. Like Dlrghatamas, Chyavana also owe Vandana and many others gave the Ashvins their salvation, healing or Taper. These myths all relate to the fact that äje

The sun has regained the strength it had sunk in winter, and there one compared to the one saved by the Ashvins, namely Vandana becomes with the "sun dwelling in darkness", so one can suppose that these legends as well as that of the Dlrghatamas themselves not on the weakened power of the winter sun, but on that prolonged disappearance of the sun below the horizon Respectively.

A Rigvedavers (I, 158, 6) reads: "Dlrghatamas, obsolete become in the tenth yuga, become a brahmin who is theirs Water directs towards goals "The word yuga also cultivates To be translated human ages; Tilak kicks in an awkward evidence that it can mean month and here

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Months and Seasons as Evidence for the North Pole Hypothesis 97

means: Dfrehatamas expires in the tenth month, that means: in the tenth month the sun became invisible and on the water Riding beyond the sky, she becomes her destination, the ocean

below the horizon, carried. Thus the legend of
Dlrga-
tamas to pull the arctic sun for ten months
lingers over the horizon. What about the air
waters for one
We shall see later.

For a prehistoric, arctic people it was very
close to that
Duration of the long winter night without any
glimpse of the sun at
or rather to take seasonal measure. At two months
Winter night you could see the year in 6X2 months
or 6 years
Divide up times or even without counting the
winter power, how
it also happened for the victim calendar, in 5X2
months or
5 seasons. From this point of view, Tilak
believes that
the explanation of a previously abstruse,
confused Rigva passage I, 164,
12. According to Grassmann, this passage reads:
"Five-legged, they say, be
the twelve-part father who rich in moisture at
the distant
Spaces of heaven, and these others say that the
tende (Tilak; the far-sighted) is on the lower
seven-wheel
gen, six-spoke inserted. "With the twelve-part
father is
the year is meant, that is taught by the context,
because before is
there is talk of a twelve-spoke wheel on which
the 720 sons
Agnis, the 360 days and 360 nights, are fixed.
The Pünt
Tilak explains the liquid of the year as the 5X2
months of

visibility, and the six-spokes as the breakdown into 6 years rest periods or 6X2 months. When the five-legged father "on "Moisture-rich" is what Tilak refers to The sun lingers in the water during the two winter months area below the horizon. With the six-spoke, i.e. full one Years, the term "far-sighted" means everything looking in contrast to the five-part year, the two months Darkness and no vision followed. In the verse in question are two views juxtaposed: one sees that Year as a time of ten months or five seasons a subsequent sixth but dark season of the year; the Another speaks of six seasons. So we would have- in case a memory of the arctic homeland before tins. The on

BiedaDkapp.Dsr North Pole old TGlkerhe mnL 7

.and Google

Months and jabres toes as evidence for the North Pole hypothesis

I sewed dark, enigmatic verse with the drawing of the dpol hypothesis sense and understanding. When the six-spoke is called idler, this refers to a perhaps h earlier time when the sun did not even go at

higher latitudes

n, but only stayed seven months above the horizon.

lenrSdris was standing, but no longer understood become an epithet. Can you go so far at the hand of the

dpolhypothesis will lighten up many darks, so will this

ability of the hypothesis to confirm its claim

.and Google

t0. The cow: ans: victim.

Further evidence for a year of ten months

The victim of 100 nights.

The story of the Daschagvas who were their victims

finished ten months is not the only leftover d ten month old, preserved in traces in the sacrificial literature (

The Pravargya ceremony also contains a souvenir on it. It lasts three days, is a precondition if nii

wants to perform the Soma sacrifice, and symbolizes the Wiederai

live the sun. Among other things, an earthen pot is placed on di

Altar set and heated over a special clay circle

the hot pot is milk from a cow and a goat 8

milk, and this mixture is sold in a sacred dear, the mother «

body of the Qötter, cast, but not quite, for the

priest

must of course also benefit from it. The milk should be

Imagine seeds, so the ceremony is a representation of

Procreation. A verse from an otherwise source is added to the lecture

dark Rigvedalied VIII, 72 (61). This verse with the two il:

The previous one, however, does not present any translation difficulty and says:

And now you can see his team
That is horse drawn and big
That noble and the car's strand.

Seven milk a 'alone,
Two upset the five
Where the sea shore roars mightily.

) 49

, Google

100 The Kubsanfopper

Let the bucket sink

With Vivasvat's ten Indra, the

Carries the hammer, threefold.

Tilak explains this point as follows. Learn first

we, that the large team of sunnies drawn by
horses
became bar, that is: the twilight is at the edge
of the sky
published. The seven who milk one are the seven
"Hotri"
called priests or seven rivers in heaven; milked
becomes night or dawn and the result is that
two, namely day and night, the five with their
alternation
Bring about seasons. (Elsewhere it will be day
and night
called the mothers of the sun.) What after the
course of the five
The third verse says: With
Vivasvat's ten, that is, with the ten months
disappearing,
Indra smashes the water with his triple hammer
vessel of heaven: the three cover the heavenly
water
These spaces are now being emptied into the ocean
and with the
Water flows also the sun goes into the
underworld. As the
Milk from the earthen pot in the ceremony
described above
the seed is poured into the holy fire in the womb
of the
Gods, the sun goes into them with the heavenly
waters
Underworld, where it curls up as a seed for a
while to
to be born. If one takes this Tilak explanation
above
Verses, then they have also been used as evidence
for a ten-
monthly year to apply. And why you get this
explanation that
For the first time a dark part of the Rigveda is

illuminated, do not accept it
is not quite understandable.

A stronger proof, however, comes up against us,
if we are concerned with the duration of the year
of sacrifice
deal with meetings. These year-long sacrificial
meetings fail
nen arose in imitation of the annual sun orbit
be. Apparently different despite individual
differences
Art, the annual sacrifices are only repetitions
of a basic
type, namely the cow gait sacrifice. Among cows
here are those
Days meant, as we shall see shortly. From the
original
The Aitareya Brāhmana gives the following jump of
the cow gait sacrifice
Message:

.and Google

The Cow Walk Sacrifice 101

“The cows craving to have hooves and homers
held a victims' meeting. In the tenth month (of
their sacrifice)
they reached hooves and horns. They said: We have
fulfillment
of desire, for the sake of which we submit to the
sacrifice
pulled. Let's get up. Those who stand up are
them.
what horns have. To those who nevertheless

remained seated,
saying: Let's end the year – this one disappeared
the horns because of their unbelief. They are
those who are polled.
They (continuing the sacrificial session) brought
forth strength. Of-
half after they were sacrificed (for twelve
months and) every
paused for a while, they rose at the end. Because
they
had produced the power (horns, hooves, etc., when
falling
lend to bring back). So the cows joined in
popular and worthy of all. Whoever is will be
popular and worth it with everyone
so weiss."

Here it is clearly stated that the cows that have
an annual potato
completed in only ten months, acted even more
correctly than those
which lasted twelve months. So it must be the
annual sacrifice
which usually lasted 12 months, previously only
ten
Have covered months. How can it now be explained
that mar
previously achieved the same at ten months as
later at twelve
fen? The Aitareya Brähmana does not ask this
question or hai
there is an answer for that. On the other hand,
this question is in the Tait-
tiriya Samhita, the oldest and most respected
work on sacrificial
ceremonies clearly raised.

£ s means there that at the discretion of the
victim

Lord made the cow gait sacrifice in ten or twelve months
can be; why an annual sacrifice of twelve months too
that could be done in ten months, no one knows apart from the fact that it has been an old
is a custom practiced at a conceivable time.

In the Taittirya Samhitā the emergence of the cow walk
oplers described as follows; "The cows kept these Victims meeting with the wish, because they were
polled, that deneti
Horns grew. Their session lasted ten months as it
grew
Horns. They got up and said: We reached it "
But those to whom (horns) were no match, held
that

.and Google

102 The Knhgang Victim

Year through and stood up with the words: "We have it
achieved "Those who had horns and those who not, both stood up with the words: "We have achieved it."
So is the year for us. Those who know this will achieve this
Year and have luck. That's why the polled grazes happily
rend of the two rainy months. Through the sacrificial session, it's you
become part. Therefore, whatever happens in one

house,
who carries out the year-long sacrifice meeting,
that is successful,
unhindered and won. "In this narrative, the
Cows that have remained polled do not, as in the
one mentioned above, the
Power of regeneration, but comfortable grazing in
the rainy season,
what the commentator said that during the rainy
season im fresh
grazing is made difficult by horns
will. Otherwise the two reports agree that
that the annual sacrifice last both ten and
twelve months
could. There is also a second passage from
Taittiriya Samhita (VU, 5,
2, I - 2) gives the same report with only minor
deviations
and explicitly adds that religious merit and the
Wages are the same whether you make the sacrifice
in ten or twelve
Months complete; in both cases one does
"following the path",
what the Indian commentator "Sayana" calls the
"habit since
unthinkable times "explained.

So the fact is that at the time of Taittiriya
Samhita the cow gait sacrifice (gaväm ayanam),
the type of all that
Year through continuous sacrificial meetings
(sattra's), in ten months
could be done, and did not know an explanation
for it
became, just an appeal to custom.

Today we can use the Norpol hypothesis to
explain age very well. As long as the Indians in
the far north

lived where they had two months of night, the cow
gang victim ten months; this custom was
maintained, too
when the Indians came to southern latitudes and
now because of
the victim in 12 months of the 12 months of
sunshine
completed.

The memory of a year of ten months still lingers
received on behalf of December. The Romans called
earlier
her June the Quintilis, her July the Sextilis, so
that meant

.and Google

The cow gait sacrifice

5th and 6th month, and then it went on with
payment determination
September (7th), October (8th), November (9th)
and December

Month). King Numa should still dl to the ten
month year

Added months of January and February, like Plut
judges and Makrobius confirms. Had the Roman
year>

Had 12 months, then I still missed the name Yes
February to find the meaning U. and 12th month s
is completely excluded. Thus, since another I.
so far could not be given nor attempt
both the Roman year of ten months and that
Cow gait sacrifice of the same duration its
lightening (

North pole hypothesis; because if the Indians are in polar regions

it must also have prevailed for the Romans as well

Germanic people have been the case. The arctic two-month duration apparently did not become that long calculated; the sun was then under di zonte in den Klauen des Vritra oder Vala, den Qott Ii

had to conquer before the stars again and could be delighted by them with sacrifices.

The

preserved the same memory in the saga of Hercules, i

dcei-headed, fire-breathing giant kakus the cattle

will.

What do the cows mean in these myths? Cool but don't hold victim meetings. As from many Ve cows mean days here. When the Ta Hold sacrificial sessions for a month and then get away

because the desired has been achieved, this does not mean anything ar

that the sun is only ten months above the horizon ,

and enabled the alternation of day and night.

So as not to let a misunderstanding arise reminds us that for those arctic indigenous people it was neb <

Years of ten months also depending on the greater or

ren pola proximity was a year of 7-11 months. We sal

the legend of the Adityas on a year with seven Sun pointed over the horizon and through the ban Twilight was confirmed. After Max Müller counted

Greek year 350 days, resulting from the number of 350 ri

.and Google

104 The CowKai Offering

Helios will be closed during which the days represented the 350 sheep meant the nights. In the Sermanic mytho-
The 700 gold rings from the blacksmith Wieland are in the same logic
Meaning to interpret. Greeks and Teutons would have accordingly
still the traces of a ten to one uninterrupted night,
but the Romans demand one of 60 astronomical days preserve. According to Greek legend, the newly born Qott stole
Hermes the sun god ApoHon and killed the cattle of the gods
two of them, the number of which was 50 or 100. That number 50
indicates a lunar year of 50 weeks; the killed two
were interpreted by Max Müller as if they meant the two
Supplementary months in a cycle of 4 years. Tilak brings
a decidedly more appealing interpretation of the whole theft
story. EHe stolen kflhe are in Greek as in
in Indian mythology as the days that the
People were lost during the arctic night; so ver

there is the difference in the numbers, than depending on the Greater or lesser proximity to the poles could be seen from the cattle of the sun god 50 or 100 not, that is, 50 or 100 days lasted the long night. In the Vedic mythology be of Vritra or Vala, the monster that the sun and the Holds water captive, also stole cows; how much is not can be seen, but can be derived from the legend of Rishyashva (red ross) who slaughtered! 100 or 101 sheep and one Wölfn to eat.

E) the cow gait sacrifice that we received for ten months closed, belonged to the Soma victims. Soma was a plant, from whose juice you can with the admixture of milk or from barley a very intoxicating one, also called soma Drink prepared. This drink was mainly offered to God Indra. There have been innumerable Soma victims, and in Rigveda alone, 114 songs are dedicated to the price of Soma According to their various durations, the Soma victims fall into three Groups divided: into one-day, 2-12-day, and 13-and more-day. The differences resulted from the number of the Donate accompanying chants, or donated Soma cups or from the way the songs are presented. To the

more than twelve

.and Google

The Cow Walk Sacrifice 105

tSgisen Soma victims also belonged to the jahnim-
exciting like that
Cow gait sacrifice. Of course, you shouldn't
think of these victims
pose as if they had taken up all of your time,
rather just served
Fractions of a certain day for these purposes;
tangled and one
These sacrifices were certain to require precise
calendar calculations,
and the priests thought it was important to
to make things tricky and intricate; the more
important
the importance of the priests became, all the
more profitable for her
Business.

While there are now soma sacrifices whose
extension extends
moved between one and 360 days, others are called
that
two nights, three nights and so on up to a
hundred nights.

The question arises, why did the night sacrifices
not go?
also up to 30 days? Why does the priestly cunning
Don't devise a sacrifice for a few minutes of
piety

Anyone who requires 360 nights? Why is there no twelve monthly, but only a three-month night sacrifice, just that Hundred Nights Sacrifice?

Indian commentators said: This term three-eight sacrifice or Hundred Nights Sacrifice is equivalent to three-day or one hundred derttagopfer. Instead of fortnightly say yes z. B. the English fortnightly and the bill by night and moons is ancient. But this Indian explanation cannot satisfied, because there is still a mystery why these tenacious night only goes up to 100, so why not the soma victims between 100 and 360 days duration by night, about that Two Hundred Night Sacrifice, or the Three Hundred Night Sacrifice, called are; why does the night count cut for this particular perilous kind of soma victims from 100?

Tilak gives the following on the basis of his polar hypothesis Explanation. He assumes that a 360 day Soma sacrifice with a so-called overnight sacrifice (Atirätra) initiated and is closed, and that this overnight sacrifice is actually still is done tonight during the night. The overnight sacrifice consists of several soma donations for the Qott Indra to strengthen kung in the fight against the demons of darkness.

The night
in the overnight sacrifice does not mean, as it
is for the hundred
sacrifice and its kind, is wrongly accepted, day,

.and Google

106 The cow gait sacrifice

but real night, and accordingly they were
Two, three, up to the hundred night copiers real
nightly

Victims who chose according to the degree of
latitude in the circumpolar
rend of the arctic, lasting from 1 to 100 stem
days

Night were offered to the Qott Indra so that he
might be in

Fight against Vritra or Vala, the robber of the
sun, strength.

So where the arctic night lasted ten days, this
came about

Ten-night sacrifice, where it lasted a hundred
days, the hundred-night

sacrifice (Shatarätra). This Hundred Nights

Sacrifice would be in those -mash-

ten in which the legend of the seven Adityas

seven months of sunshine combined with dawn

remarks (7 months + 2 X 30 days -f- 100 days are
un-

about 12 months). So the Hundred Nights Sacrifice
shows us

the longest duration of the arctic night in which
Qott Indra

fought with the demon of darkness for the sun and

from the
Priests was empowered with somatrons.

This explanation of the post-sacrifice and in particular of the dertnachtsoffers receives a sentence through the epithet, which is the Qotte Indra is given in post-Vedic literature. He is called there the "Hundertopfer", ie Lord of the Hundred Sacrifice. One has the Indian word for it, shatakratu, as "hundred powerful * ' want to explain, not as a "hundred victims". Tilak leads against it from that Kratu in the Veda could mean sacrifice, and that this Meaning is justified here all the more than according to the various properties which the Indra in a hundredfold and a thousand times the number, to which the words a hundred mighty also a thousand mighty what must be expected but does not occur and thus proves that Kratu in Shata-kratu does not mean power, but something made, deed, sacrifice. But if Qott Indra is the lord of the hundred sacrifices, there is nothing closer than these hundred victims equal to the hundred-night sacrifice to put. It is the sacrifices that make the Qott at its worst Should strengthen the fight when he enters the realm of darkness penetrates and frees the sun from the clutches of Vritra or Vala.

In the Rigveda it was said that the Qott was 90,

99 or 100 fortresses
or castles of his enemies destroyed. These
hundred castles are
the nights when the demons of darkness find
shelter,

.and Google

The whole cow sacrifice 1

but not the usual nights we are familiar with,
but

interrupted by no sunbeam, a single arctic;
Night forming 100 nights around the winter
solstice hot

Our indis finds confirmation of this view
Informant In the scriptures of the ancient
Persians. 1

The struggle of Indra with Vritra in the Veda
corresponds to the struggle of Tischt
with the demon of the dryness Apaoscha, the
scorcher. 1

fights with Vritra for the water or for the cows,
that's sine

Days that lapse from the arctic winter night.

Through the

victory Vritras the god frees the sun and the
waters.

Vritra winner Indra has the nickname Vritra-han,
wel

Nickname in the Avesta as Verethraghna occurs.

Abei

Fight for the captured water will not be the
Verethrag

but attributed to Tischtrya, the rain star.

Tuesday

kills the Apaoscha with the help of the winds and the Llcl

that dwells in the waters, and thereby frees the waters. T

Myths of the liberation of water have been based on

Thunderstorm battle related, the light in the waters as lightning,

freed water interpreted as downpours. Not in purchase

but that means that through Indra's victory also the twilight

Sun and light are released again. As we s later

Tilak will try to prove that the Kampi

the water has little to do with the rain, but gli is timely and synonymous with the struggle for

light.

Rigveda the enemy of Indra is also called

Shushna, the Senger,

victory over him means both the liberation of the water:

also the finding of the morning cows and the extraction

Sun. Shuschna therefore corresponds to Apaoscha, for Indn

but in the Persian tradition, Tischtrya appears.

Indian Soma corresponds in Avesta Haoma. Like

Indra d

the soma sacrifice of a hundred nights is

strengthened, Tiscf said

by the Haoma victim. The time of his struggle with the fi

Tischtrya himself states that the demon could be be two, fifty or a hundred nights

corresponds to the nocturnal Soma victims

Veda, which vary from one to a hundred nac

can extend. Aach wishes Tischtrya exdrQc

.and Google

LOS The cow zane victim

Help from people with victims. Why this for a
up to a hundred nights was needed, icon did not
yet
be clarified. But if you put the Iranian and the
Indian
Leeende side by side and relates them both to the
prisoner
water and sun in the area below the horizon
zontes during a three-month (90-100 days) arlttic
Night, then the inexplicable is explained and
contradictions
cleared out of the way. Again, wb * can say that
the
Power of the polar hypothesis for its correctness
gives good testimony.

