

12000 YEARS OF THE ARYAN CIVILIZATION

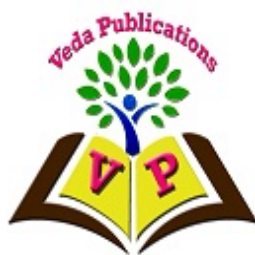
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Doi: <https://doi.org/10.54513/JOELL.2023.10203>

Abstract



Article Info:

Article Received: 12-04-2024

Accepted on: 28-05-2024

Published online: 30-06-2024


It seems that nothing new can be added to our present knowledge concerning the character, chronology and the precise dating of the ancient Aryan civilization, the earliest stage of which is styled “Vedic” after the collective title of the oldest corpus of sacred religio-philosophical texts on earth known as the “Veda”, recognizable throughout the world by its hallmark the Vedic god Aryaman. However, the Vedic texts and Vedic terminology in particular, being highly sophisticated and scientific even by modern standards still defy all the efforts of modern Western scholars to break their hidden codes somewhat intentionally encrypted by the special class of the Vedic sages, called the *ṛṣayah* “seers”, and interpreted traditionally as the Seven Stars of the Great Bear constellation. The main difficulty in interpreting the historical data recorded in Vedic texts, viewed superficially at first glance, is a seemingly inadequate exactitude of the Vedic material itself. However, the present treatise on the subject presents deep new insights into the very foundations of Aryan civilization accomplished through extensive reliance on ethnography as the source of material proofs in place of sheer academic constructions.

Keywords: *Arya, Aryaman, Agriculture, Generosity, Hospitality*

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Introduction

The problem of dating precisely the events from the Aryan past, described in the sacred texts of the Veda and the Avesta, arises mainly due to the inability of modern exegetes to properly decipher the recorded historical data which refer to the ancient Aryan culture and civilization. But in order to decipher properly the content of these sacred texts there is a necessity of deciphering first the true character of the common Aryan divinity called Aryaman.

The Vedic terms *arya* and *aryaman*

Despite the scarcity of material related to the subject, there are preserved some invaluable reminiscences of the Vedic god *Aryaman*, and his Avestan (Old Iranian) counterpart *Airyaman*, both apparently being related to the ethnic designation *arya* of the ancient Aryans themselves. As A.Hillebrandt (1929/1980) has keenly noticed:

“Aryaman is most remote from the authors of the family books ... It is patent that Aryaman has become quite a stranger already in the Rig-Veda. ... But it is possible to recognize that the allusions and verses which are preserved for us are but the fragments of a more glorious past.”

The term is also a cognate with the Celtic *Ariomanus*, Middle Irish *Airem*, *Areman*, *Eremon* (cf. Mayrhofer 1992). Nevertheless, scholars of the modern era have interpreted Vedic *Aryaman* in many diverse ways hardly irreconcilable with one another, e.g.

1. matchmaker *paranymphios* (R.Roth 1852);
2. friend (a duplicate of *mitra*), and the god of twilight (Darmesteter 1877);
3. the Milky Way (R.Roth 1877, A.Weber 1892, H.Brunnhofer 1910);
4. beneficent god (A.Bergaigne 1878);
5. a personification of *Agni* the fire, often also the Sun himself (C.Harlez 1881);
6. a) friend, associate, b) client (M.Haug 1884);
7. servant, messenger of *Ahura Mazda*, and *Yazata* of the sky; an incarnation of the submissive piety *Aramaiti* (Darmesteter 1892);
8. the most brilliant of the planets, i.e. *Venus* (H.Oldenbergh 1894);
9. the star *Arcturus* in the constellation *Bootes* (J.F.K.Hewitt 1907);
10. the god of marriage (R.Schroeder 1914);
11. connected with civil law, the god of the confederation of the Aryan tribes, who protects the bonds of family relationships (H.Güntert 1923);
12. [starting point indeterminate; according to Indian tradition supposedly identical with the Sun]; patron deity of matrimony; suitor, and an honorific of the bridegroom; generous person in general (A.Hillebrandt 1929/1980);
13. abstract concept, from *ari* “stranger” > *arya* “hospitable” > *aryaman* “hospitality” (P.Thieme 1938, 1957, 1975, 1978);

14. abstract concept, “civility and/or customs” (J.P.Brereton 1981, 2014).
15. the star Regel in the constellation Leo (C.Anghelina 2013);
16. after having a second thought she has identified it rather with the constellation Aries (C.Anghelina 2014).