In the light of Tilak's view, now also
clear why the sacrifice with whom an annual
sacrifice meeting
was led and ended, called atirätra, ie overnight
sacrifice
was - an overhaul not in the sense of during, but
from beyond, resp. this side of the night.
Although found
this sacrifice took place during the night, the
very name of which meant that
Suspect the opposite. According to one veda, that
was the purpose
Overnight sacrifice the expulsion of demons from
the darkness
the night; Another tradition says that Praiäpati,

the

Creator, from this sacrifice the twins emerge day and night-

let go. It can be concluded from this that the overpowering sacrifice took place at the end of such a night, on which a change of moderate days and nights.

But what else can you think of than that Survival sacrifice made at the end of a long polar night has been? Only in this way does tradition make sense that that Overnight sacrifice is the regular alternation of day and night followed. Had the original overnight sacrifice at the end of one ordinary, not an arctic night, then if it were to drive out the dark demons intended to have to be performed 360 times a year, but not only at the beginning and end of the year. That is why the power-victim apparently a holdover from the time when the ancient Indian People still had to go through a long polar night every year and for the purpose of driving out the evil demons before and after made the overnight sacrifice during the long polar night. Was the polar night over, then began the real annual sacrifice, the like

.and Google

The cow gait sacrifice

we salien, in frfitierei, when discussing the cow gait sacrifice

only lasted ten months (it would have been in other polar Bt

can also be 7-11 months). Ais now as a result of the Südwi

As the polar night ceased to exist, the two came t

Nachopfer (the pre-night and post-night sacrifices) to the Anfanj

to stand the end of the annual sacrifice, which is now 12 months

grasped and, yes, began earlier through the overnight sacrifices

■ was. Thus the name and position of the two overnight stays

explained satisfactorily; mind you, they are quite too tn

from the one, two, three to the üundertnachtei that belong in the annual victims' meeting, not but

The beginning or the end. The acumen of the Indian Qele

deserves for illuminating these incomprehensible victims

tweaks that in turn were faithfully preserved memories w

probably our admiration,

.and Google

11. The captured waters.

IndrasKampi around the sun.

That the ancestors of the ancient Indian priests and singers must have had their home near the North Pole, we concluded from the tradition of the night of the gotters, of the year that consisted of only one night and one day, also from the occurrence of the dawn in the plural, the like a closed bond, agree thirty Sisters moved around the horizon, continued from the Indication that between first dawn and sunrise several or even many days have passed, and finally from the Peculiarities of the sacrificial institutions. An examination of the old victim system and especially the annual victim meetings and the after-sacrifice showed that in olden times year-long sacrifices Sessions could be done in 9 or 10 months, and that the hundred after-sacrifices were really offered that night were. Marriage legend of Dtrghatamas (long night) and Aditis Sons and the tradition of the sacrificial meetings of the vagvas and Daschagvas (the nine-gaiter and ten-gaiter) were a confirmation.

In the 9th chapter of his work, the Indian trade turns

now taught the investigation of ancient Indian-
Vedl myths, whether
some north polar conditions are reflected in
them. He
discusses the disagreements that already existed
between old
Indian scholars on the interpretation of myths.
On the
right ways were already the Nairuktas, the word
researchers or
Etymologists who the Vedic Qötter long before
ours
Regarding time as humanized natural phenomena

.and Google

The eefansenen water 1 U

ten. Linguistic research already has three
hundred among the Indians
Years before Arminius' victory over the Romans in
Pänini a grammar
tiker who has the language certificate himself
for modern
exemplary European scholars and the rich
critical language on half a thousand roots or
elements
returned. The ancient Indian nairuktas sought
most of them
Vedic legends state that they either have the
daily victory of light over darkness or the
battle of the
The thunderstorm god with the dark clouds, which
fruity water and the sunlight. If
It is said of the Ashwin, the helpful knights,

that they saved
a quail from the wolf's throat, the old man
explains
Commentator YSska this with the salvation of the
dawn or
of light out of the darkness of the night But
since the old Indian
the natural conditions of northern latitudes or
did not even know the polar regions, so they had
to be everywhere
the correct insight into the myths where the
Myths arose in more northern latitudes and were
special
had northern natural conditions as a
prerequisite. Accordingly
wants Tilak in addition to the previous theories,
according to which the Vedic
Myths either the dawn or the thunderstorm or the
Have the sun to the core, make the polar
hypothesis, according to which
Vedic myths with the arctic night and its
accompanying
phenomena are related.

According to the morning dawn theory, the whole
god
mar and philosophy of the oldest Indian world in
the morning
redde its center; the dawn would be the mother
of
"Shining" gods, the morning, midday, spring sun,
them
would also be the image of immortality. After Max
MULLER that was
Dawn was the problem for the viewers and thinkers
of primeval times
of problems. She was the unknown land from where
everyday
the brilliant signs of divine powers rose and in

that
Spirit of men the first inkling of another world,
you
superhuman power, order and wisdom, dawn
Hesse. Sunrise meant the primitive man, so says
M. Möller, the mystery of life. The primitive man
sprang up
the days of his existence out of the dark abyss
that

.and Google

112 The captured waters

in the morning filled with light and life. The
fresh coolings of the
The dawn wafted up like the cracks over the
golden brain
melsschwelle came from distant lands beyond the
mountains, the
Clouds and the sea. The dawn seemed golden
To open gates through which the sun entered, them
was the sign of infinity, immortality, divinity
and became the name for higher powers. Tilak
calls this
version more poetic than factual, but recognizes
that the
Twilight Factor explains many Vedic myths
just not all. If Saranyu, who had twins by
Vivasvat,
ran away from him in the form of a mare, and he
now ran away from her as a horse
followed, this is nothing more than a story of
the
Dawn that disappears as the sun approaches and

the twins gave birth day and night. SaramS, the
Was-
going through to look for the cows owned by the
Paais
are stolen is also the dawn, as well as Urvaschi
and
many other phenomena in Vedic mythology. The D3m
Remembering myths naturally require a new check
and
Representation, as soon as you look at it from
the point of view
that even the twilight lasting several days after
a long polar night
Vedic poet was known.

The weather theory was already considered by
Indian researchers
Auxiliary theory introduced where twilight theory
failed;
the main legend that should be explained by this
was Indras
Fight with Vritra, and this declaration was made
by European
Scholars accepted. The name of the god Indra was
made with
indu, the raindrop, brought together; Vritra,
from var =
cover, be he who covers the waters of the rain
cloud or
holding back. Indra, it bites, hits the mountain
and frees them
Rivers from it: the mountain was interpreted as
the cloud and the
Rivers than the rain. The captivity of the waters
through
Vritra, which is also called Ahi (snake), could
be obtained through the
Explain drought or drought. According to the
weather theory

one clarified the Saranyu that was mentioned above as the dark one
Weather cloud that floated in space in the beginning of all things, and
Vivasvat as the sky light

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The Captured Waters 1 13

According to the solar theory, Max Müller explained some deeds
the Aschwins. When they return to Chyavana its youth
shoot or save the Vandana from a qnibe in which he is alive
was buried, or replaced the leg of the Vishpala that they were in
the battle lost, or the Rijräscha lost his sight, so
if one interpreted this to the sun god, who after seuiem winter
The loss of strength returned to the previous level.

These various mythological theories could nevertheless not all of the contradictions and difficulties in that
eliminate traditional material. Let the previously
unsolved riddle by the polar hypothesis satisfactorily
words, this would be a proof of the hypothesis.

Let's look again at Indra's battle with Vritra.

First of all it is a struggle of the Qottes with the Vritra, who also Ahi, Namuchi, Shuschna, Shambara, Vala, Pipni, Kuyava etc. is called.

Second, it's a fight for the water, be it rain or plus water, and that's why Indra is the winner in the Water, apsujit.

Third, it's a fight for the cows.

Fourth, it is a struggle to regain the day light or heaven, and in many places it is said that after the sun and the dawn of the slaughter of the monster Indra to be brought back.

The weather theory now gives a satisfactory explanation for these different sides of the myth?

Insofar as Vritra as Woike, hit by the lightning wedge of Indra, the water must run, one can get an exemption from the Talk water. But what about the liberation of the cows?

And with the recovery of the dawn and sun? The To understand cows as water as well, like ancient Indian explanations

■ would not do, because then the two exemptions could not to be mentioned as two special acts side by side.

Certainly a cloud may cover the sun and

their dissolution in water makes the sun shine
brighter again
let: but this does not justify a recovery of the
Sun to talk whose light] a itself through a storm
cloud

Biedenkapp, Der Nordpol as Veikerhclmat g

.and Google

1 14 the zefanzeneti water

is by no means completely darkened. Least of all
can
after a thunderstorm of a recovery of the morning
be the talk of the twilight. That would only work
in a subtle way
at; for when a thunderstorm is targeted it will
be gradual
brighter again, and this process could be
the extraction of twilight and the sun, it would
be
but already quite a clever cleverness; and such a
would
good in a sacrificial ritual, but not in a
primitive natural
fit fresh mythology. Tilak even thinks this
interpretation is
quite impossible, but we cannot agree with him.

To the difficulty of understanding this recovery
of dusk and sun after an alleged thunderstorm
there is also the incomprehensibility of the
liberation of the cows.

One thing is clear: the thunderstorm theory does not work, even only considered from the points of view given so far, There are also other discrepancies.

If the storm cloud were the scene of the battle between between the God and the Vritra, then could not be said well be that Vritra was killed in remote areas, where there was darkness and the waters surrounded him, where the Gates opened to the way of the gods. Vritra's stay is called hidden, described on the floor of the air space (rajas).

The people above us are not in remote places Areas still at the gate to the Oötterpfad, with which the northern hemisphere is meant. Indra was certainly the god of Rain or thunderstorm, but the Vritra-killer was not on and for themselves. The counterpart to this Indramythus in Persian Avesta, the fight between Tischtrya and Apaoscha, is also if not in a cloud, but in a lake, why vote, that Vritra lies at the bottom of the air, surrounded by water.

Nor do they agree with the thundercloud as a battlefield the information about the time of the fight. After the thunderstorm theory would have to be assumed as the rainy season, therefore are the castles of Vritra, which Indra destroyed, in the Rigveda

called autumnal, belonging to sharad, the one on
varshä, the
The rainy season followed. Elsewhere it is said
that the demon ends
of the year was killed. Arbuda, which is
identical to Vritra.

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THE FUCKED WATERS 115

is killed by Indra with ice – at least not for
rain
and thunderstorm time. In the rainy season there
is no darkness either,
in which the fight is said to have taken place.

The places where the water and the cows were held
captive
be called parvata, giri, adri, that means
mountain, Qebirg,
Pels, stone, but not cloud unless you have the
cloud
figuratively called rock or mountain. In
different places can
to justify this figurative designation with great
effort,
but without straining and pressing the words it
doesn't work,
and who wanted to avoid these strains by creating
new ones
Theories went badly.

So there are many difficulties and
contradictions.

act as soon as you fight Indra with the demon as
one
Qewitterkampf comprehends, and this view has been
for days
of the ancient Indian explaners still the only
one today
who had a lot to themselves.

Tilak is now looking for a solution to the riddle
in the north polar hypo-
thesis. Originally, he says, was the battle
between Indra and Vritra
not a fight of the god of thunder with the rain
cloud, but
a battle of light with darkness. In the Aitareya
Brähmana
it is said that Indra alone of all gods has the
task of
took to drive the demons out of the darkness of
the night.
As the god of light, the bringer of light, Indra
appears in many places in the
Rigveda; he brings the dams to the myth in
question
tion and the sun reappeared.

The main difficulty now lies, like Indra, on the
one hand
the waters, on the other hand the dawn and the
sun,
or briefly liberate the light.

Perhaps this difficulty will be solved if we look
more closely
see which waters are actually meant.

At most it can be said that the cloud waters are
meant
open up, but is not mentioned anywhere. In

Rigveda come heavenly
water that is by no means the same as rainwater
are to be set. The world arose from heavenly
waters,
for in various Veda passages it is said that all
things consist of
Water or water vapors are made – an observation,
which had to impose itself on every thinking head
of prehistoric times,

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116 The captured Wassw

soon he was still in touch with nature: after a
rain
grow the plants, grow in some tropical countries
they almost visible. The veil lady, a Brazilian,
as well
beautiful and hideously fragrant mushroom, grows
within two hours
that high, you can see it grow. Rain doesn't even
smoke
to have gone ahead. After Tilak found that the
Vedic singers knew this "heavenly water *" and ^
cb
the space above and below and around them with
water
imagine steaming stuffed, he fights the claim
that
Wallis sets up the Vedic in his "Kosmologie des
Rigveda"
Singers would not have known anything about
spaces underground. If
In the Rigveda (VI, 9, 1) it says that the whole

day and the dark day
(Day and night) both on the well-known paths the
zwti
Tilak explains the two rooms as the upper one
and lower celestial hemisphere. also rolls to
Rigveda VII,
80, i the twilight along the two rooms that
adjoin each other
borders; but the twilight moves along the
horizon,
ee of the two rooms must therefore be below the
horizon
be thought. Tilak also prefers to prove that a
Position of a spatially imagined underworld as a
counterstack
to the upper world was present, such places where
enemies
to be wanted underground what does not mean
below the surface, a few feet deep, into the
Qrab, but into the
lower celestial hemisphere, the space of the
underworld; point to it
the terms above and below the three earths, ie
the
triple envisaged earth. This underworld is as
dark
It is serene to imagine that it is the distant
region from where the sun comes from
comes up and where to look for the site of the
war in the Indra
is. As a path that the sun wanders at night time,
presented themselves
the Vedic singers do not follow an invisible path
the upper celestial space in front, but a dunden
through the
other half of the celestial sphere. The two "air
spaces", the
border each other on the horizon, also
corresponds to the

print "the two halves", which also affects the two heavenly ones
Can refer to hemispheres. The halving of the celestial sphere is possible
also from Rigveda I, 164, 12. Some verses below it says there that the cow with her calf (the dawn with

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The Trapped Waters 117

the sun) under the upper and lower realms has appeared, and the question follows, where has it gone?
to which half? Only half of the celestial sphere can interpret, but not one of the two, heaven and earth
turn off. The two rooms and the two halves seem also the two oceans, one lighter and one darker, to correspond,
an ocean of the upper world and one of the underworld Why should
also the Vedic singers who lived in a time where too
The course of the sun, moon and stars are used for sacrificial purposes
observed, not on the simplest and most natural idea
have come from the spherical shape of heaven, which by the
Earth was divided into upper and lower world?
Tilak assumes
that the ancient Aryans already had this idea and

the
movements of the sun, the moon and the forehead
on the un-
interrupted circular movement of the fine water
vapors or
Streams of water from the underworld through the
upper world and again
led back down to the underworld. In the water of
the underworld
Vritra resides, whose Persian counterpart
Aposcha lives in the lake
Vouru-Kascha dwells, the collecting basin of the
water that from
climb up here and come back here. On this one
Water also emerges from the sun with its fast
horses.
Water and light come from the same area and go
same way in the sky. According to the pre-
A celestial stream goes through the Ardvi Sura
Anahita
Region of the stars and comes down to the heights
of the mountains and
thence into the depths of the valleys and plains.
He becomes with sacrifices
revered that he may not put all of his water in
the territory of the
Let the sun run out, causing drought and drought.
In the Rigveda, the ancient Indian tradition
shows a similar one
Heavenly Stream, the Sarasvatī, which covers the
vast sky and
the earth fills. This Sarasvatī appears as
Rigveda VI, 61, 7
Vritratöterin Vritra-ghnī, and accordingly is the
Persian
Counterpart, the Ardvi Sura Anahita, helpful, the
three-mouthed,
defeat three-headed and six-eyed monster Azi
Dahak. These

and other parallel movements (parallels)
represent the
connection between the cosmic water cycle and the
Vritra fight here. The mighty sky stream
Sarasvat! not allowed

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1 18 The caught waters

with the little river of the same name in
Pendschab –
be set; determined by sacrifice he gives part of
his
Water for the earth from and with this water they
come
Seeds and juices of plants. In the Avesta it is
also mentioned
that in the lake from which the waters come, a
tree with
all seeds grow that rise up with the waters and
get to earth in the rain. The one circling
through the sky
Water flow not only brings the seeds and juices,
but also
the sun and the stars.

So if the Vritra succeeded in creating this
cosmic circular
send currents to block the way, or trap the
waters
to hold, he also held the sun and the stars and
the seeds firmly. If the demon was slain, then
came
the water back up and with them the sun and the

Dawn, likewise the cows, among which either the days
or to understand the rays of the morning. One
works
But not, and Tilak doesn't seem to notice
have: if the circling waters move the qestime,
then
the Qestime of Vritra should have been caught
with the sun
be kept while the arctic night but the moon and
the stars zeⁱ ^. However, every myth is poetry,
and one
Poetry cannot be expected to be consistently
rational,
at least not a poetry of the prehistoric past. It
is
much has already been explained when the circling
celestial stream from which
Captivity of Vritra freed the cows too, i.e. the
days
brings up the dawn and the sun, Indra's victory
with me
its fourfold result is made understandable. Also
the role of mountains or rocks in the battle with
Vritra
clear; it does not change figurative names for
clouds, but rather
the mountains between the upper and lower world,
through their openings
the waters come up, openings, the Vritra (the
Decker) covered with his body from below. This
pro
positions of the mountain openings between the
upper and lower world
receives its confirmation especially from the old
Persian scriptures.
According to the Babylonian idea (cf. H.
Winckler, Himmels- und
World picture of the Babylonians p. 26) lies

under the air kingdom in ge
form a vault, i.e. a mountain range, the earth,
itself

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THE FANCY WATERS 119

raht on the ocean, whose waters well up from the
depths, if
one breaks through the layer of earth on top.
That is all
Notions to which every thinking people, when
contemplating the
Rain effect from above and that from below
Water had to come infallibly.

The time when the waters stopped flowing is in
the old Persian writings, in the Vendidad,
identified as follows
draws. It's about how to get someone's corpse
who dies during the winter as long as they do not
finally finds her final honor in accordance with
the regulations. Ahura
Mazda (Ormuzd) is asked: When the summer is over
and
winter has come, what should Mazda's admirer do?
"

Ahura Mazda replies: "In every house, in every
place
let them dig three katas for the dead man, big
enough that
they do not butt his head or the feet or the
hands of the
People; . . . and let them lay the lifeless body

there
leave up for two nights, three nights, or for a
month
the birds begin to fly, the plants sprout, the
floods
to flow and the wind dries up the water from the
earth.

And as soon as the birds start to fly, and the
plants close
sprout and the tides to flow, and the wind the
waters
to dry from the earth, then the admirer of Mazda
shall den
Lay the dead on (or the?) Dakhma, his eye to the
sun. "

The Mazda worshipers believed that the corpse had
been exposed
would be purified to the sun, and therefore the
dead could not
to be buried during the night. Here we now read
that

the corpse for several nights, up to a month
had to stay lying down before they were exposed
to the sun
could. So the passage proves that winter was once
for the

Mazda people through a long, two to three nights
to a whole

Was marked by extensive darkness and that
During this period of darkness the water should
flow and the herbs zn
stopped sprouting. What one during such a long
night

Should start with a corpse, Ahura Mazda is asked.
He gives the same answer that he gives here to
another

In response to the following question: "If in
Mazdaver's house
Or else a dog or a person dies by accident and it

rains

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straight, or it is snowing or storming, or the
darkness is in
Too when the flerden and the people lose their
way
what should the admirer of Mazdas do? "The
believer is
were instructed to take a quarry in the house and
there "the lifeless
Körper for two nights, for three nights, or for a
month
to let the birds fly, the plants to sprout,
the tides to flow and the winds to lift the
waters from the earth
begin to dry. "Here, then, the
Darkness mentioned, which was only revealed from
the preceding passage
had to be sen. Of an even longer darkness than
one
We have already heard of the month-long Persian
tradition
earlier, where as time until the re-appearance of
the Tischtrya after
his fight with Apaoscha in water regions 1, 2, 50
or
100 nights were specified.

From all these places it is evident that it was
winter
while the waters flow and the sun fall

move ceased, and that this period of standstill
from
one lasted up to a hundred nights. The time was
more arctic
Night that forbade burying the dead before the
sun
had cleaned; hence the fear mentioned earlier, in
this ^
Time to die. The Hindus still believe today that
it is unfavorable
during the southern course of the sun, i.e.
during our winter
time to die - a belief that evidently emerges
from the arctic
Home has transplanted into the tropical. Since
with the movement of the
Water also came back, so you now understand why
Indra is portrayed as the one who by his power
controls the river
moves upwards and why the rivers help them
be free to move again by killing the Vritra,
or from Indra that he may shine the lights of
heaven without hindrance
and let the water flow freely. In many places
of the Rigveda becomes the flow of waters and the
appearance
the sun or the dawn portrayed as simultaneously.
These
Simultaneity is understood under the condition
that the
cleared water not cloud water directly, but the
circling heavenly waters at the top of the
underworld,
where she prevented Vritra from ascending by
talking to his
Body in front of the openings of the mountains.

The Trapped Waters 121

The cosmic distribution of the water dutist is that of India and ancient Greek mythology is not the only thing peculiar to it.

In his book "Paradtse Found", Dr. Warren states that

a similar circulation can be demonstrated in Homer's works

leaves. When the sun in a golden boat from west to east ^

returns, this idea implies the assumption that that the underworld was filled with water. The condition,

that Homer's earth was flat and the underworld completely dark

must be thought, Warren rejects as unfounded:

Homer's earth is more like a sphere and the underworld

than filled with water vapor. As I said earlier, had to

every people who could think to accept water stream that crossed the Hünmel, arrive: dew, clouds and

Movement of the stars led to it.

Now one could also object: the waters are certain who are set free by Vritra's killing, those cosmically circulating-

those who, together with dawn and sun, were held in the underworld

were. But that could still go on on a daily basis

Relate the battle of light with darkness; why is the

Polarhypothese?

That we are not dealing with a daily battle between light and darkness, but with an annual, results from Rigveda X, 62, 2, where the Angh-ases, Indra's helpers the fight for the cows, the Vala, d. fa. Vritra, at the end of the Overcome the year (parivatsare). In another place (VIII, 32, 26) becomes the water demon Arbuda, who represents the Vritra here, from Indra with ice and not with a thunderbolt as the usual slain weapon. So the fight took place in winter, not every day. Vritra's castles are called "autumnal", that is almost wintry. How else do you want the hundred night sacrifice and the duration of the fight, the Tischtrya with Apaoscha in one up to a hundred nights, unlike on Qrund der Explain the polar hypothesis?

We concluded above that Indra's struggle in the Autumn must have started and must have extended into winter.

Tilak now even believes the date from a Rigveda passage II, 12, 11 read to be able to determine the beginning of the fight. It says there that

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Indra den Schambara, di den Vritra, den op den Bergen oder found resting in the mountains and killed "in autumn in fortieth ". This " autumn in the fortieth " can mean both "In the 40th autumn" as well as "in the autumn, on the 40th day of the Herbstes ". The former meaning would suggest that Indra with Vritra struggled every 40 years; that sounds absurd and contradicting speaks other passages by virtue of which the battle took place every year. To interpret the Shambara as a chief of the indigenous resident race with whom Indra's followers were at war for 40 years would not work at all because Indra's fight with Shambara in many places it is mentioned that the equation of this The incident with the victory over Vritra was undoubtedly imperative is. So there remains only the interpretation: "on the 40th day of autumn" Indra found his enemy. Let's leave the year like the old ones Romans, beginning with March, would be the 40th day of the Fall on October 10th: this would be the date of begins with the fight of Indra with the demon of darkness. We read earlier from a division of the ten-month year

in 5 and the twelve month in 6 sections. The adoption of 4 seasons of 3 months each, which we here, when determining the The 40th day of autumn at Onmde justifies itself from Rigveda I, 155 ,. 6:

"In four of the times he has ninety racers like a round wheel at the same time set in fast motion. "

These are 4 seasons of 3 months or 90 days each and after the 40th day of autumn is October 10th. We saw earlier that the seven adityas, or monthly solar gods, the sons of Aditi, from this the Qotters in one earlier yuga and that they are the eighth, the Tot-ei märtända, thrown away because in an undeveloped was born. In other words: the sun god of eighth month is represented as soon after the birth died, which obviously means that the sun in the beginning of the 8th year month, October, went below the horizon. The legend of Adita leads to the beginning of October as time of the sun dipping below the horizon for a long time, and the expression "in autumn, on the fortieth (days)" where Indra

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The Trapped Waters 123

found the Vritra-Shambara, leads to October 10th, so also- if the beginning of this month: a surprising funeral and reinforcement of the given interpretations of passages that had made no sense at all.

The word for autumn sharad comes from the root shar to break, to crush and means demolition, decay, shrinkage, namely the solar power eat which is called Taittiriya Samhita n, 1, 2, 5 it: There are three kinds of sunshine: one in spring, one in the morning gen, one in summer or midday, and one in autumn or Eve. One can infer from this passage that after In olden times, autumn no longer had a period of sunshine followed, or at least the shine of the sun, TUak still leads other passages from Indian scriptures that make it probable make that the winter of old age was a sunless time; since the word himya, the wintry, in the Rigveda (I, 34, 1) for "Night" is used, then this also indicates that the Winter was a time of particular darkness.

We now understand why Shambaras (di Vritras) Castles (these are the days, or rather nights, that the demon

Grant protection), autumnal hot. The time of the arctic the night of this version of the fight with Shambara (-Vrttra) to reasons, begins in autumn. The basis of the Legend is the disappearance of the sun below the horizon in Beginning of the eighth month in autumn, followed by a long one Twilight, a continuous night of nearly 100 days and a long, 30-day dawn in the north polar territories.

The rivers or waters liberated by Indra's victory The and upward flow are often called the seven. As already mentioned, one wanted to include the rivers of the Pendschab understand, but they are only five and only in the old days five were. Only by means of force can you get a seven number by including small minor fish, or at all wants to understand seven Indian rivers. Where did the Seven of the Heavenly Rivers?

Indra is also called the seven-pointed one. This brings Tüak in Connection with the seven rivers of heaven. The same time

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Sun freed with the currents is also sevenfold au
(-
one sun for each of the months in which that
Day star came over the horizon. The seven suns
need
seven horses or seven rivers passed through to
move them
the different areas of the sky. In various songs
of the
Rigveda is the simultaneous liberation of the
sun, the morning
redder and mentions the seven rivers. These seven
rivers bring
The suns pouring up into the sky from the
underworld
of the different months with up. If again the
seven
Currents, which in an emergency can also be seen
as currents of a
can imagine, apparently as a single stream
as from the old Persian name Ardvi Sflra
Anahita and the Indian Sarasvat? emerges, so you
need
to see no serious contradiction in this. The
seven
Currents sapta sindhavah are called in Avesta
hapta-hindu and were
which there understood as a name for India, but
what
is probably no longer tenable. The Indian Plus
Sarasvat!
is named after the heavenly one; Tilak means with
Right that the Aryan Indians, coming from the far
north,
Names of their northern homeland and mythology
for naming

relatives of rivers, mountains, areas of their new home.

The names of cities in the front of India disappear from emigrants plants European place and river names in back India found again in America, Africa and Australia, and small-Asian names can be used for utter antiquity in their Distribution over the area of the Mediterranean Sea consequences.

Indra as the guide or release of the waters (apäm netä, apäm srashtä) is not the liberator of the cloud waters, but of the water and the water vapors that surround the world circle around and be inhibited by Vritra in winter the; So his act is a far more meaningful one, it is not thought locally but cosmically, and was therefore considered his largest.

Strengthened by a hundred nocturnal Soma victims, he slays with ice the watery demon of darkness, destroys his hun-different "autumnal" castles, frees the waters or the seven

, and Google

The Kefangen Water 125

Rivers, so that they can find their way up
through the Luit
draw rich, and brought the sun and dawn as well
as the
The days reappeared after being in rocky
been locked in caves.

It is not in contradiction to this that Indra in
the Rigveda,
of the songs from very far apart centuries
may contain, appears as the god of storms and
rain. Just Indra
the Vritrahan (Vritratöter) must not be
understood as the rain god
the. Indra's name has no equivalent in other
Indogermanic
niscien mythologies, the god Indra likes so
recent
be, but the heir of an elder god who was
originally the
Vritratöter was. The fact that the Vritrahan in
the Avesta, so
the Verethragbna, called Tischtrya, confirms this
view. By doing
How to grade temporally and spatially from the
ancient north polar
Home separated, the natural background of the
Indian struggle, namely
the long arctic night, forgot, one no longer
understood either
the details of the myth so accurate and colored
them more and
more so that they point to a thunderstorm in an
emergency
and the thunderstorm and rain god Indra, the god

of drops,
could be determined.

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12. The deeds of the ashvins, the god physicians.

Also indicate an arctic night of 3, 10 or 100 days
also certain information about the deeds of the ashvins, the divine ones
Twins and Qotters. Aschwin konunt from a ^ va,
Latin
equQS, Ross, and is the name of the rider. The two riders, maybe
Day and night as manifestations of time,
consoling ones, help Indra in his fight with the
e) demon of the
Darkness; they are therefore bringers of light,
giving the blind that
Eyesight, the ability to move for the lame, the
sorrowful
to restore joy and youth to old age. Some-
one has tales of them on the deep, glossy
and wfirmless sun related to winter. But not that
Winter sun of moderate or tropical latitudes, but
the un-
the visible sun of the polar night is the natural
reason for these myths
is, arises from the circumstances that the needy
Aschwins' protégés sit in darkness, in bottomless
ones
Darkness. The familiar winter sun with its
weakened
ten luminosity may be called old, lame, sad, but

they
is not blind; the settlement of blindness thus
points to dark
nis, where the sun lives. The cure from this
blindness is there
equivalent to salvation from bottomless darkness
or
a Qrube. That the myth does not apply to daily
extraction
of the sunlight, results from the lack of such
clear
information and the uniqueness of the various
rescue
or healing deeds of the Aschwins. As the length
of darkness often
is specified for several days, everything speaks
for the fact that with
those who are healed or saved by the ashlines,
the invisible sun of the polar night is meant.
Rebha stayed
ten days and nine nights helpless in the waters;
Bhujyu lay
three days and three nights in the bottomless
depths of the sea in darkness;
Dirghatamas, who lived to be ten months old, was
two months
surrendered to his enemies before he could get
help from the Qotters

.and Google

The deeds of the Aschwins, the Oötterärzte 127

has been. So we have long arctic nights here
of various durations: from three, ten and 60

astronomical

Days. Also the place from which the Aschwins' protégés need to be saved speaks for the polar theory: it is dark, water- or water-vapor-filled depth of the underworld, in who stays in the polar sun, in need of the help of the Aschwins.

RürSschwa, ie Rotross, is said to have 100 or 101 sheep slaughtered and given to the she-wolf, about what angered his own father who robbed him of his sight. On the request of the she-wolf gave the Aschwins the blind eye light again. Max Müller interpreted the sheep as stars, which the The lance fell prey to the rising sun. Well mean but the 350 cattle and the 350 sheep of Helios the 350 days and the same number of nights in a year that only knew 50 weeks and probably not counting the 10 days of arctic night Nete, ten days noted, the above in the ten-day stay Rebhas (ie of the sun) to return in water and adversity seem to be. So if days and nights as cattle and sheep appear so one can slaughter the 100 sheep and theirs Extradition to the she-wolf on the 100-day arctic night pull. Red Steed, which by descending below the horizon is to blame for the death of the sheep, the sight

of
robs, no longer sees – and is no longer seen
until the
Oötterärzte will restore it to its shine. Rotross
is
of course the sun itself. So we get from the
Aschwln
historical documents for arctic nights of 3, 10
and 100 star
days duration.

As the most important of the Ashwin myths for the
polar hypo-
these Tilak refers to the story of Atri
Saptavadhri. He
becomes of the Aschwins from an abyss and from
the pinnacle
saves and calls in the hymn Rigveda V, 78 the
assistance of
QötterzwUlinge because he is trapped in a wooden
container
whom he wants to be set free, like a child at
birth. The
three last verses of this poem were so far
completely un-
understandable, because they deal with the birth
of a Küide
ten months in the womb. Due to the polar
hypothesis, Tilak comes to the following
explanation. Saptavadhri

.and Google

128 The deeds of the Aschwüis, the Oötterärzte

literally means the Siebenennuch and what is meant is the sun, the during the arctic night for the arctic areas, of course is a eunuch, i.e. incapacity to testify. We have to do this bring to mind that the ancients in comparisons that give us crude occur, found nothing offensive; heaven as a father who Earth as mother, the sun's rays as organs of generation, the It was not offensive to them to take storm rain as seeds.

A German poet of the early 18th century, who ways in his verses About the excellence of creation is delighted and cannot praise God's nature enough, has without to know the Rigveda, the following verse was written to the sun, which is entirely in the spirit of Rigvedic poetry:

If you extend the day for us:

You can feel like you are mountain and valley

Pregnant with your manly dear;

Yes you can see through your beam

The curved belly of the earth,

Become pregnant full of amazement

Who, when the year rejuvenates,

Brings lots of wonder children.

Seven eunuch is the name of the sun, because the seven divisions
Generally in the Rigveda the sky, the earth and the underwave
is enclosed. The same sun, here as seven neon seems, but gave another opportunity to continue parable taken from planting. The sun was compared on
Heaven with the child in the womb, he appeared as the womb
Space that delimited heaven and earth. While now that's still
invisible child visible after 9 months of pregnancy
bar, the Embryo Sun would be for an area with only 10
Months of sunshine after ten months for the duration
invisible on a two-month arctic night. The servers-
Immediately now gave the best opportunity to puzzle questions: which one
Child is visible as an embryo and becomes invisible after being
burt? Furthermore who brings the missing, just born child
back to his parents? Apparently that was done by the Aschwins
the sun child again after two months of winter night
Night, the pit, or the wooden container. Those

.and Google

The deeds of the Aschwtns, the Oötterärzte 129

three e: z misunderstood verses at the end of
song V,
78 thus prove to be quite understandable and to
the Uede
proper: they are about the same sun as a ten-
month child, from
who thought of the preceding verses as the seven
eunuch
have spoken. And in both properties only one can
Polar sun is meant, the two months below the
horizon
Only under this condition can the appropriate
given song completely satisfactory, while so far
it was supreme
could not be explained and as a conglomerate
different
disjointed fragments. As-
Hence the polar hypothesis has proven
surprisingly powerful
proven.

Saptavadhri, the newly born, and with the exit
Child sun, invisible to the womb, appears in
the song V, 78 in a tree or a whey box.
Perhaps that one is concerned with the
disappearance of the newborn
nen made up a story according to which the child
was in a box
hidden and this box because the invisible sun in
the dark
The aquatic area of the underworld was thought to
be on the water
was exposed. That would then become the legend of
the natural core
be from the suspension of Moses and the like and
redeem
the entrance to an area of highly interesting
research

ungen. Tilak, although he had these questions in mind seems, unfortunately goes too short about it; he just mentions that one could ask oneself whether the missing child Enclosed in a wooden box or in the water with leather straps was exposed. Anyway, here would be a clue, too Babylonian–Semitic from a north polar people, be it now Indo–Europeans or an Indo–Europeans and Semites include– to derive the primitive people.

ipp, The North Pole as Vülkarbeimat.

.and Google

13. Of the sun wheel that Indra stole.

Indra used the sun's strable as a weapon to kill of his enemies. The disappearance of the sun for two months or else a longer time below the horizon could therefore also interpreted and processed into a narrative that Indra was allowed to steal the sun gear to destroy the demon of the to kill sternis. So while Indra is usually used as a Praised helper and liberator of the sun, he appears in the

Rigveda also several times in the role of one who controls the sun gear steals to kill the dark demons. In a verse where this myth mentioned wü-d, Rigveda VI, 31, 3 now made two Words a lot of headache: dasha prapitve. Tilak comes under Applying the polar hypothesis to a very natural, and good explanation of these two words, so here again the dark, light one by translating these words with: "at Ten decay ", and the interpretation for it gives: at the decay of ten Months of sunshine, i.e. at the beginning of the two-month period arctic night, Indra stole the sun wheel because he used it to fight against the darkness.

The scope of the polar hypothesis on the further Research into the Vedic myths and especially the myths of the To discuss Rigveda in its entirety, Tilak would have to probably write another volume and continue to work for years must use the most rigorous study. In the tenth He limits himself to the chapters of his present book a couple of myths. So he explains the story of the three Steps with which Vishnu strides the world and from the ^ the third remains invisible, as a solar myth, the one There is a tripartite division of reasons, namely two parts sunshine

.and Google

From the sun gear that Indra stole 131

duration and part (four months) arctic night
during the
Vishnu, the sun god, takes the third step in the
underworld
does Aach the legend of Trita Aptya is divided
into three
of the year and a third of the year arctic night.
The
three parts correspond to three brothers, two of
which correspond to the third in
to throw a sinister pit. The brothers are called
"first", ^ white
ter "and" third ", " third "is the Trita Aptya,
called Aptya
after the waters (äp) in which the one dipped
below the horizon
Sun lingers. Tiiak sheds light on the forced and
futile
all attempts that have been made so far tell the
story of
Trita Aptya to explain, and of course, has the
right one
Key, easy game the brother "third", who in
finstre
Thrown into the pit, which was also associated
with the killing of Vritra
as the dark arctic third of the year
to interpret. Wanting from the rest of the
content of the tenth chapter
but we refrain, as it is no excellent new prop

for
the polar hypothesis brings us to the evidence
from the
Avesta, the sacred book of the Persians.