Aryaman is mentioned only in a few passages scattered all over the various extant Vedic texts, being reckoned there merely as part of the Vedic triad Mitra, Varuṇa, Aryaman, since no integral Vedic hymn dedicated to the god alone is inherited from the Vedic past and preserved for posterity. Anyway, one of those archaic passages that reflects somehow a part of the original character of the god is found in the family books of the Rig-Veda, hymn VII 64.3, which defines Aryaman thus:

*mitrás tán no váruṇo devó aryáh prá sādhiṣṭhebhīḥ pathibhīḥ nayantu
brávad yáthā ád ariḥ sudāsa ...*

“Mitra Varuṇa and god *Arya* the Noble one (viz. acting as host, hospitable one), by the most accomplishing paths do lead us, so that *ari* a stranger (viz. hosted one, guest) then may speak about us as being very generous ...“

A.Hillebrandt (1929/1980) in a note, actually presumes that Aryaman (whom he otherwise takes to mean “suitor“) has become the name for the “generous person“ in general. For this as an argument he adduces Rig-Veda X 117.6 which rebukes the short-sighted man who consumes his wealth all alone and does not feed a son-in-law or a friend.

In addition to the above line from Rig-Veda, there are preserved two complete verses from the Taittirīya Saṃhitā (II 3.14, lines t, and u), and two verses from the Āpastamba Dharma Sūtra (Prašna II, Paṭala 9, Khaṇḍa 23, verses 3-5) devoted to Aryaman alone. Significantly, both sources deal with the same topic, viz. the paths of Aryaman.

As to the above verses, Hillebrandt (1929/1980) has noticed also this:

“Here we find ... an allusion to Aryaman’s many paths that serve the gods (viz. *devayānāḥ*) ... it is significant for the Indian view ... that from the Taittirīya Saṃhitā there occur specific interpretations which speaks of Aryaman’s path as the path of the Sun ... In these (Āpastamba) verses mention is made of the southern and northern paths of Aryaman ... ”

The Āpastamba Dharma Sūtra verses explicitly specify *dakṣiṇāyaṇa* the southern path of Aryaman, i.e. southern course of the Sun (from the summer solstice onwards, which ends with the period of *pitṛyāna* “times of the [fore]Fathers” i.e. the last season of the year, November-December, viz. *hemanta* “winter”), in association with *śmaśānāni* “the oblations (or the feast) to the deceased ancestors“ in the eve or around the winter solstice (analogous to the Celtic *Samhain*, of which Halloween or the Day of All Saints is a relict), but also specify *uttarāyaṇa* the northern path of Aryaman, i.e. northern course of the Sun (from the winter solstice onwards, which ends with the period of *devayāna* “times of the Gods” i.e. in the middle of the year, May-June, viz. *grīṣma* “summer”) in association with *amṛtatva*

“immortality“, the feast for the living ones around the summer solstice (analogous to Celtic *Bealtaine*), viz. the time of harvest with abundance and plentitude of crops and fruits from the land, as the material source of generosity, for all accomplished agriculturalists to enjoy with their dear guests, when marriage ceremonies are held and weddings being arranged under the patronage of the god Aryaman.

However, it should be emphasized here that the *dakṣiṇāyaṇa* and *pitṛyāna* are by no means convertible terms, since the latter denotes the Dark(est) period(s) of the Year when the Sun resides among the [fore]Fathers, below the ecliptic, viz. from the Fall Equinox to the Spring Equinox. Accordingly, neither the *uttarāyaṇa* and *devayāna* are convertible terms either, since the latter denotes the Bright(est) period(s) of the Year when the Sun resides among the Gods, above the ecliptic, viz. from the Spring Equinox to the Fall Equinox (the period of the Fathers begins with *śarad* “Fall”, while the period of the Gods begins with *vasanta* “Spring” as specified distinctly in Śatapatha Brāhmaṇa II 1.3.1-3).