.and Google

14. North Pole and Elszelt Oberllelemng in Avesta.

The Avesta, the collection of the remains of a
Persian
kings holy literature that was still extensive
some important passages that directly relate to
the coinage of the original
home tan far north and the hikes from there to
the
Areas of the Oxus, Jajtartes and Indus. Already
more-
times we had the opportunity to discover the
legends and traditions of the
To use Avesta to prove the polar hypothesis. E>
en
Ancestors of the Iranians or Persians were
forever day and night
known six months. When Tischtrya, who is the
apaoscha
fights like Indra the Vritra, its absence up to a
hundred
Nights indicates, we see in them a reminder of
arctic
Nights lasting up to 100 sidereal days. The rule
that
Dead in the house for two, three nights, or a
month too

hold until the tides start to flow.
if related to the arctic night. always
Again it should be remembered that the various
indications above
the duration of the polar night is reflected in
the reference to the greater
or closer distance of the arctic areas from the
North Pole
to explain. Die Avestaüberlieferung About the
Urheumat in the highest
North and its destruction by snow and ice has in
that
Veda of the Indians is not a counterpart, it is
independent evidence
for what has been deduced from the Veda regarding
the original home
can be. The tradition of the beginning of the
icing
that northern home is in the first two chapters
of the
Vendidad, that part of the Avesta, which in 22
chapters the
priestly beliefs and regulations about various
religious and civic things, such as cleaning the
earth,

.and Google

Nordpol and Ice Age delivery in Avesta 133

Fire, water, the treatment of corpses, the care
of the dogs
and fines for all sorts of offenses. The two here
eligible chapters have no connection with
the following, they seem to be incorporated into

the Vendidad
as a remnant of historical tradition. Researchers
have happier in
these traditions are half mythical, half
historical memories
want to see, but in the end they were told the
historical
Usability. But they achieve this usability in
Light of the arctic hypothesis, to which one
previously did not
Had courage because one did not know that there
would be a mild one at the pole
Climate prevailed.

The first chapter of the Vendidad lists sixteen
countries,
who created Ahura Mazda, the highest gott of the
Iranians. As soon as
All of these lands were created, Angra Mainyu
(Ahriman) came
the evil Qelst, created various evils and
plagues, the land
devastating, making it uninhabitable
bar. Of the 16 countries mentioned, at least
Find seven on the map by looking at the
inscriptions
of the Persian kings and the reproduction of the
same names
consult the Greek scriptures. How to get from
Sughdha, Sugnda on the Sogdiana landscape that
can be seen from the
Of the history of Alexander the Great and where
Samar-
kand lies, from Mouru, Margu on Margiana, today
Merv; of
BSkhdhi in Bactria, today Balkh; from HarÖyu,
Haraiva, Areia
to today's Herat; from Harahvaiti, Harauvati,
Arachosia up

Harot; from MaDtumant to Helmend; from Ragha to Rai as well from Haptahendu, which corresponds to the ancient Indian Saptasindhu, on the Punjab.

This list of countries has a historical, or rather, a geographical factual reason. Our full attention must now turn to the country, which Ahura Mazda first created and that the evil spirit spoiled, by having a large snake and the winter (or snow) against created; there it is now, says Ahura Mazda to Zarathustra, ten months of winter and two months of summer. This first one Country is called Airyana Vagjo, for which the ancient Persians "Iran VSjo" said. Vagjo, VSjo is Sanskrit btja the same, Kenn, Airyana

.and Google

134 North Pole and ElszeitQbertiefening in the Avesta

Vafiiio is therefore Iranian or Aryan germ, Aryan home, Ge birthland of the Iranians or Aryans. You may not-away from today's Irania, because this has from the Iranian who came to the north only got his name. Now the question arises: was this Airyana VaSjo a historical

ric or legendary country and gives the list of
the 16
Countries the historical order of the countries
through which the
Iranians or ancient Persians and Medes one after
the other their living
misplaced seats? TUak fights the suggestion that
Airyana
'Vafijo is the easternmost border of Iran by
being in the river
Rangha related to this false guess
when the Caspian Sea was interpreted, which is
mentioned in the Rig Veda
saw the little Indian river Rahä and very
skilfully
makes it noticeable that in this interpretation,
the penultimate home
the Iranians mat the penjab, and last (as far as
the countries
haupt are mentioned in the Vendidad) the area of
Rasa, one
Tributary of the upper Indus, while the first and
primordial
home the polar region would be considered.

Now the Avesta contains passages which in clear
terms
describe the weather conditions of Airyana Va €
jo, and
there is no apparent reason why one would use
this description
for fantasy and not for real reality. At-
Initially Airyana Vafijo was a homely country, a
good one
happy creation of Ahura Mazdas. Angra Mainyu's
peril
turned it into a land with ten months of winter
and two
Months of summer, which made it uninhabitable

and, man
will be allowed to add, had to freeze. Details of
the position,
where this report is located will be different
from the translators
interpreted, but all researchers agree that that
Land first was a good one, that severe winter and
snow first
was introduced by the evil spirit and that from
then on in
in the country the winter lasted ten months, the
summer only two.
Likewise, scholars so far have agreed that one
further information, according to which five
months winter and
seven months of summer prevailed, later addition
I had to, so I didn't stand there at the
beginning. If now
it is said that the beautiful country only
through counter-creation

.and Google

North Pole and CiszeltflüberUefernng in Avesta
135

of Atigra Mainyu got to know winter and snow and
that
this creation only left two months in summer, so
one may conclude that the country originally had
ten months
nate had summer and two months of short, mild
winter that
but hardly as winter in the sense of ten months
of rigor

it was considered that such climate fluctuations occur,
was still unknown a few decades ago. Today everyone knows
Educated that sunny Germany was once up to its
from the north with a more than house-high ice cover
like Greenland today. It is also known that in
earlier ages as well as in the interglacial times
the Khma in
the polar regions warmer than it was today. Just
the ignorance
who held facts that were only proven in the last
generation
the Avesta explorers, the first land of the
Aryans, Airyana Vafijo,
according to the clear and precise description
that ten months
long winter prevailed, relocating to the far
north. today
but nothing stands in the way of this, it is a
knowledge
economic fact that the arctic was once a long
time
enjoyed cool summers and warm short winters. The
ice ages
brought the ruinous turnaround. So what the
Avesta
told by Airyana Vafijo and the scholars earlier
for Phantaae
held that is due to modern geology and polar
research
confirmed as realistic. Let us remember that
Angra
Mainyu reversed what Ahura Mazda had created,
that is
the ten months of winter and two months of summer
reversed
ten summer months and two winter months preceded

it
like – which is true with the interglacial
climate –
so we only need to draw attention to what
we got to know sufficiently from the Veda: on the
ten months of sunshine and the two-month arctic
Night or to the Indo-European ten-month year that
we have at
encountered the Indem and Romans: I believe
everyone must
give that the facts that come from the Avesta,
the Veda and
emerge from modern geology, here wonderfully
be right; Airyana VaSjo, the original home of the
H ^ nish Aryans, was in
arctic areas on a latitude where the winter night
lasted two months. There is nothing in our place
of

.and Google

136 Kordpol and Eiszdttttbeilieferang in Avesta

tender darkness, but such places are found
different
where in the Avesta and if they weren't there, it
would last for a month
persistent obscurity from the series of remaining
conclusions rai
infer. Call this building an airy tilak, or eAa
poorly founded, it is difficult to justify.

We saw above that the scholars agree on this too
wanted there had to be a mention of a five-month
winter

and seven-month summer in connection with the climate table description by Airyana VaSjo a later insert be. Now, however, a people near the pole can in his southern lines only two winter and ten summer months, but five winter and winter months in the upper lines have had seven summer months, and also mention it the Avesta commentators in other places too such weather distribution: Tilak therefore comes to the conclusion, that this is supposed to be understandable insertions in the light of the Arctic theory becomes so understandable that it is even considered a new one Proof of their correctness may be viewed. We have yes also with the Indem a year of 10 and one of 7 months Sunshine duration found, moreover, but less predominantly gend, a nine month long. This apparently quite unreceived Fluctuations are understood with regard to the larger or closer distance from the pole. Tilak makes one too Iranian tradition attentive to the beginning of winter:
»It pretty much coincides with the date that we have in the indi-
According to tradition, October 10th.

In the second chapter of the Vendidad we now find another vivid description of the real dawn of the ice age, which destroyed the old Aryan paradise. The chapter contains a

more precise description of Airyana VaS] o and
the paradisiacal
Letrens inside before icing. The coming of the
strict
Winters is foretold and King Yima is told to
himself
prepare for it. This happens at a meeting of the
heavenly gods, in which also the king of men with
his
the most outstanding men appear. Ahura Mazda
prophesies it
bad winters would come to the land and everything
in it
to destroy. Therefore, Yima should have a Vara, a
pacification or

.and Google

The North Pole and Cis Periods in Avesta 137

Make a protective plant and throw in the seeds of
all kinds of
Bring animals and plants. Yima created such an
end, and "the sun, moon, and stars sang in it
only once a year; a year appeared to the
residents there
just as a single day.

These latter features are again entirely polar;
because if
to say of happy people in exaggeration
can, the year will flow by like a day, so can
from emem
only one rising of the sun, moon and stars
only talk to someone who was either at the North

Pole himself or from
He has a lore by tradition. So we have one here
clear proof that the oldest memory also the
Iranians on
North Pole sticks. The similarity of the story to
the ark
Noahs makes sense.

The most important point, the oldest and only one
that is literarily fixed
The memory of the onset of the Ice Age is one in
Eorm
Prediction and warning description, such as the
bad time would begin: "And Ahura Mazda spoke to
Yuna and said: Yima, you noble, son of Vlvanghat!
On the
Fatal winters will fall, they will be grim
men, bring bad frost; on the body world are
harsh winters fall, they will bring in snow
themselves
Aredvi (14 fingers) deep on the highest mountain
peaks. And all three
Species of animals will perish, those in the wild
live, and those who live on the mountain tops,
and those who
live in the valley gorges, sheltered by stables.
Before this
In winter the fields of Qras wanted to produce in
abundance for the cattle. . .
That's why you keep a Vara open for as long as a
racetrack
each side of the square and into it bring the
seeds from
Sheep and ox, from humans, dogs, birds and red
ones
burning fires. "

From the distant past, we have a sign here
change, which together with the results of modern

Qeolo ^ e

without the geologists having any idea of that
primeval
had run. The ancestors of the Iranians, like the
Indians, and so-
countries in the vicinity of the Indo-Europeans
inhabited
North Pole, where ice and snow now cover
everything. In the Avesta

.and Google

138 North Pole and Ice Age fun in the Avesta

we read how this terrible time of freezing is
reflected in the
has inscribed. The king of men is in the Qötter
Council prepared for the upcoming event and with
instructions
provided to b ^ egneo the disaster. Should you do
it all for
hold a game of chance? Chance can do a lot, but
here
meet from different, independent directions
put together so much evidence that it would be
madness
to speak these prehistoric memories of every
historical core barely
chen. I think we can agree to Tilak that we are
Qe
have historical, and not just mythical, imaginary
things before us.
Since there has been at least two icings, of
which the
last, according to the by no means certain

American calculation

Geologists around 8000 years before the battle in Teutoburg

Walde came to an end, so is the age of this unique one

Tradition for maybe ten thousand years.

The mistrust that was formerly a result of ignorance of the geological established facts in these traditions of the Avesta, and

that now completely invalidates the trust in the historical

Credibility must give way, reminds of the mistrust,

that in antiquity and still in modern times researchers like Herodotus

and Pytheas was met. How much of what

they reported and they are convinced of its reliability

had met with disbelief and ridicule and was only used in the

all recent past recognized as correct.

In that enumeration of the sixteen countries that the ancestors

the Iranians served as residences as long as they were not from the evils

Angra Mainjois, Air3'ana is the first one

Vaejo, North Poland, which was inhospitable due to the onset of the Ice Age

was lich; as penultimate and last the land of the seven rivers

and the Rasa, a supposed tributary of the Indus, so

two areas where Indians and Iranians still lived together. The

between the first and last enumerated countries as far as they are

recognize each other again, to find each other
between the pole and
the Indus region. The list can therefore also be
used as a historical
application: we have the countries before us,
those of the
Iranians, the ancient Medes and Persians, and
most likely
also wandered through by the Indians over the
millennia

.and Google

North Pole 'and' Zeitüberlieferung Im Avesta 139

have been. We also have the oldest and only
historical one
Remembering the onset of the Ice Age before us.

The story of the destruction of the Aryan
original home
Tilak believes that you can also go through snow
and ice
to the Flood legend of the Indians in context.
The oldest
Indian account of the Flood can be found in the
"Brahmana
of the hundred paths "(Schatapatha brähmana I, 8,
1 - 10), whose
Age tilak from astronomical considerations to at
least 4500
Years for sure. The report reads: "To Manu, the
first
Man and Son of the Sun God, came while washing
a fish in his hands, which said to him: "Care for

me, I will
save you. "" What do you want to save me from? ,
JE a flood raging
to continue all these creatures, from that I want
to save you. "

Manu tended the fish, which grew tremendously.

When he was a cross

had become fish, he carried it into the sea. But
first spoke

he: "That and the year the flood will come, then
you like

build a ship and turn to me (in spirit): if the

If you get up, if you want to board the ship,

then I want you

save. "Manu built the sleeper and climbed into it

at the appointed time

and tied the rope to the horn of the fish that
swam

men was. With that he (the fish) hurried to the
northern mountain.

Then, when the water fell, the ship gradually
sank. Therefore

the northern mountain is called Manoravasaranam
(Manu's descent). The

Flood had carried away all creatures, Manu was
left alone. He

lived praying and fasting, eager for posterity.

There

he also performed the PSka sacrifice. He

sacrificed butter and thick

milk. From this a woman came into being. She came
to Manu. Manu

said to her: "Who are you?" "Your daughter."

"Why, sir-

liche, my daughter? "" You took me from those
offerings.

testifies. I am Idä (ie the blessing). Contact me
at

Victim to; then you will become rich in progeny

and livestock
will. What blessing you will wish for me
you will fully share it. "Manu lived with her and
prayed
fasting, eager for offspring. He created through
them
this sex, which is now called the sex of Manu.
Whatever blessing he wished for with her was his
granted. "

, and Google

140 North Pole and EiszettOberlieferung Im Avesta

Prof. Pischel recently demonstrated that
that the fish that appears here as a savior, that
in later
Versions of the Indian legend as a god appears in
the form of a fish,
by the fact that it was a major misfortune among
the Indians
Sign became a symbol of the, also in the
Christian Church
Become a world savior – again evidence of the
impairment
flow of Christianity through Indian religious
beliefs.
But this is incidentally. The question is in what
context
this delineation with the history of the
glaciation of the Avesta
can be brought. Yima, the hero of the Avesta
tale, is
the son of Vivanghat; this name corresponds to
the Indian

Vivasvat, and as his son becomes Manu, the hero of the Indian Narrative, often mentioned in Vedic literature. So in the Iranian glaciation like in the Indian flood legend both times the son of Vivasvat is the hero, Yima or Manu. Linguistic considerations are also favorable to the assumption that both traditions link to the Ice Age; the one about Delivery keeps an eye on the coming icing, the other on that dwindling and naturally accompanied by meltwater floods. One can also very well imagine that tradition from an icing under southern skies slightly unbecame understandable and what one saw and experienced, namely the flooding.

.and Google

15. Evidence principles from the comparative Mythology.

If the livelihood of the Indo-Europeans ago so and so much

You should have lived on the Nordpbl for thousands of years, then you can expect traces of it to be found in the mythological too

Remnants of the Indo-Europeans will have to

compete.

E) eshatb dedicates Tilak an entire chapter to creation from supporting evidence to comparative mythology. He loading mainly refers to the work of the Celtic researcher John Rhys „Lectures on the origin and growth of religion as ülo- strated by Celtic Heatbendom, London 1888."

We saw that of dawn or twilight, so of a majority of the dawn, often in the Indian Rig Veda the speech is; we found a reference to thirty to look after equal goals amicably in 6 groups of] e 5 continuously moving damming sisters; of twilight was spoken like days. "That was really many days which one counted before at sunrise "- in this one Verse could also have been called "there were many dawns, which one counted before at sunrise. "It rises now the question arises: can also be found in the traditions of others Indo-European tribal peoples traces of memories Days that were only twilight but not day and night?

This is the case in the mythology of the Latvians. Find there we the dawn as the daughter of heaven (diewo dukte, which the Sanskrit divo duhitä) also in the plural "die Himmestöchter "and after Max Müller the poets speak of the

Latvians from the many beautiful daughters of
heaven. With the Greeks
the sun hero Herakles has different women who
eye, ie

.and Google

142 Beveisstfitzen ans the comparative MytlHdogie

Sonnenstrahl, the Xanthis, the Qelbe, the Chrys &
is, the Qoldne, S <Ae,
the violet color, aglaia, the glossy and Eone,
the morning

liche. These different women are human beings
Twilight, which the sun hero before his
appearance

opened. With the Celts the Qemess of the sun hero
wore

Cuchulainn different names: Emer, Ethne, Ingubal
- so

different names of the dawn, la as mistress or
qe-

Consort of the sun god was humanized. This again
indicates-

as a result, that the sun, under which myths
arise

stood, not a dawn as we know it, but one
of several days, i.e. several dawns or dawns
make remarks. Because either is all over the
horizon

zont rising sun a new Qott - and then there is
also one

Dawn a new goddess; or the 365 suns

recorded as a qott - but then the associated dam-
remarks only a Qöttln. But let's find a sun god

with us
several trusts or many twilight goddesses, then
understand
the best way to do this is to think of the polar
sun
many days of dawn go ahead.

We found when looking at the cow gait sacrifice
and the
Tengangers, the Daschagvas, and many other
ancient Indian ones
Deliveries of a sacrificial offering tailored to
the visible sun
year of ten months, which later becomes twelve
months of sacrifice
outgrowth. This results in a sunshine duration of
ten and an arctic night of two months. That was
true
(in the ten-month year of the oldest Romans,
which begins with December,
the 10th month, as the name suggests. The
In the legend of Helios, the sun god, the Greeks
said the 350
Owns oxen and 350 sheep, which is 350 stem days
or 350 days
and nights, the memory of a duration of sunshine
preserved for as many days, the one! 0-15 day
arctic
Night would correspond. This arctic night could
also be seen from the
Number of 50 stolen by Hermes from the sun god
Apollo or
100 cattle (50 or 100 stolen days) a confirmation
Find. Remember with the Germans what Tilak does
not mention,
probably because he does not understand the
German language
Christmas, or the twelve nights from Christmas to
three

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Trunks of evidence from comparative mythology 143

king of an arctic night. The Celts gave at their
time
billings nights and winters, preference is given
to days and summer
morn. The year began at the beginning of November
and this annual
the beginning was celebrated in a festive manner.
How are you supposed to
cut into a time to explain the previous and
subsequent
the following is hardly differentiated, at most
by gradual
the days getting longer and the nights getting
longer?
Only under the condition that this time
calculation is in an age
tam goes up to where the ancestors of the Celts
on November 1st
one can see the sun go down below the horizon
explain this incision between two months, which
in later
Time under the southern Hünmel nothing striking
or under-
had outgoing. At the beginning of August the
Celts celebrated in Ireland "
the Lu ^ assad plague in honor of the sun's
victory over the
Winter. August 1st was exactly the middle of
summer, of which
You have to start on May 1st. According to

legend, they fought
Qwin and Qwythnr for a woman. They made peace
under the
Fixing that »e up to the Last Judgment on each
first
May wanted to fight for the woman; who on the day
of the youngest
Judge the winner, who should own the beauty. This
Fight means the dispute over Proserpine, the six
months in the
Underworld with her husband, and six months with
her mother
dwells above the earth The two myths split the
Year visible. Like the fight of Indra against the
demons
When the eclipse began on October 18th, the Celts
let the
Battle of the underworld god Labraid Schnell-
hand-on-sword
against his enemies at the beginning of November.
There
the sun hero Cuchulainn to the said underworld
king
Help comes, one can conclude from this that at
the beginning of the
November the poet of this myth the sun under the
horizon
zonte disappeared – or should support from the
company
see god of the world already in the low point of
the sun? The (^ nge
but bad. A great festival of the Normans between
U.
October 18th and 18th lasted three days and was
called "the winter nights".
It celebrated the beginning of the year.
According to ahem Greek calendar
that began the year towards the end of October;
various over-

attunements are shown with the Celtic festival order,

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144 pieces of evidence from erring mythology

half notices Prof. Rhys that a year, soft Celts and Orië

Chen was common, probably once all Indosermaniscben

Tribes. To the Vedic "neophytes" with whom we got to know the "ten men" together as a priest, who completed their annual series of sacrifices in 9 months

you put the Roman novemsides or novemsiles, which as

9 muses or 9 newly introduced Qötter to be interpreted

had to put up with. In addition, Rbys reports on the "Maid der

9 Oestalten ", which appears in the Celtic myths that they are a vtel-

facbes appearance, one always more beautiful than the other, had and

the sun god on the eve of a great decisive battle secretly has a bath ready for strengthening. This compares Tilak

with the assistance that the "nine-goers" (and ten-goers: Nava-

gvas and Daschagvas) the Qott Indra through her 9, resp. 10-

Make monthly sacrifices to strengthen for the struggle with the

Pinsternis demon. The "aid of the 9 Qestalten"

should therefore be the
correspond to incessant sacrificial priests ← a
human
provision of nine months of sunshine. In the
north
Germanic Thor goes after the killing of the world
serpent nine
Steps and dies on the fiend's gift. The nine
Sdiritte
are also nine months of sunshine. Accordingly
is also behind the Roman Novemsides or Novemsiles
to be looking for nothing else than a reminder of
a sun
certificate duration of 9 months; the word likes
nine-seater or nine
ganger means, similar to the Indian Navagvas.

So when we look around the area we find
comparative
related mythology traces of the memory of a solar
certificate duration of 6, 9 and 10 months for
other Indo-European
Peoples. In addition, Arctic would of course be
long
Nights belong, and indeed we find in the Nordic
Slavi-
According to ancient mythology, there are direct
indications of a more than 24
Hours long summer day like a correspondingly long
winter
night. The sun god Haider has a residence in
Hunmel
place Breid ^ lick (Breitglanz), where he
lingers, so not easy
passes. This is reminiscent of the passage in the
Rigveda "The car
Hess the sun god in the middle of the sky "- ie
made the sun
Rest in the middle of the sky, in the middle of

their path across the sky.

.and Google

Evidence from the calumniating mythology 145

Slavic knows the story of 3 brothers, one of whom the duDune Ivan, lived in a country where it was always night, caused by a snake. Ivan killed ^ e and likewise you snake monster with 12 heads hurried to help, whereupon it immediately became light across the country. That can be done on one four-month arctic night, like the Vedic story of Trita Aptya, the third brother, who through divine help from the dark Qrube is saved, into which his brothers cast him and who also helped Indra in the fight against Vritra appears.

In the last lecture of his above-mentioned work, the is about qöttem, demons and heroes, mentions Professor Rhys still has many myths that can be found in the North Pole hypothesis insert, without, however, just adding indisputable evidential value have. He then mentions the gradual shift in the view of the homeland of the Indo-Europeans in favor of northern Europe and to the detriment of Asia: ^ asked then

the youngest

Research decidedly in favor of Europe,
although full agreement was not achieved, give
way

Part of Europe was to be considered the original
seat of the Aryans; but the
closer competition is likely between northern
Germany and

Scandinavia, especially the south of Sweden.

The latter country would arguably argue in all
that

here the Aryans strengthened themselves and
organized themselves into the state before they
gannen to the conquest of their surplus
population

To send to countries the last of the Aryan
languages

are inhabited. One must also not forget that all
are great

States of modern Europe, except that of the sick
Man to attribute their story to the conquests of
the Normans.

that came from Scandinavia, the country that Jor-
danis proud of the tribe's forge and mother's
womb

who calls peoples; in any case the mythological
ones

Pointers to which our attention was drawn when I.
I was not very wrong to go anywhere in the polar
Kreises, dabin, for example, where the Nordic
saga takes the land

Relocated to immortality somewhere in northern
Finland and

in the neighborhood of the White Sea. I think it
would

Blsdankapp, The North Pole ftlt Tflлкеi! H «lm« t
10

.and Google

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no difficulty standing in the way of assuming that the Aryans from there his time moved down to Scandinavia, and under in other places also at Upsala, which all appearances according to an age-old saying, because it lies on a level that is littered with innumerable Qrab mounds of unimagivable age. " Thereafter, Prof. Rhys thinks that the North Pole area was affected by this positions are by no means claimed for the Aryans alone will; all races could therefore pause, for which the French zose De Saporta pronounced; the bible leave the question open where the Oarten Eden was.

It is certainly very interesting that Prof. Rhys on Qrund closer examination mainly of the Celtic and next to the Germanic, Nordic, Greek and Slavic myths comes to a similar result as the Indian Tilak on Qnind of his Veda and Avesta studies.

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16. The migration from the North Pole to Indian tent bill.

That the original home of the Indo-nineans in the north

pols must have been located, as far as the present day

Material determines the judgment, can hardly be ambiguous. If

now the area north of Europe or Sibuaia to

to this day nothing can be said about it. TUak

would like from the fact that the Iranians and Indians in Avesta

and Rigveda have preserved an old UberUefening, close,

that the indigenous people were native to the north of Siberia

be. However, considerations on this question are provisionally

early. On the other hand is Über die Zeit, which since that emigration

In the northern regions there was still much to discuss.

According to some Oeo-

lied 20-80,000 years ago. If we consider how the image of a language in a few hundred years

can change beyond understanding, the preservation tradition of traditions for 20,000 years is

highly untrue

seem to think. But even if today's German and that

today's Greek sounds different than the same language three-

a thousand years ago, so it is with the sacred

language of the Indians, the
Sanskrit, but ordered differently. Verses and
prose texts that many
Filling volumes are 3,000 years with an
astonishing accuracy
methodically passed down through it, syllable by
syllable, because the
Veda was holy scripture to the Indians, as holy
as they are
Christians may have been their Bible. What now
with such
Loyalty by word of mouth within the for 3000
years
Brahmin caste, while next to the 0e-
Teaching language of the Brahmins, namely
Sanskrit, all shirt

.and Google

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tent rectanunE

Developed vernacular languages, that can also
cover 20,000 years.
have lasted, at least that's not a serious, valid
reason
to see why this should be impossible.
Incidentally based
those accounts on very fluctuating grounds.
American
Geologists have been content with more modest
numbers, they leave
only 10,000 years have passed since the last
glaciation
be. Now the Indian calendar shows that since the

flood

just as many millennia have elapsed. We saw above that the Flood legend in Indian tradition, perhaps

the reverberation of an incomprehensible icing over-

delivery is; the fish that caught small, getting bigger and bigger

gets bigger and later swam to the rescue of Manu comes, could well be on the growth of the ice cover on the

Refer to rivers. Should the indigenous people on an island area on the northern

pole, it is conceivable that reaching the festival only possible through the use of a natural ice bridge.

became light: the ice that heralded the icing was also that

Rescuer who led to the southern mainland, just like the fish.

In the more southern parts of the sky, this may be the case instead of the ice

Treaded water and so the Flood legend came about.

Loading

There is nothing to be found here, that must be frankly admitted.

But at least the meeting of the results is seductive

to which American geologists and Indian

Calculator of the Flood: both come to 10,000 years

First of all, the method of Indian loading

be the bill. In his work Orion or researches into the

antiquity of the Vedas (Orion or Studies of Age the Vedas) Tilak claims to have shown the

following: While the

Taittirīya Samhitā and the Brāhmanas the series of "lunar

houses "begin with the Krittikäs or Pleiades and indicate that the equinox of spring was then with the Pleiades collapsed, unlike with the fish today, the Vedic literature keeps traces that Mriga or as we say that Orion was once the first of the moon houses, and the songs of the Rigveda, or at least some of them, the two—arguably older than the Taittiriya Samhita, relationships are established this period included, that would be approximately the year

.and Google

The Migration from the North Pole to Indian / ^
itrechniins 149

4500 BC. Aach Tilak wants "weak"
Have found traces that the test spot was once in the lunar house "Punarvasü", α and β of the constellation of Gemini, was what we can approximate the year 6000 BC. Would refer.

In the course of his investigations on astronomical or Tilak Ubiigens got the calendar information from the Veda Path that finally led him to the North Pole after he had passed through Central Asia, where the Indians around 5000 BC. Chr.

should have lived. But more timing about that Year 5000 BC The astute and learned could return Indians do not identify. Accordingly, little more than

7,000 years have passed since the migration from the North Pole

what about the geological results about the end of the ice

time agrees, according to which only 10,000 years have passed since this

finds are. So Tilak comes to the conclusion that the non-

findability of astronomical, over the year 6000 BC Chr.

The information going back to the Veda is proof that the

Ancestors of the Indians not much longer before this time from the northern

pol migrated south, and that calculations, after which

since the Ice Age instead of a period of only 10,000 years

20-80,000 have passed, exaggerated and wrong. The would be the result of Orund Vedic research on

time. And this

is confirmed by the post-Vedic, so-called purian calendar.

In Purian literature, space and earth are subject to

tremendous destruction from time to time,

Brahma's watch

means life and creation, sleeping means death and destruction

tion. A day and a night Brahmas each form a kalpa, that is

together two Kalpa, 720 Kaipas (=: 360 X2) make up one year,

100 such years the lifetime of Brahma, after the

one great
Deluge destroyed everything. According to the
code of Manu and the
Epic Mahābhārata make the 4 Yuga: Krita, Tretā,
Dvāpara and
Kali a Quaternary Yuga or a Quaternary Yuga and 1000 Yuga
of the gods
form a kalpa or a day of Brahma of 12 million
years.
From Rigveda and Atharvaveda, Tilak now states
that a Yuga,
that is used in very different senses, a period
of time
of 10,000 years can mean. On the 4 epochs of
Kali, Dvā-

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to the Indian calendar

para, Tretā and Kritā come in the order of these
terms

1000, 2000 (Dvā in [> vāpara means two)

3000 (Tretā

related to 3) 4000 (Kritā related to quatuor 4)

Years – together that is 10,000 years, so a
Quaternary Yuga.

It should also be noted that the epochs
historically in the

The order Krita, Treta, Dvāpara and Kali are
intended, except

the chronology is divided into different
understandings and

is split, which we will not deal with here

can, especially since it is indifferent to our purpose. One considers now that the Krita time after a world dissolution or an epoch the annihilation begins, and that since the beginning up to the Time of the drafting of the Manuge Code and the Mahabharata even more than 10,000 years had passed – of course only after india-idea, then you have to admit that there are many easily a dark memory and an awareness of the The amount of time since the icing of the pole may have been preserved. Every- if so is the merging of this chronological calculation with the results of the geological determination, according to which before 10,000 years ago the glaciation ended, of some interest. Nevertheless, in view of the increasingly problematic nascent ice age problem and those polar archetypal traditions make friends more and more with the thought that the end the ice age is much closer to us than geologists have word want. Who refutes it when we consider the North Pole to be ice-free explain in the time when northern Germany was icy?

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17. The North Polar Hypothesis In the light of the German mythology.

In the previous chapters we have the evidence material of the Indian researcher to the reader with the best possible made clear. If you take, influenced by the Thaksee polar hypothesis, a German mythology at hand and if you examine them in the light of the new doctrine, you will find many things which it seems to confirm. I write in the following different passages of the work "German Mythology" by Paul Herrmann (Leipzig 1898), and leave it to the reader the decision to what extent these points are affected by the north polar hypothesis become more understandable.

So it says on p. 221: "Under the clear sky more southern Countries was the idea of a shining sky God and his bright sons came into being under the gray Heaven of Germany this Qestalt had to resign. The cloudy, Germanic Hmml produced the image of a man who pulls his broad hat low over his face, the Oott Wodan. "

That the Germanic tribes came from southern countries should, should be considered excluded today. They almost came undoubtedly from the north. But where did they get them from? Imagination of a shining sky god, who under Oerma never had to give way to the god Wodan? Should

this notion does not come from the north polar,
by a mild one
Kiima excellent original home? And should Wodan
not already formed with the icing?

"In ancient times the Germans did not calculate
according to days,
but after nights, see Christmas, Carnival, the 12
nights,
ie the 12 days from Christmas to January 6th. As
well

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winter was considered to be the beginning of
time. This right
The conception of nights and winters has a
mythological basis.
According to an ancient, deep understanding,
darkness and cold are the germinal
time of bright, warm life. "

Shouldn't the bill for nights and winter
tern originate from the Arctic Ocean, where the
winter forces
worst and most impressive time of the year? And
should
not the 12 nights after Christmas just the
duration of the winter
betrayed night for the ancestors of the Teutons?

"Maternal protective deities were among the

Anglo-Saxons

consecrated to the time of the Twelfth, from
Wettmachten to Epiphany
falls; "Night of the mother" (modra niht) they
were called and believed
that the souls of deceased, influential, wise
women seg-
going through the country. "

This maternal cult is said to have come from
France and
have only been recorded in West Germany. The
night
der Mothers "is reminiscent of the" Night of the
Qotters "among the Vedic
Indians, which also coincided with the "father's
path", which
to watch the wandering of dead souls to the tent
of winter
solstice reminded

In the Indo-European primeval times, the idea of
Universe as an eternally green tree, with a
source
at the foot. This mythical tree had its images in
Cult. On mountains and heights where holy trees
stood
hot wells flowed. From the Irmensül, the Karl der
Grosse
772, it is expressly stated that it is "a general
Was a pillar that, as it were, supports the
universe "and it consisted of ehiem
up in the open air, immersed in the earth
dig logs of considerable size. "

The explanation that Herrmann gives is not very
appealing.
chend: "When the Indo-Europeans still lived under
trees and

the single tree was turned into a simple hut,
the thought had to force itself upon them that
the whole great
World above them a great hut, a great building;
that is: ehi wonderfully larger and more
powerfully expanding
Tree. "No, if the Irmensül was a general column
that

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German Myth0LOECie L53

As if the AU wore it, we are allowed to
look around, especially at the North Pole on a
long winter night
wonderful to watch the star host turning. Also
can be very
where the world axis with the fixed star sky
compares with
to excite a tree whose foliage is the stem vault.
Already Warren, referring to Qrimm, indicates the
Irmen-
pillar as a world axis. Certainly a people can
also in lower ones
Latitudes come to the knowledge of a world axis.
That's why a
to see a clearer indication of north polar origin
in it,
that, albeit the Anglo-Saxon prayer standing, the
face
against the east was spoken, but on the other
hand the praying and
sacrificing Germans also looked north; yes this

seems to have predominantly been the case. After this
The devil's residence was relocated north, and the new
had to convert with furrowed brow and angry face, facing north, renounce the old faith.
Shouldn't in this devotion to the region of the original home
a memory of the original home can also be seen?

“The solstice in winter was like the
Summer, a sacred time of the Teutons and received their
Interpretation in particular by the fact that from here the awakening of the
dead natural life begins. The time of the twelfth, the
Lower nights, as they are called in Vogtland, because they are between
Christmas and Epiphany are also the time when the days are getting longer again and the hope of the
Summer, its sun and the long bright days awake again
becomes, the joyful time of the born again light. With seams,
ie in the holy (12) days was the feast of regeneration
of the god of light, who presumably had the nickname Juls, ie
new, young, newborn. It is possible that the Nordic,
English and Low German Yule Festival is related, and
that Julfest was an old Germanic name. Andre Er-Clarifier for Yule Festival Anglo-Saxon hveöl,
English wheel,
Frisian yule, Old Norse hvel the wheel and think of the sun

bikes. Because in fact were at the time of the winter solstice
Lit fires which, like all celebratory fires, were related to the sun;

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the wheels, the symbols of the sun, prove that. That
at this important festival of sacrifices, parades, disguises, oe-
sang and play were not lacking, the letter from Bonifacius indicates
Pope Zacharias. For the Anglo-Saxon Church was already in
6th century states: "If someone at the quayside of the
January is stuck in a deer's skin or calf skin, ie as
wild animal dressed up and dressed in the skins of pets
mumms and puts on animal heads - whoever is in animal
walk, let him repent for 3 years because that is demonic. "Im
11th century tells Burchard von Worms that one is in
on New Year's Eve, girded with the sword, on the roof of the
House to find out what the lap of the future for the new year Qutes or Schlimmes berge.
"

Should this roof meeting not be a misunderstood
over-
that the invisible under the horizon
zont sun dipped down for a long time by the
Scwert-
Gürung offered help to the man sitting on the
roof
has been? And do not want the custom of disguise
and
mummungen a reminder of the black night for
be long enveloped polar sun? Incidentally, also
have excellent
outstanding researchers watch the festival of the
winter solstice that occurred at
doesn't really explain it to us
can. For north polar conditions there is a lot
more settled.