This concept is further confirmed by the Rig-Vedic verse X 64.5 where Aryaman is called *a-tūrta-panthāḥ* viz. “whose path is not (or cannot be, or must not be) transgressed”, since the Sun does not go over its lowest position southwards, reached at the winter solstice, nor over the highest position northwards, reached at the summer solstice. In connection with the above, Tāṇḍya Mahābrāhmaṇa IV 5.9, and some other verses, narrate how the gods are worried that the Sun might fall down from the sky or beyond the sky (cf. Hillebrandt 1927/1980).

Thus, the paths of Aryaman undoubtedly denote the ascending course of the Sun from the winter solstice to the summer solstice, and the descending course of the Sun from the summer solstice backwards to the winter solstice, whereby Aryaman himself appears as the divine heavenly Host providing food and nourishment for the two main yearly feasts of his Aryan agricultural devotees, one at the highest position of the Sun in summer, for the living ones, in the Bright half of the year, when the days are longest, and one at the lowest position of the Sun in winter, for the Manes, in the Dark half of the year, when the days are shortest, during the Year time-span.

Otherwise, Aryaman’s connection with the Manes is attested fragmentary in the Vedic ritual manuals. The remnants of an old legend from Taittirīya Brāhmaṇa II 3.5.3 describes Aryaman in the role of *gr̥ha-pati* “Lord of the house, viz. host” for the *sapta hotāraḥ* “seven (sacrificial) priests” who were ministering a *sattra* “annual session of Soma sacrifice” and thus helps them to attain heaven. This is in accord with the belief that the Manes shine as stars in the sky, whereby the Seven Priests (or Sages) represent the seven stars in the Great Bear constellation. Upon this legendary material Hillebrandt (1929/1980) concludes:

“Hence obviously Aryaman is also the chief of the Manes in later literature.”

However, J.F.K.Hewitt (1907) in his *Primitive Traditional History* challenges the ability of modern scholars supported by philology alone, to properly decode ancient texts:

“... the lessons learnt from these written authorities are very liable to be misunderstood by those who acquire their knowledge from the study of the written records, without having lived among the people, and having thus learnt by intimate association with the very conservative races which diversify heterogeneous Indian population the first-hand knowledge imbedded in their village and caste customs and institutions ... The descendants of all these races still retain in their memories endless stories of traditional lore ... during a very long march through the forest (in Central India), a wild Gond, my only companion, told me story after story of his national fairy tales, which were almost identical with those I had heard in my youth in Ireland ... the ritual of their caste ceremonies is ... even more historically significant than the elaborate rites of the developed rituals of the Brahmins.”

A.Hillebrandt (1929/1980) himself also emphasizes indispensableness of ethnography in Vedic exegesis and admits:

“Ethnography is an important aid to the student of Vedic mythology. It offers us a criterion by which we can, to a certain extent, judge our conclusions with regard to their probability; otherwise we might become victims of academic constructions.”

Accordingly, Hewitt (1907) armed with the knowledge acquired from his Indian acquaintance, interprets the above mentioned legend of Aryaman and the Seven Priests (or Sages) in terms of astronomical data, in his words:

“The survey of the ancient cosmogony and beliefs of the primitive founders of villages ... shows us that to these people the world was mentally depicted as their birth-province, with its ruling village in its centre, ... This territory was bounded by the horizon and the over-arching heaven in which the stars and the sun made their daily and yearly circuits round the Pole Star, called in Hindu ritual *Byhaspati*, the lord of the high (*bṛh*) or creating heaven, said in the Brahmanas to be the High Priest of the Gods, the god of the upper region round which lies the path of Aryaman, the star Arcturus ... This new star-god is apparently the star Arcturus, (who was Lakshman in Rāma’s year), and which had been in previous epochs worshipped as the Indian and Zend Aryaman ... The New Year was that of the six Ādityas that ruled by Aryaman Arcturus, the guider of the course of the Great Bear as the seven plowing oxen, and Mitra and Varuṇa ruling the winter and summer solstices ... in the Śatapatha Brāhmaṇa (V 3.1.2) the star-path of Aryaman is said to be round the Pole Star *Byhaspati*. In Rig-Veda VII 66 Aryaman, Mitra and Varuṇa are said to be the leaders of the ordained succession of the seasons of the year, whose course is marked by the seven sisters, the seven stars of the Great Bear, who carry the sun with them ... the divine garden, the field of heaven circuted by the sun in its annual journeys through the zodiacal stars which bounded it as the region by the boundary star (*lakṣ*) Lakṣman Arcturus, the Vedic and Zend star-god Aryaman.”