“Pious Qlaube wanted the god of spring and sun
come to the rescue immediately. When around the
time of day and
Equinox the German celebration of the beginning
of spring
took place, fiery projectiles were hurled into
the air to destroy the
Repel hostile forces that use the power of the
blessed
Wanted to inhibit the sun. Wooden discs that are
holes and made red-hot at the edges and such a
thing
Image of the ascending star were on sticks
thrown into the dark air, your rushing up drove
them away
Weather demons, helped the sun and aided growth.
.... Of particular importance were the spring
fires and

.and Google

The north polar hirpoüiese in the light of German mythology 155

the slices struck in the process for lovers and young people
Married couple. The lungs perch had to go through the blazing flames
jump with the beloved. The fire was to the god of heaven
bellig, that through the waberlohe of the dawn to the nuptial
Camp rushes; the Wall of Flames becomes the Valkyrie of Sieg-
"Such customs are in my opinion to
Much more understandable if you derive it from relationships, such as
they ruled at the North Pole. The sun that after a long linger
under the horizon again through the dawn your coming
reported if one wanted to help with a joyful heart, one longed for her
yes for a long time. The swirling tan should not be both rapid
. ephemeral daily dawn rather than the day-long persistent twilight after a long, anxious winter
be night.

"By a lucky coincidence, a hymn was saved for us, with which the pagan Qotes in the time of the twelve nights den
worshipped the born-again god of light. The song is in Latin
Language passed down, but is based directly on a

Gothic one
Texts. The translation comes from Theodoric the
Orossen or
one of his successors, so belongs to the 6th
century
and was made for the Byzantine court. At New
Years
used to celebrate a large feast at the court of
Byzantium
the. In doing so, the imperial family and
their Qäste performed all sorts of games,
including the following: The
Occurring stand, divided into two halves, at the
two
corridors of the great hall. Every flock has
their flute players with them
and is led by a guide (magister). they wear
Animal skins with the rough side turned outwards;
your Qeslcht
is terribly veiled by a larva. It is close to
that
Knecht Ruprecht and the child-frightening Niklas
or to the
Julbock and Julgeiss to think about. The shields
with the sticks
striking they move through the hall with the cry
of Tul! TuU, ver
then become two parallel circles, loosen and
close
three times this lineup and finally sing while
they ah
facing the front door, this hymn, the so-called
Qotthjkon (Qotenlied):

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Deutschen Mythologie

, ^ regret the beautiful union (at Ketneinsamer
festival)!

Rejoice in the days of good times in competition,
heial

Raising trumpet ball at the happy hour!

Watching with great pleasure!

See, is saved. Nana, the Qott, the Qott, heial

On the festive day, Nana, rejoice with endless
cheers,

Cheers you let hear, Nana, cheers you let hear!

You do, beautiful from the first day, shall win,
Tul and Nana!

Boar, boar, you now return in a full company.

So come to us, risen from the dead!

The song, the two masked figures wrapped in furs
Sing at the head of two valley choirs, mixes
Gothic and
Roman components. It is stranger that the song
led

The narration is missing, which otherwise occurs
regularly. But one

Germanic Christmas custom in which two in animal
skins and

Masked Tul (= Jul) and Iber shouted and verse
languages, is certainly in a Byzantine court

ceremony
nell modeled song brought. The sun wins, the fog
falls:
therefore Nana should experience jubilation. She
is perhaps the Qemahtln des
Winner who watched the 'controversy of summer and
winter
Has. The name can be equated with the old Indian
nana "mother"
and corresponds to the "male" Nerthus, the
"lived" Frija. The
Qott is called "boar" because the boar with gold
bristles is
an image of the sun god. "

In the hymn given above there is talk of the sun
god who is called "saved" and "risen from the
dead".

Such a marking can probably justifiably refer to
the sun

Winter solstice of our latitudes? Fits it
not by far better on days or weeks under the
Polar sun remaining on the horizon? But after one
time on

North Pole the middle of time when the sun is
below the horizon

zont, had celebrated because last half of the
long dark

nis was over, the custom was retained even in
such latitudes

in which the sun is outlawed all winter during
the day
becomes.

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We North Polar Hypothesis in the Light of German Mythology 157

It will be the subject of further investigation German myth and eogy and the old customs and traditions in light to examine the north polar hypothesis in more detail. As me seems, but the passages communicated here already correspond to divided for the north polar origin of the Indogentians.

.and Google

18. The origin of the Phaethon legend.

If one considers the Phaethon saga as Ovid's meta treated morplioses so attractively, through the glasses of the Tilak If you read a hypothesis, the idea immediately arises aul that north polar conditions are most likely to remind us of this Sage may have given cause.

Pbaethon, the son of the sun god, has his playmates Hear doubts that he was of such high birth. He makes therefore on the way to the magnificent palace of his father, to gain knowledge. In tender hastiness says the sun god to the son as a sign of his

fatherly
Love the fulfillment of every wish, he confirms
the promise
by an oath. Phaethon asks for the car and for a
day
the steeds of the sun god. All requests and
ideas, him
to dissuade them from this wish is of no avail.
The unfortunate
fathers must fulfill a request that the son
will get going. Phaethon gets in the car and
loses
of course, soon dominion over the fiery horses,
theirs
Leave the track and blast down near the earth.

"Fire seizes one by one the towering heights of
the earth."

If the mountains burn, the rivers dry up; in
general

Zeus grabs his bolt of lightning, shatters the
Lycian team and Phaethon is hurled into the
Eridanos.

But the sun girls are transformed into flowers
from which
as tears swell the amber drops. But the amber
sends the Eridanos current to the jewelry of the
Latin daughters,
i.e. the Romans.

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The Ursprings of the Phaethonsage 159

The Romans and the Greeks received the amber from

the north to which they themselves had come. In
the polar
But in the north one saw the sun ever lower every
year
Describe the daily curve and finally by day, not
just by
Night, stay below the horizon while fiery damming
the picture gleams of burning mountains and
rising ones, as if from
steaming rivers of coming vapors presented How
come
Sun so close to earth during the day too? And why
disappears
after all, even during the day below the horizon?
To do this invented
a prehistoric poet the story of the Son of the
Sun, who on his
stubborn childish will and this stubbornness
wicked with death. As an aside, the story of
Phaethon an excellent educational tale:
Children run to ruin if they do not follow their
parents.
In our latitudes, the PhaSton story can be traced
back by far
not explain so "naturally". Nowhere does the sun
come during the day
over close to the earth, nowhere does it stay
under during the day
the horizon. A confirmation of the north polar
origin
the legend seems to me to lie in the following
verses of Ovid, in
those of the sun god's mourning for the loss of
the
Son's talk is:
"Now the producer was in desolate wailing
melancholy
His head removed; and if we trust the legend
One day passed unlit by the sun: only the fire of

the fire

Lit up; that such practice gave some benefit.

Don't we have a "fabulous memory" here

Times when the sun was below the horizon even during the day

and from it only the blood-red twilight "as the flame of the fire"

was visible? Ovid also says that the moon goddess "with

Amazement "the team of the brother (of the sun god) under

saw her own team. That only happens at the North Pole.

The connection between amber and myth also suggests

Nordic origin. Certainly the Pha & thonsage can also be

explain originated differently. For example the question why

there are black people in Africa and where the parched ones come from

Deserts and burning volcanoes, could affect the lead to the discovery of the phagton story. The people became

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160 The origin of the Phaethon legend

Burned black, the land became desert and the mountains

caught fire because instead of the knowledgeable sun god his

funny son wanted to bring the light to the world and at the same time

got too close to the earth with the halo. And
that one
Day remained unlit by the sun, as a result of the
father's
represent sadness. But it is probably the
Phaethon saga
older than the time when the Greeks and Romans
thought of black men
experienced scorched and scorched areas; then it
would already fall
a weighty comment on the explanation just given.
But the north polar Merleituog appears much more
natural,
which ties in with the fact that at the pole the
sun is also
migrates over the edge of the earth and finally
under during the day
the horizon remains "and if we trust the legend,
came in
Day unlit by the sun ":" only the fire of the
fire shines
tete."

Incidentally, Ovid has another one for the
northern polhyothesis
interesting place. In the four ages it is said of
the silver
Age:

Jupiter now narrowed the primeval world to
eternal spring,
Separated winter and clouds, and autumn
thunderstorms
From the short-flowering spring and created four
rooms of the year.
In geologically earlier ages the rule was uniform
tropical climate up to the North Pole and the
last interglacial period,
in which we must imagine the Indo-Europeans

living there,
likes an evenly mild climate with cool and long
summers
have had short mild winters. Then the last ice
cream followed *
time, the southern migration of the Indo-
Europeans and the experience of the
Change of seasons. This course of events is
likely
perhaps the above verses still in fading memory
reflect.

.and Google

19. Mythological snakes as northern lights?

In ancient art we often call snakes
Draft animals in front of Oötterwagen to travel
through the air. Is called
it also with Ovid von der Ceres:

Then the fertile Qöttin tensed
Two snakes in front of the harness, their mouths
tamed with bridles.
And it floated through the air in the middle of
the earth and the
Heaven.
Now the Greeks certainly had enough imagination
to
to forge running snakes; but if we have this
fantasy
structures that even seem to be quite unnatural,
first of all to the facts of reality and secondly
that
by relieving something of the charge of

unnaturalness
then we will not fail to do it.

If the Indo-Europeans, i.e. also the forefathers
of the Greeks
Chen, who used to live at the North Pole, then it
can be assumed
that even in the long winter power they
abundantly appear
of the northern lights. I say: is to be assumed
this, because it would be conceivable, albeit
difficult, that
at the North Pole with a milder climate and a
corresponding absence
no polar lights were seen from ice crystals in
the air
the. In the meantime, as I am grateful, we do not
need each other about it
To raise concerns; First of all, the northern
lights are probably hanging more
with the magnetic pole than with the ice crystals
of the air
together and secondly, nothing prevents us, even
with milder ones
Climate as we assume it was at the North Pole for
earlier times
have to, at least the long winter night with snow
and ice
crystal to think fulfilled. Now you can see
images of

Biedenkapp, Der Nordpol alt T0lkeiheiaiat. XI

.and Google

162 Mythological snakes as northern lights

Northern lights that appear like curled snakes of light. Nansen and other polar travelers cannot lively enough the uncommon Describe the mobility of these electric streamers: here So if we had snakes moving through the air, fought dragons, the first cause of the night's fantasy admitted to pulling wagons of snakes through the air to let.

The monster who, according to the Vedic Indian imagination caught the water or steam, the sun and the cows holds and slays the Indra, so that the captured waters that Cows and the sun are set free again, in the darkness and Vritra or Vaia living in the shelter of a hundred castles is a abi, a snake; Tilak gives his work a picture, whereupon between the upper and the lower world a tum the crevices superimposed, so that from below sun and Water vapor cannot reach the top. The evil So snake holds back love and is slain at the moment the long polar winter power. Why is here the cause of evil presented as a serpent? You could say that is one ancient tradition, the snake as the arch devil and the all disgusting. But that's a mistake which is inoculated into us from the Bible. In

Central America there is still today giant snakes, the so-called idol snakes, the being kept as pets and earlier divine worship enjoyed. The animals sleep in the straw on the hut roof during the day and go hunting for mice and snakes at night. IMe The hut mother puts a bowl of water in front of them. Also white planters are said to keep certain snakes as pets to destroy the annoying rodents. The serpent that sheds its skin was the symbol of eternal youth and rejuvenation; she enjoyed divine worship; the Gott Asklepios or Aeskulapius has its name probably from askalabos, lizard, snake. The snakes were local guardian spirits, the souls were dead ner showed themselves in snake bodies. The people of the people unverbibelt, have no disgust for the snakes today; Italian forest workers eat them with great appetite

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MyihotoElsctae Snakes as Northern Lights 163

So simply the snake as the symbol of evil, Putting down perishable things is not acceptable. But if we present that at the same winter night time where

frost
the water restrained, and the sun even during the
day under the
in the horizon, in the sky the fiery snakes of
the polar
lights performed their curling movements, as it
were victorious
Moving over the trapped sun then becomes us
involuntarily the thought comes up: the Vritra or
Vala, who the
The sun held captive is the snake-like polar
light, Im
Nobody noticed him during the summer; first of
all there was
Summer from its uninterrupted weeks or months
Day when the northern lights cannot be seen, and
where the
The alternation of long days with short nights
prevailed, one overslept
the northern lights that are about to appear; at
least they didn't have any
Power over the sun. Thus an explanation would be
given for
why the monster, through whose defeat Indra again
the
Sun liberates, ahi, is called serpent. Whether
the Midgard
snake can be explained as aurora borealis, I
cannot here
claim. But according to the idea of the old
Persians in the Avesta
is it winter and a large snake that the Aryan
home at the North Pole, where there was eternal
summer and nature
fertile her gifts, made an inhospitable stay
so that, as we saw earlier, there have now been
two months
Summer and ten months are winter. So this is
where the snake falls

with the winter night, and since the polar layers also must coincide with the polar night, so can the thought that the northern lights are mythological Gisch lives on in the "big snake".

Perhaps the dragon Python that Apollo killed is also originally only the northern lights, whose disappearance the time of the Sun rule means. The lernean hydra, the water snake with the many ever growing heads is full come understandable as the moor water, whose runoff one could not accomplish: always new sources appear when one is clogged or cut off: sources and heads were the old one, caput Nili quaerere, was looking for the head of the Nile an ancient problem. According to the Lernaean swamp

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164 Mjrtbol0Elsche Schlansen als PdarUchter

Snake also declared the FVthoti of Apollo. But also with the hydra as with the python one wonders why the treacherous bog waters can be compared to snakes, where— due to the gigantic snakes had a bad repute. Also is the drainage of moors and swamps is not quatern,

but

Human work. So when it is said of Apollo that he is the

swollen python, "the hooves with hideous belly burdens, stretched out with innumerable arrows (i.e. sunbeams)

has, "maybe there is still a trace of the struggle here,

attributed by the Indians to the Indra versus the Vritra

becomes. The sun that wins over the serpent is the sun that wins

Comes over the horizon again, making the northern lights rarer

and disappear completely in the long summer day.

So we also see in the field of snake myth

Logy that the unexplained is explained by the north polar hypothesis.

Snakes that hurry through the air and pull carts, furthermore

great serpents that are hostile and pernicious to man

do not exist today and in ancient times only existed in legendary

stories stick. Where do they come from now? you are not

only unnatural fantasies, but memories

to the aurora borealis hurrying through the air.

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20. The North Pole as a home of the people.

In the previous sections we have a rich

day's material that can be used as evidence or evidence
stiltze can serve for the assertion that the Indo-Europeans before
a number of millennia a now frozen land or island must have inhabited the area at the North Pole. Tilak has got it
Mfihe given to make out the length of time that has been since
the end of the last icing and accordingly since about
Migration of the Indo-Europeans from the North Pole must have passed
have to. He even succeeded in finding an agreement of the result
tats modern geology and astronomy with Indian calculation
of the period since the last flood. We but will have nothing to give because the problem
of
Ice Age, its formation, duration and disappearance is astronomical
mixed and geologically still completely unsolved. You can do much more
require that geologists and astronomers provide the evidence
Tilaks and what we were able to inflict on him pay attention. Certainly one can explain to oneself that in an emergency
Remnants of literature from an interglacial (interglacial) northern
polar culture in the high art of the Indians in memorization and
Traditional technology survived ten millennia. But rather say
in view of the very unreliable foundations, on which geologists, archaeologists and
astronomers
mentions that the Ice Age was not even ten

thousand

Years ago. The earlier culture bloom on the Nile and the Euphrates as well as the thick clothing of the Assyrians and Persem on monuments suggest that at that time a moderate

There was a more intense climate in those countries that are now so hot and in our latitudes perhaps the last glaciation is coming to an end

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166 The North Pole as the home of peoples

approached. It is also very possible that maybe as a result of warm ocean currents that Indo-European homeland on North Pole was free of ice and the sky was tired, while over North and Central Europe Qletscher camped. The advance and if

one may say that the ice age left the Qletscher behind

win the North Pole and drive the Indo-Europeans out of theirs

Sit. If you want to suspect where she lives and as they may have migrated to the south, one may discover the new

Do not ignore other polar research, e. B. the festival

Nansen's position that a deep estuary diverges from the Atlantic

Ocean extends deep into the northern Arctic

Ocean.

The arrival of the Qermanen in Germany would have to be

Relocated to the time, as one with the culture of the younger stone age new and alien race to enter the soil of Central Europe

seems to have. The finest archaeologists explain that between

between the end of the older Stone Age and the beginning of the younger

ren stone age, ie the appearance of the polished and artful

stone tools, pottery and the ritual funeral burial a chasm, a hiatus, an unbridged gap class.

They explained that before they could suspect that this

Detection of a cultural gap is evidence of the nen from (Indo-) Oermanen to German-Danish-Scandinavian

Ground could become. So we can assume that since 5000 years of Indo-Europeans, namely the ancestors of the Teutons,

Celts, Greeks, Romans, Slavs, Lyricians, Thracians, etc. in Europe

are resident. The Indians and Iranians, the faithful keepers

Ice Age cultural debris may find its own way early

but maybe also made the detour via Eastern Europe have power. If now all Indo-Europeans from northern polar regions

Sitting, it cannot be ruled out that

the ancestors of other civilized peoples also come from there.

American scholar Dr. Warren got off the saints

Books and traditions of the Babylonians, Hebrews, Egyptians,

Chinese and Japanese also provide evidence of the situation of the "Parathis at the North Pole" believed to be able to. that the ancestors of the other civilized peoples from the North Pole originate, should not be denied; but also possible

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The North Pole as V61kerbeitiat 167

it might be that Indo-European splashes, as well as Indians to India and Iranians to Iran, earlier got to Egypt, Babylonia, China etc. and there the actual culture carriers or culture slaves were. Therefore speaks among other things the high position of women among the elderly Babylonians and the development of astronomy among these people like with the Chinese and Egyptians. In his second talk about Delitzsch emphasizes "Bible and Babel" in contrast to the low one Position of women in the Bible its higher valuation in the ancient Babylonians: "We read in the time of Hammurabi (c. 2250 BC) Chr.) Of women who carry their armchairs into the temple you can find the names of witnesses under legal documents and so on. Query in the area of the women's

question can be
clearly see how deep the abylonian culture is
from the non-
Semitic was influenced by the Sumerians. "The
heads of Sumerian
By the way, priestly princes and the queen of
Sardanapal see it that way
Aryan as possible. And the beginnings of
astronomy
grab each other all the more easily if you follow
a people from the North Pole
hiked along the equator: at the North Pole the
plane
temperance of the fixed star sky, all stars are
circumpolar stems,
the pole coinciding with the zenith! Moving south
the observers then perceived, as the world axis
always does
sloping and sloping, the pole deeper and deeper
towards the horizon
And above all: at the Pole the night lasted weeks
and months, here the star circles did not tear
off, here could
you can track them in all your twists. That of
course fpl
also for the non-Indo-European tribe from the
North Pole
should have reached the Euphrates, in case the
traces are left
in non-Indo-European mythologies and traditions
confirm that the other civilized peoples will
also
originated, as Dr. Warren tried to prove.

Have the Indo-Europeans always been at the North
Pole
lives? Is this thought at all with the statement
of several
rer icings in the northern hemisphere? About that

today and probably for a long time to come one will not have anything certain to say to be able to. First the conditions of the Ice Ages and the of your predominantly defrauded areas are clearer. l \ aan has

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168 The North Pole as a Nation

recently let people come from Australia; there are
There are indications that Western Europe may be driven by Northern
colonized from Africa and cultural drives from a Negro
kind population received. The older stone age shows in Europe
several races, the Neanderthals, the Crö-Magnon and one
african dwarf breed. It is possible that tribes of the already noble
ren construction betraying Crö-Magnonrace the way after a
dreadful land area of the North Pole and joined the
Indo-European indigenous people developed or differentiated into tribes
adorned in history as bearers of the Chinese, Japanese
ancient, Egyptian, Sumerian and Indo-European cultures
seem to be. We are on a very dark one here
Area where the imagination is hardly burdened by

facts.

But it may still be of interest to the reader to hear how

next to the north polar Indo-European primitive culture that we ourselves

have to think about the last interglacial, the older stone

time in Europe, or the beginnings of the ice age (diluvial)

Exempt people. We therefore give a short sketch the older Stone Age, which in Western Europe and especially in portion

richly less affected by the various icings and was interrupted, while in Central Europe the interglacial

times emerge more sharply, in other words the beginnings of culture

suffer long interruptions and stoppages and the tracks

disappearing from people for millennia. We follow the book "Der diluviale Mensch" by Moritz

Hoernes, the

first time the older stone age with special consideration

the French research results of a Mortillet, Capitan,

Rutot, etc. treated. Hoernes distinguishes between four types of icing

and three intermediate ice ages. Lived in the first interglacial

In Germany elephants, rhinos, cave bears, hyenas, Deer, roe deer, bison. Mainly who like cave bears

bothered the people of that time, of the

a lane southeast of Weimar, near Taubach, deep below the

Earth has been discovered. Above the terminal moraine northern inland

ice, covered by a layer of tufa several meters high, the

was overlaid by loess again, a camp was found
space with fire savers, poor equipment, stone
tools,

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The North Pole as Völkerheim 169

Beateti animal bones and human teeth. Excellent
received
Pieces of birch trunks, hazelnuts, prints of
deciduous
scroll and conifer cones do not leave on one of
ours
close dissimilar vegetation. The same
interglacial
probably also hear the stone and bone finds in
the Rübeler
Harz caves. One stands that from the open
Cave bear bones the marrow was consumed, shoulder
blades
into awls and lower jaws into hammers. In the
Neandertal cave near Mettmann near Düsseldorf
became one
Excavated skullcap, which for a long time was not
considered to
shell of a normal person wanted to apply
properly, so
low and with protruding eyebrowbones
allowed.

The second interglacial and associated
paleolithic

The era already shows a more advanced hunting
culture. Plenty

was an opportunity to hunt mammoths and wild horses,
but lions, bears, and wolves also wanted to be fought. On the
Presence of a negro-like dwarf breed indicate bone and
Figure finds in southwestern Europe. Surprisingly natural
true animal drawings, carvings and painting encounter in
French and Spanish caves. In Germany there lived times mammoth, rhinoceros, hyena, cave lion, bear and reindeer,
Flint tools, worked relics, broken ones Show animal bones and charcoal in the same find layers
the simultaneity of man.

In the third and last interglacial period in which we meet
to think of the indo-European indigenous people living at the North Pole
have, rhinos and cave bears are disappearing in Europe
Mammoth is moving eastwards, the bison is strongly represented, the reindeer is in its prime A new man
schenrace has stepped onto the scene, or should we say:
has left traces from this era. In the Qrotte of Crd-Magnon in the V ^ zSretal and elsewhere skeletons were found which
revealed a more advanced physical formation. The reindeer
also appears on carvings in pieces of bone; Harpoons,
Needles, pieces of jewelry are made finer. The culture at that time
ture may have resembled our rags and Eskimos,

they

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170 The North Pole as a home of peoples

shows a lot of pointed and hooked hunting weapons
made of bone,
wrinkled small items created by fine hands for
fine hands
flint stuff, all kinds of jewelry and art
richness.

Nowhere to be found in the older stone age of
Europe
Traces of the Indo-ceramic culture. Even the
Danish
Klökkenmöddinger, the huge piles of leftover
meal,
Bones and clams with flint tools in between,
although like a transition from the older to the
younger Stone Age
Apparent or interpretable, belong more to the
older than to the younger
Stone Age. Only in the cultural bearers of the
younger Stone Age and
of the following bronze age are the Indo-
Europeans in Europe
represented. Where did they come from We saw that
ample evidence, especially from Tilak,
that has been brought into connection with that

at all itself
northward concentrated search of the Indo-
European homeland
Location at the North Pole is highly likely.

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Attachment.

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Rigveda and Germanic Bible.

An attempt has recently been made to establish a
Qerma
to put together a bible, that is, a book that in
place
ought to step into a collection of steps with
which the Qennans
unfortunately still bothered today, although
their own fairy tale
have a greater truth content and deeper meaning
than that
Fairy tales of that font collection. For further
attempts at
Creation of a Qerman Bible, it should be noted
that

Edda, Homer and Rigveda must definitely be represented in it. because they at least give us an idea of how our ancestors did four or five thousand years ago, at least what their best Men come to feel and think understood. Especially since the Rigveda, which still gives us the conditions of the northern polar original home eüi reflects little, we must also be given a book whose knowledge nis is to be expected of a good German. Let yourself be not through wrong expressions, the Rigveda is not sufficient bring up the Bible, drive it crazy. The reverse is the case. For those followers of Christianity who, although rejecting the dogma but show sympathy for the person of Christ because they to see only the sympathetic traits one-sided and uncritically ability, it should be noted that the better in the Christian from the Greek and Indian, i.e. from Indogermanical world, just like the Old Testament scriptures have borrowed some features of the ancient Persian religion. Even among the Chinese is found as early as the 4th century BC nius the doctrine; Recall enmity with kindness, and among the Indians in the 6th century Buddha taught a religion without a gott, the bar-kindness and kindness not only towards other people, but

makes a duty against all creatures and forbids intoxication.

i and google

174 RIKveda and Germanenblbel

The Upantschad, which preceded Buddhism philosophy contains in the sentence tat tvam asi, if one

Nug grasps, also the obligation, not just a good one, but

also be a kind person za. The philosophy, however, does

appears in the Rigveda, has already linked itself to polytheism

lifted away and leaves the "after creation"

Qötter apparently only apply out of polite consideration. Read

about it the first volume of Deussen's Qeschichte der Philosophy

after. Here is the famous Rigvedahymnus X, 129 in the

Deussen's translation communicated, at the same time also from the

Qinde, because there is an echo of Germanic traditions

hold are. The opening stanza of a poem from the position of the world and people is in the

Wessobranner

Receive Qebet:

I experienced that among men as the greatest miracle,

That the earth wasn't nor the sky above

Until a tree was still there,

The sun was still shining from the south

The moon was still shining, the sea was still
shining.

An Icelandic, also heathen,
nical poem, which was written around the middle
of the 10th
hundred written, but with the above an age-old
basis
has in common (vsp. 35):

In primeval times
There was no gravel, nor sea, nor cold waves,
There was no earth, nor heaven above,
Only yawning chasm, but nowhere grass.
The sun didn't know where to live.
The moon didn't know what power it had
The stars did not know where they were.

In the 8th century, Bishop Daniel of Winchester
knew pagan
niche ritual narratives of a Germanic cosmogony:
In the beginning there were no Qotters, they only
grew up later

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Rigveda and Oemiana Bible 175

of the world. Now compare this to the ones

already mentioned above
Rigveda–nymphus X, 129:

1. At that time there was neither non-being nor
being,
There was no sky, no sky over it.

Who kept the world in hat, who enclosed it?
Where was the deep abyss, where was the sea?

2. There was no death then, nor immortality,
The night and the day were not evident.

It bulged windlessly into originality
The one apart from which there was no other.

3. The whole world was covered in darkness.
An ocean without light, lost in the night; –
There was what was hidden in the bowl,

The one born of the Qlutpein force.

4. From this emerged, first emerged,
As the seed of knowledge, love; –
Found existence rooted in nonbeing
Searching the wise, in the heart's instincts.

5. When across it they laid the measuring line.
What was there below? and what was up? –
Were germ carriers, forces that stirred,
Self-determination below, tension above.

6. But who succeeded in researching?
Who heard where creation came from?
The gods on this side sprang from her

So who says where she came from? –

7. He who made creation

Who looks at you in the highest light of heaven,
Who made it or didn't do it
He knows! – or does he not know either?

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176 Rigve (la and Oennanenbibel

That the enlightened person is still sympathetic
pathetic in Christianity 1000 years earlier In
the better
Indo-Europeans were alive, the Homer passage
shows what also
the beggars and strangers "von Oott", that is,
are God's children
and the hymn of Rigveda 10, 117, the one after
Deussen

1. Hunger is not a god-imposed punishment
Because death also overtakes satiety in many ways

Donating to the poor does not diminish wealth;
Whoever does not give has no one to show mercy.

2. Who, well provided with food, when the needy,
Asking for a qabe approaches in his distress,

His heart hardens to him who always did honor,
He doesn't find anyone himself who has mercy.

3. He who only enjoys, who also tells the poor,
Who creeps up, asking for food, emaciated;
Who gives him a hearing in his cry for help.

Made a friend for the future.

4. He is not a friend who does not give the
friend along
The faithful, of his food.

He walks away from him where there is no
consolation
Clings to a stranger who feeds him

5. Let it be enough for the supplicant who has
power,
With regard to the further path of the future
Wealth rolls like wheels on a car.
Often it passed from one to the other.

6. In vain does the gate pile up goods for
itself;
I tell the truth, they are his undoing:

He brings up no friend, nor confidante,
Lonely he enjoys, lonely he will suffer.

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Rieveda and Qermanenblbel 177

7. Only when plowing does the ploughshare bring
us food;
The path is only useful if you pick it with your
feet;

The loud speaker is loved, not the dumb one;
A friend who gives gifts is more than a meager

one.

8. The in-foot moves faster than the two-foot,
The bipod overtakes the tripod from behind;

The four-footed comes up on the two-footed call,
Look up to them, wave their band around --
iSo whoever is poor is often poorer than whoever
divides ^ l ■

9. The hands, although alike, are not alike
agile;
Two sister cows are often unequal in milk;

Even twins in performance are different,
Even blood relatives are not equally benevolent.

Why we, from whose ancestors what comes from
Christianity may still be sympathetic, the time
after one
Men should reckon, even if he has lived and for
his own
Conviction died, but apparently a
cherished a special delusion of the center, so
that we in his death
see no heroism, any more than in the death of the
men, - why we should count on Christ, since we
are one
Arminius, according to which one can just as well
calculate, can
I do not see. Arminius did not consider himself
the son
Qottes, did not proclaim "for the way, the truth
and
life "was a prince who would have been in Rome as
a Roman officer
can lead a happy life, and yet he sat person
and happiness in life and suffered deeper pain
than the one crucified

for he saw wife and child fall into Roman
captivity,
without being able to free them. On the other
hand there is a death on the cross,
in the hope of special reward in the hereafter,
not at all
to throw in the balance. The time is approaching
when you can hear the German
Turning secular and literary history upside down
and all of that
will clean up wrong sizes and sizes that
sneaked in or been smuggled in, for example
of the villain Karl the Great, whom Herder had
already mentioned

Bt «dsnlc spp, The North Pole & li Völkerhelm & t.
12th

.and Google

178 Rigveda nnd aennsnenblbel

has composed apt words that I got to know
I owe my friend Carl Nicolas:

"Was he, German fatherland,
Killer you or savior?
Cattle and home, that was your qut,
And a free noble blood. -

He shed your free blood
Took you home and Qut and courage,
And gave you - ha I monkey thing,
That neither Lai nor Pfaff understood. "

The convertor of Saxony, whose sons are "pious
and bald
fat and child "really has no right to be in the
German
Other than to be called with contempt, someone
chested
Contempt due to all who helped, strange fairy
tales
Place old Germanic natural myths and traditional
pagan
Ueder to sit down. As Tacitus reports and what is
by itself
understand, the ancient Qemians had a literature,
a Qötter
and saga. For their loss, for which Christianity
To answer the question, we have to deal with
Edda, Homer and
Consoling Rigveda. In line with Caesar's
statement that the prie
stertum still had little meaning to the Germans,
fits
also a poem from Rigveda VH, 103, which shows
that too
the Vedic Indians, that is, those of the custom
of our ancestors
not very distant tribal relatives, before the
time of
coined brahminism made fun of the priests
and that the priests themselves would not be
offended, otherwise they would have
they don't keep the poem in the "holy"
collection:

Rigveda Vn, 103.

1. Throughout the year they lay so dumb
Like priests under the command of silence;
But now the rain god wakes her.
Sounds like a torrent of frogs

.and Google

Rleveda and Oennaneibibet]

3. The waters of heaven have come to him,
That lay dry like leather in the swamp;
There, like cows roaring for calves,
The eloquence of the frogs breaks out loudly.

3. Longingly waiting for the rainy season
And they lay languishing, and it fell down;
Now they greet father like the son,
Talking to each other with happy croaking.

4. See these two who happily meet
How good is the water for them when it is poured
out!
And here the frog, how high it hops in the rain!
A colorful one there exchanges words with the
yellow one.

5. When they exchange words with each other
Like pupils who repeat their teacher,
You must be able to do the lesson excellently.
When one hears you so eloquently in the water!

6. It roars like oxen, grumbles like goats,
Mottled and yellow mixed up;

"There are many forms, but only one name",
Her speech is often decorated with words.

7. How priests sit with soma overnight
All around the full barrel and making speeches

This is how you celebrate today, oh frogs
The day that the rainy season started!

8. Yes, it is priests who are full of sweet Soma
Celebrate the great annual prayer with noise,
Spiritual gentlemen, sweating profusely while
drinking milk.
Quite public, because everyone wants to show
themselves.

9. Guarding the divine ordinance of the year.
The Qötterhelden do not break their time; -
Then the rainy season comes, and now pour
The hot sacrificial kettle their milk drink.

.and Google

180 RiEveda and Oermanenbibel

10. The howler gives it, the complainer gives it
to us.
The colorful utid, the yellow rich Outerl
The frogs give us a hundred cows
And long life with the thousand sacrifice.

That this poem comes from a genuine Indo-European
spirit
sprang from isi, a comparison with Ooethe's. ^
röschen '*
to teach:

A large pond was frozen over
The little frogs lost in the depths
Couldn't croak and jump further,
But promised each other in half a dream:

If only they found space up there
They wanted to sing like the nightingales.

The Taawind came, the ice melted;
Now they rowed and proudly landed
And Sassen on the bank far and wide
And croak like old times.

So if you want to create a Germanic Bible, you
can
veda do not leave unexhausted I -

.and Google

Old Germanic calendar.

When the Qerman ancestors lived at the North Pole
then it will no longer be strange or surprising
to us

occur, -if they also, as it was certainly
considered by the Celts
has been handed down, the star observation song,
i.e. astronomy, although
should have laid. The proof of this, and thus in
a certain way

In the sense of a confirmation for the north
polar hypothesis, Dr.

Ludwig Wilser in an essay "Old Germanic Time
Calculation"

attempts to take note of this lecture, which is a
special

Printed by the Q. Braunschen Hofbuchdrackerei in
Karlsruhe

is to be obtained, should be particularly
recommended to those who

the work of the orientalist Professor Dr.
Winckler about that
Have read "Heaven and World of the Babylonians".
Who
deal with the very interesting Babylonian
excavations
busy, naturally falls into the error of one-
sidedness and
Into addiction, from that single point the whole
world
wanting to explain. So the orientalist mentioned
has nothing more
and tried nothing less than all the mythologies
of the
Earth, including the Germanic, Greek and Indian,
for offshoots or offspring of the Babylonian to
explain
Just think what that means: the natural and
profound Qötter-
say the three noblest peoples of the earth should
theirs
Origin of the masters of the Babylonians, the
Sumerians and
Akkadem, I owe Germans, Greeks and Indians were
from
been too stupid to show their wonderful poetic
Natar-
to generate riig ^ ons: first the light that
emanates from Babylon
illuminated a piece of the world, the limited
Indo-
german heads enlightened! So adventurous and more
than
to equip only improbable theory with sham
evidence
ten was not a great feat. Belly belong to nature
also sun, moon and stars. CHe natural religions
of the

.and Google

182 Old Knnan calendar

men, Greeks and Indians, of course also those of
the Persians, Slavs,
Celts, etc., arose from careful observation of
the natural
appearances:

Do you know how gods came into being?
From poetic Qewandenl
What did primitive man know about sun and
lightning,
Of stars, of thunder and slit of clouds?
He sensed hidden powers that rule
And spoke of them as human figures,
Fictitious quarrels and love deals,
Were lack of knowledge enveloping cloak.
The natural religions of our ancestors and the
Indo-Europeans
In general were quite naturally to a part too
The celestial religions, as well as the gestural
religions of the
Babylonians, or rather the Sumerians, their
tutors, if
also not to the same extent and in the same one-
sidedness
In its broader features, nature is now including
the Qe
sth ^ world the same everywhere, and it goes
without saying
that highly developed natural religions have
strange
must have moods. The opposite would be unnatural

when these matches were missing. Add to that
that through the mediation of Christianity much
Babylonian
came to us and displaced local equivalents,
then it is no trick, in front of the ignorant a
great one
To provide sham evidence of what kind of donkey
the old
manen and no less the ancient Greeks and Indians
must be that they do not even have their pagan
profundity
Natural religions were able to produce from
themselves, far too many
first needed enlightenment through the Babylonian
spirit. And
such a sham movement can take a wide range in
Germany.
while a number of German scholars have been
the tenth seeks to make visible that in northern
Europe
At that time Hammurabi's people lived who weren't
made of cardboard either
were and in any case man enough, quite
independently a natural
religion to invent I

Wilser points out, or let's be more modest: is
looking for
assign that the pagan Teutons have their own time
law

.and Google

AltEennantsche ZeitrecluiunK 1S3

tion and astronomy. And it seems to me that it brings a lot
Noteworthy to the fore. But this is even for the one who infrequently gave the Germans independence
denies her Qöttergeschichte, the proof provided that she
possessed sufficient imagination for such stories.