However, the identification of Aryaman with the star Arcturus contradicts the Āpastamba Dharma Sūtra verses which specify explicitly *dakṣiṇāyaṇa* the southern path of Aryaman, (i.e. southern course of the Sun from the summer solstice onwards), and *uttarāyaṇa* the northern path of Aryaman, (i.e. northern course of the Sun from the winter solstice onwards). The star Arcturus in the constellation Bootes is positioned outside the path of the Sun, and is rather specified in the Taittirīya Saṃhitā IV 4.10 as Svāti the 13th nakṣatra (lunar mansion or moon's night abode) during Vedic era, hence unrelated with the winter and summer solstices.

Actually, the Taittirīya Saṃhitā (ibid.) identifies Aryaman as the presiding deity of the nakṣatra Pūrva viz. first Phalgunī in its acronycal rising due east, viz. (two stars δ and θ) in the constellation Leo, at the winter solstice. The same asterism representing Aryaman, had been appearing in its heliacal rising due east, at the summer solstice every year during Vedic era, naturally in accord with the Time-schedule of the two main yearly feasts, as explained above. Significantly, the preceding nakṣatra Maghā, viz. the chief star Regulus in Leo, is specified as having the *Pitṛs* “deceased [fore]Fathers” as its presiding deity. Thus, undoubtedly, Aryaman's connection with the Fathers is well established, for they appear together at the winter solstice in their acronycal rising due east, and also at the summer solstice in their heliacal rising with the Sun, as explained above.

Moreover, Aryaman's pal *Bhaga* “the god of Fortune” is identified as the presiding deity of the following asterism Uttara viz. second Phalgunī, the star Denebola within the same Leo constellation. In this context, Bhaga and Aryaman are both associated with marriage ceremony, Bhaga conducts the bride into the house, and is often mentioned in the company of Aryaman, roughly 11 times in the Rig-Veda, and 5 times in the Atharva-Veda, far more than with any other god (e.g. with Varuṇa alone only once, and with Mitra about 3 times). There are preserved some additional verses on marriage ceremony in Atharva-Veda, whereby Aryaman procures a husband for the maiden, and a wife for the bachelor (Atharva-Veda VI 60.1-2; XIX 1.17, 39). Thus, Aryaman's connection with marriage ceremony, viz. the feast for the living ones, is well established too.

In this light, the parallels adduced by Hewitt from Celtic mythology seem to be a better match (than the proposed star Arcturus), viz.:

“... the Celtic Arthur or *Airem* the plowing god, ... Arthur the sun-god ... the solar form of the plow-god *Airem* ... originally the plowing-god, ...”

The latter name *Airem* is a variant of the Celtic cognates (cf. *Airem*, genitive *Areman*, *Eremon*) with Vedic *Aryaman*, being fully in agreement with the solar nature of Aryaman, and his function as the god of the noble Aryan agriculturalists, viz. the plowing (Sun) god. The art of plowing is the very foundation of agriculture, hence the two are inseparable like a cause and effect.

And indeed, some Rig-Vedic hymns specify an Āditya (a monthly or seasonal aspect of the Sun) called Pūṣan as the heavenly “plower” (since Aryaman is also explained as *Āditya* in the

commentary on Tāṇḍya Mahābrāhmaṇa XXV 15.5, the same designation also applies to him), e.g., in the Rig-Veda I 23.15 Pūṣan is invoked by the poet to keep driving *ṣaḍ yuktāñ* the “six yoked ones” as if plowing an arable field with oxen, metaphorically denoting *ṛtūn* “6 seasons of the year” (viz. *śiśira* thawing, *vasanta* spring, *grīṣma* summer, *varṣā* rain, *śarad* autumn/fall, *hemanta* winter).