As a motto, we encounter this apparently in Gessenheit advised word of the famous Scaliger: "Not all
Wisdom was in the possession of the Chaldeans and the Orient, rather
In the West and in the North, too, the Idols were thinking
Essence. "Following on from this, Wilser writes:"
On Hmnielskunde,
The interpretation of stems and the calculation of time were understood according to the
three main peoples: Chaldeans, Egyptians and - Hyperboreans (northern people). That in ancient times one also had the
trusted Nordic "barbarians" to do such art and science,
that even the highly praised Hellenes use them as teachers
recognized, was in recent times, under the predominance of the
judging, all knowledge, especially the knowledge of the stars and
the calculation of the seasons come from the Orient,
completely forgotten. "On that scaliger, the
green
that of scientific chronology, supported, spoke the versatile Swedish one more than two centuries ago

Writer Stiernhelm suggested that the Athenian astro-
nomer Meton, according to which the Metonic cycle, i.e. the 19th
year-old lunar cycle, called, took place in 433 BC. By
the northerners or Scythians Abaris from the Nordic time
got knowledge of the bill, as has always been the case
Relations between Greece and the north are numerous
and were friendly. This "Nordic" way Abaris came to Greece to maintain the old
friendship with the
to renew related deli; according to tradition he was a fortune teller and priest of Apollo
living in Greece
left a deep impression and grateful memories.
After
Flekatäus became the sun god on an island opposite the
Celtic country, i.e. in England or Ireland, daily
with hymns of praise
revered. There is a famous temple of round shape
and
with many consecration gifts. What Hecataeus
continues to tell
makes it unquestionable that those northerners
are already nineteen

.and Google

knew that they were greedy for prey
and Phoenicians who are by no means concerned
with teaching the peoples
have got to know, one can probably consider
excluded.
In addition, the above-mentioned Stjernhelm on
Oniod
ancient, at that time still available in Swedish
archives
Books on calendars and festivals reports that
even the heathen
niche Scandinavians, i.e. the North Germans, the
nineteen
year-old lunar cycle. The worship of the sun
through
labyrinthine stone rings and mazes ü)> endured
from the high
North to Delos, Crete and maybe even Egypt. As
the Delier, the inhabitants of the island sacred
to the sun god Apollo,
told, the donations of the northern people came
in wheat
Wrapped in straw, conveyed on from people to
people, apparently
ancient traffic routes to the island in the
Mediterranean. Also
Greeks are said to have traveled to the northern
people. The shipment of
Offerings from the far north to Dar ^ echischen
island
repeatedly claimed, and a temple of the sun god,
as a sun
serving clock and timepiece is still in the
famous one
Stonehenge received from Amesbury. In 1901 one
scientific delegation five summer nights around
the time of
related to the longest day, the purpose and age
of the remarkable

monumental astronomical monument built from
mighty blocks of stone
mixed to determine. It turned out that once in
the middle of the
Three huge stones were placed in such a way that
when the sun
the first rays of light through the longest and
shortest days
had to fall a narrow crack; from the deviation of
the
Sonnenbahn was then determined to be 3681 years
old;
that fits into the time around the middle of the
second millennium
the Teutoburg battle. Damais have been proven
already wonderful weapons and jewelry made of
bronze in the
Germanic north manufactured, a brisk trade in
motion
stretching from the North and Baltic Seas to
Italy and Greece.
With luck, Wilser will continue to kill the
Nordic Yule Festival
the winter solstice was celebrated with the
Cypriot
Month of July (December 22nd to January 23rd) and
the Roman
Name Julius in connection. The ancient Celts are
Greek and Greek writers as tall, blond

.and Google

AHsermanic Convention 185

the hair and blue eyes, they were then

hardly distinguishable from Teutons. Now Caesar reports from
it is urgent that the Celtic priests carry out their teaching
Young men often enjoyed for twenty years, much about the
die and their course, about the size of the world and the earth, etc.
knew to communicate. We know of the Indians that they are in the third
Millennium BC Based on the Pole Star, the was different then than it is today. So if two
indogerma-
niche peoples, such as the Indians and Celts, some of the
and the Greeks were masters of it.
then it would be strange if the Germans, who if they had a calendar and a fixed order, not
also in theirs
Priests and thinkers should have been stargazers.
The
The Goths, like the historian, knew Jordanes with pride
emphasizes, "the position of the twelve heavenly signs and the orbits
the studs through them, in general the whole star
and
Celestial science: how the moon disc fills and takes how much the fiery ball of the sun the
earth in size
exceeds, or under what name and sign the 346
stars,
moving from east to west on the vault of heaven, rise or fall. What willpower does it take when
so heroic men during the brief truce themselves
Dedicate science? One could see the location of the
Observe the sky, the other the powers of herbs
and

Explore fruits, those of the moon's growth and
dwindle, see those follow the course of the sun
through which
Assumption reassured that she, from the rotation
of the sky with
carried away, to return to the west after they
approached tomorrow
was hurried. "

Much more about astronomy and the calculation of
time
Goths can be found in Wilser's remarks on the
runic
calendar for which he is older than Christianity
wise seeks. These runic calendars were on sticks,
swords
scabbards, spear shafts, ax and whip handles,
cupboards,
Drawer, door post or on wooden or leg leaves.
draws and contains information about festivals
and what to do
Work of different professions. When discussing
the

.and Google

186 Old Germanic calendar

Wilser thinks about the age of this peculiar folk
calendar
Time to speak in weeks and performs the facial
points into the field that oppose a Babylonian
derivation of the
Week that probably didn't have such a German
name,

if it came from outside. The same is true of the months

whose original German names are unfortunately overgrown by the Roman ones

were. They also testify to the great age of the runic calendar

Runes themselves, which in Wilson's view are quite the same in the north

were constantly invented and just as little to intercourse with

Romans and Greeks arose, like lene sagas, the ans the Indo-European primeval times. In the Middle Ages and by name

Before the advent of printing, the runes were calendar common in palaces and cottages; in the 18th century

In contrast, the Scandinavian farmers used them.

Even who, gifted with great doubt, behind them Willy's explanations must raise many a question mark,

can not ignore the impression that the evidence astronomical and chronological observations at the devices

manen is provided. How should a people, their nobles

with ease Roman knights and their warriors later the

The rulers of the Roman Empire were, with its stately

Number of feasts in honor of the gods, especially the sun god,

got by without a calendar and time calculation?

If they had

but first have to learn this calculation of time from others, then

would this ability and willingness to learn speak for the

presence of an intellectual talent which is

suitable for
of gods and a natural religion of their own,
without first
To have to be fertilized Babylonian, like
Winckler's writing
About "the heaven and world image of the
Babylonians" is highly un-
happy and so little tossed for the brains of our
ancestors
chelhaft meint.

.and Google

Nansen's description of various north polar
Apparitions.

If we want to put ourselves right in the world,
in the
Ancestors of us lived at the North Pole as they
passed the long winter
night and what you feel in the phenomena of the
sky
may have thought, then it is advisable to read
the works of
Look through North Pole drivers for descriptions
of their impressions.
In the following I share some excerpts from
Nansens's "In Nacht
and ice "with which deals with the winter night,
the northern lights, the
Return of sun etc because I believe it is
the imagination of many readers a desired
stimulation
creates

On September 26th, Nansen writes on the latitude
TS ^ S0 '
(Bd. I, S. 190):

There is nothing as wonderfully beautiful as the
arctic
Night. It is a dreamland, painted in the most
delicate tones that
one can imagine; it is color transformed into
ether. A
Shadows merge into the other so that one does not
know where
one ends and the other begins, and yet they are
all
available. No shapes! everything is weak, dreamy
colored music, a distant, drawn out melody on
muted strings. All the beauty of life is not
obtained
and tender and pure like that night? Give her
shinier colors
and she's not so beautiful anymore.

The sky is like a large dome, which is
point is blue and descends in orun, then in
lavender and violet
shaded at the edges. Over the ice fields lay
cold,
purple-pale shadows with lighter, pale red inks,
where here and

.and Google

188 Nansen's descriptions of various northern
phenomena

there a Qrat the last reflection of the vanishing
day
catches. Above in the blue of the dome the stars
shine. . . ,
in the south there is a large, red-yellow moon
surrounded by one
yellow rings and light, golden clouds against the
blue
Floating backgrounds.

Now the northern lights are spreading across the
sky
glittering silver shine, which is now in Qelb,
now in Qrfin,
now turned to red; it spreads and pulls again
together in restless change, then in waving,
diverse bands of flashing silver to share over
which
shoot wavy, glittering rays; then
the splendor disappears. In the next moment it
shimmers
in tongues of flame just at the zenith, then
another shot
bright beam straight up from the horizon until
the whole thing
Moonlight melts away. It's like taking the sigh
of one
disappearing spirit. Here and there are still
some waving rays of light, indefinite like a
premonition -
they are the dust from the gleaming robes of the
northern lights.
But now it is increasing again, more lightning
bolts shoot up
and the endless game begins again ... "

Nansen wrote on November 5th, after October 26th
the sun dipped below the horizon for several
months

was, in the width of 77 * '43 '(p. 229):, 4m
southwest lies deep
on the horizon the reflection of the sun, a dark,
bright red, like
Blood, from all dormant desires of life-
Glow, far below and far away, like the dreamland
of youth.
Higher in the sky the color is orange, then green
and pale blue over, and then comes the deep blue,
star-seeded,
endless space in which twilight will never break.

In the north south swaying arch of a weak north
light, now as if touched by a magic stroke, equal
to light
to storm through the dark blue of the sky - never
in
Rest, restless like the human spirit. "

On November 27th he writes (about TS'Z? '): "■ ■
■ daily
some northern lights, if only faint; . . . During
the
In the last few days the moon sometimes had rings
with minor moons
and axes and other rather strange phenomena.

.and Google

Nansen's description of various north polar
phenomena 189

When the moon is so low that the ring covers the
horizon
stirs, a bright field of light forms, where the

latter forms the ring
cuts; Similar surfaces are also formed where the
perpendicular axis of the moon hits the horizon.
Often you see
also faint rainbows in these shiny fields of
light.

Oelb was usually the strongest closest to the
horizon
Color that then turned red and later blue.
Similar
Colors could also be distinguished from the
neighboring moons.
Sometimes two large concentric rings were seen;
then could
one can observe four minor moons. I also have a
piece
seen from a new ring above the ordinary that
those in the horizontal tangent dü-ekt but
touched the moon.
As is well known, these different ring
formed around the sun, as well as on the moon
through the
refraction of light in the tiny ones floating in
the air
Produced ice crystals. "

On p. 242 he writes, December 8th (78''50 '):
"Words can
not to describe the splendor that presented
itself to our eyes. The
glowing masses of fire had turned into shiny,
multicolored
Stripes divided across the sky in the south as in
the north
twisted and muddled. The rays sparkled
in the purest, crystal clear rainbow colors,
mainly in
Violet-red or carmine or the lightest green. Very

often
the rays of the bow red at the end, turned more sharply
up into funkehides green, which got darker at the top, and
^ turn into blue or purple before they turn into the blue of the sky
disappeared. Or the rays in one and the same Arches changed from bright red to gray and swayed back and forth as if driven by a storm. It was an endless one
Phantasmagoria of sparkling colors and surpassed everything
one can only imagine. Sometimes the drama reached such a climax it made your breath stand still; man
believed that something extraordinary would happen that
at least the sky must collapse. But while you is still there in breathless expectation, the whole
with a few quick, easy runs on the tone ladder into the empty nothing ... As a finale there is one

.and Google

190 Nansen's description of various north polar phenomena

■ wild unfolding of fireworks in all parabolic tones, one such
There is a blazing fire everywhere that you expect every minute, everything
to be seen down on the ice because there is no

more space in the sky
for it is. "

P. 292 (79 *) January 8: "I almost got a shock
when I did
came on deck and to the south just over the edge
of the ice
saw a strong red light that sparkled and changed
color.
It just looked like someone was walking across
the ice with a lantern
would come ... It was Venus that we saw for the
first time today,
since it had been below the horizon until now.
she was
beautiful with her red light. "

P. 315, February 16 (80 '* 1'): Something
happened to people again
What is remarkable is that at noon we die
Sun, or more precisely, see an image of the sun,
for it
was just a reflection. . . The mirage was in the
beginning
a flattened glowing red streak of fire on the
horizon; later
became two strips of fire, one on top of the
other, with
a dark space in between. I saw from the cross-
mast
four or five such horizontal lines on top of each
other and all of
the same length, roughly as you would expect a
dull red square
Sun with dark horizontal stripes on it.
An astronomical observation we made in the
afternoon
proved to us that the sun was actually 2 * 22
'below noon

must have been on the horizon. We cannot expect
ten to close their disc over the ice before
Tuesday (February 20th)
see; it is related to the refraction that occurs
in this
cold air is very strong. "

P. 319 (February 19) at the 80th parallel: .J
people so-
as yesterday we saw the reflection of the sun;
today it was high above the horizon and almost
seemed like that
Take the shape of a round disc. Some claimed they
did
would have seen the top of the sun for
themselves; Peder and
Bentsen wanted to observe at least half of the
solar disk.
respected, and Juell and Scott-Hansen declared it
was whole
been over the horizon. I'm afraid it was a long
time ago
Ever since they saw the sun they completely
forgot
have what it looks like. "

.and Google

Nansen's BesdirdbunE various north polar
appearances 191

P. 442 {81''47 '}, October 18: (The Northern
Lights) "snaked
like a fiery serpent in a double coil
the sky, the tail was about ten orads above the

horizon

to the north, from where it winds in many turns
in an easterly direction
tung spread, whereupon he turned back and in the
shape of an arch
turned west from 30 - 40 ° above the horizon to
im
Sinking down west and curling up in a ball
which spread several branches above the sky. "

October 22nd (81 "approximately: (Northern
Lights), ^ ine shiny
Crown surrounded the zenith with a radiant sheen
in several
Wrestling over one another; then larger and
smaller ones spread
Sheaves of rays from above the sky that face
southwest or east
south-east reached particularly deep, but all up
to the
Had a crown that shone like a halo. I watch
she respected her for a long time. Every now and
then I could get one in the middle
dark spot, the point where all rays
met. It was a little south of the Pole Star
and approached Cassiopeia, But it surged and blew
Continuous halo as if he were in a game of storm
the upper layers of the atmosphere. Shoot at it
immediately
new rays out of the darkness of the inner Qlorie,
follows from other bright rays of light in an
even wider circle.
Meanwhile the dark room in the middle was clearly
visible,
while at other times he is completely
was covered. It then seemed as if the storm was
subsiding; the
Everything faded and glowed dull white for a
short while

then suddenly shoot up again and the same game
to start all over again. Soon the whole mass of
light swayed
above the crown in mighty waves above the zenith
and
the dark center, soon the storm increased again
and the
Bundles of rays swirled into one another; the
whole thing was a luminous
tending mist that rolled around the crown and all
in one
Flood of light drowned so neither the crown nor
the
Rays or the dark center could be seen, nothing
but
a mess of glowing fog. Then it faded
and I went back downstairs.

.and Google

192 Nansen's description of various north polar
phenomena

P. 518 (83 ^ 34,2 'on January 7th): On January
18th, Nansen
at 9 a.m. the first signs of dawn
divorce; at noon it even seemed to get light. On
Jan. 23
the twilight had grown so much that it shone
can be seen on the ice; for the first time saw
Nansen
the red glow of the sun deep down in the
twilight. The
Sea depth was 3450 meters! (Width 83 »40 '.)

.and Google

The invention of the wheel.

All wheels stand still when your strong arm wants it – from these words with which the poet Herwegh spoke to the army of workers tries to make the power of the proletariat understandable is at least as much undoubtedly correct that with the standstill of the Wheels all modern life is also threatened. Take the bike from our culture and we are thrown back in time since humans still in caves, on trees or in caves in the earth resided; without cars, clocks, telegraphs and the thousands Machines that are used in the trade. One considers in addition, what a tremendous enrichment also the vocabulary and the thought world of poets and thinkers through the invention of the Wheel and all of the mechanisms dependent on the wheel then one will find the question justified as to how this Invention came about. To date there are on this Strangely enough, don't ask any halfway satisfactory clarification. The wheel and the car are certainly five thousand years old.

The Indo-Europeans knew the car before they separated;
Words like wheel, axle, hub, carriage, yoke appear almost the same –
in the Latin language of the Asian world, the old Indian: there is called ratha chariot, aksha axis, nabhis hub, vahanam vehicle, yugam yoke. Wheels with hubs made entirely of wood made from the layers of culture in the pile dwellings.
preferred. The old Britons, Teutons, Indians, Assyrians.
Greeks and Egyptians knew the chariot. You have that
Invention of the wagon traced back to the forked tree branch,
onto the loop and slide, then onto the roller.
But
a huge gap still yawns between the sledge, roller and
Wheel. Maybe playing around with spindle whorls got on the wheel.

Bledenkapp, Dbt Nordpol ili Vatkarheimlt. 13–

.and Google

194 The invention of the wheel

leads, if you don't turn the spindle whorl onto the wheel
goes back. A new explanation gives us the hypothesis of
North Pole as the home of peoples. It uses the

wheels that are in
the great, wide nature are visible: The fixed
star sky is turning
around the world axis like a wheel, and wheels
are the yards around
Sun and moon, especially the so-called halo
appearances
nations. Especially in the far north, wheels
around the sun are nothing
rare, one encounters them in the works of the
North Pole drivers
strangest wheels in the sky. Yes there are halo
appearances
have been observed to have spokes themselves.
Well he
remember the new teaching that the Indo-Europeans
once did
lived at the North Pole. There you could in weeks
or
all visible fixed stars evenly around the month-
long night
See the world axis circling, a sight that we
Massive beauty is not granted, because for us the
world axis
is crooked and only some of the fixed stars are
circumpolar stars,
ie all the way around the Pole Star above the
horizon
stay. Do we also remember that 3000 years ago the
Manen wonderfully decorated sun gears, drawn by
Rossen,
made of bronze that also with them in historical
times
the custom still existed, round wooden discs lit
over
speeding up the corridors and through the air as
symbols of the sun,
which banishes the evil spirits of illness: then
we can easily

imagine how our ancestors did when they lived at
the North Pole
and in winter the sun went without, wooden suns
created, lit and carried on a stick as an axis
and
before they flicked it into the air. Two round
discs
on a single track and we have one wheel axle. Qar
easy might be purely coincidental at such winter
solstice games
the two-wheeled wagon must have been invented,
and if not here-
at, then maybe at the replica of the wheel that
is on
week-long night sky turned, or the spoked wheels,
like
they offer halos. But who tells us that in that
Already in the past, already figuratively or
physically,
were created? Well, the puzzling Irmin columns of
the old ones
Germanic tribes are also used as representations
of the world axis and the
World tree interpreted, and one has not from the
older Stone Age

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The invention of the wheel 195

Europe where people don't even make pottery that
Polishing of stone tools and metalworking,
amazingly lifelike, pictorial and physical
replicas
mammoths, bison, horses, reindeer, etc.

the? The derivation of the wheel and chariot from heaven is not more adventurous than those of the loop, the sledge and the Roller. There are still some practical objects Life associated with the apparently impractical sky observation development history are connected: above all tools, more accurate clocks. The sky as a clock is with them Lappen and Eskimos are still "pregnant" and it was safe the Indo-Europeans when they reach their winter power at the North Pole had.

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^ Writings of the same author. ^

In the following Hermann Costenoble:
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