The Vedic concept of Āditya Pūṣan *pathas-pati* Lord of the paths, identified with *adhvan* the Way itself (Rig-Veda VIII 31.11), embodying the Year, viz. cyclical Time, conceived as having two dialectically opposite parts (Rig-Veda VI 58.1) regarded as the two mouths of the Year (Taittirīya Āraṇyaka I 2.3-4), viz. *śuklam* Bright vs *yajatam* synonymous with *kṛṣṇam* Dark, appears mostly with the epithet *āghṛṇi* (composed from the prefix *ā-* + the root $\sqrt{Ghṛ}$ < IE **G^{uh}er* + suffix *ni*), in a sequential relationship, viz. *Pūṣan āghṛṇi* (once as the epithet of Agni the Fire, sometimes also without prefix as *Ghṛṇi* and *Ghṛṇi-vat*), and as such was borrowed in its integral form by the ancient Chinese, known as *Tao* (Wade romanization) or *Dao* (Pinyin), with the main Sanskrit terms downsized to monosyllables as to conform to the monosyllabic structure of the Chinese language, viz.:

- 1) Vedic (*yajatam* for) *kṛṣṇam* Dark > Old Chinese **qrum* > Middle Chinese (*k*)*yim* > Mandarin *yin*;
- 2) Vedic *śuklam* Bright > via apheresis from *lam* > OC **lang* > MC = Mandarin *yang*;
- 3) Vedic *adhva(n)* Way > via apheresis OC **dhau* > MC = Mandarin *dao*;
- 4) Vedic *Pūṣan āghṛṇi* > syncopated into *Pan* plus *Gu* (IE **G^{uh}er*) via apheresis, without the prefix, whence Chinese *Pan Gu*, the central figure in the Taoist legends of creation, embodying Tao/Dao the Way himself;

V) Vedic *jagat-īśāna* “Lord of the moving sc. living creatures“ title of *Pūṣan*, is represented by the Chinese compound character *Dao* Way consisting of two simple characters = *chuo* (Cantonese *tsok*) “going, moving“ + *shou* “head, lord“; since in Chinese the distinction between phonemes is made not by the opposition Voiced vs Non-voiced but rather as Aspirated vs Non-Aspirated sounds, naturally, Sanskrit voiced consonants as a rule become de-voiced in Chinese, hence the syllable *jag* of the Sanskrit present participle *jagat* from \sqrt{gam} “to go, come“ in ancient Chinese spelled *chok* or *tsok* the final stop is lost in modern Mandarin, but is retained in Cantonese; in classical Sanskrit the term is shortened to *jagat-īśa* as the epithet of god *Kṛṣṇa* (actually the Dark side of Pūṣan the Year) along with its variant *Jagat-nātha* (“Juggernaut“ in English).

The same dialectical concept is reflected in the Vedic mutually opposite divine pairs:

- A) *Varuṇa* Dark (Black) half of the Year = *yin* vs *Mitra* Bright (White) half of the Year (later substituted by Agni) = *yang*;
- B) the two *Aśvinā* (dual, Twin gods) specified in Taittirīya Āraṇyaka I 10.1 as *rajatam* (synonymous with) *kṛṣṇam* Dark vs *śuklam* Bright; accordingly designated as *Pūṣarya* <

**Pūṣaṇyā* “two Pūṣans“, and in comparison as *Mitrā* “two Mitras“ elliptically for the dual form *Mitrā-Varuṇā* (Rig-Veda X 106.5).

In Slavic tradition the same concept is preserved as the opposition between *Černo-bog* Dark/Black-god (personified, though literally Slavic *bog* “dole” related to Vedic *Bhaga*) vs *Bělo-bog* Bright/White-god. But in the Avesta, the concept appears interpreted too narrowly in a socio-ethical manner by Zarathustra as splitting of One undivided divine Whole into two irreconcilable entities, viz. *Angra Mainyu* Evil Spirit (Dark principle) vs *Spənta Mainyu* Holy Spirit (Bright principle), and Zarathustra in his own time even prophesied total annihilation of the complementary Dark yin principle.

Analogously, Aryaman as an *Āditya* represents a whole Year in its integrity. As for the term *Āditya*, it is derived from the name of the goddess *A-diti*, usually translated as “In-nocence, Non-guiltiness, viz. Guiltlessness“ in socio-ethical manner currently in vogue by the western indologists, originally synonymous with the New Year’s Dawn *Uṣas*, associated with the Bright aspects of heaven (opposite to *Diti*, the mother of 7 Maruts the stormy wind gods, or interpreted by some as meteorites; Hillebrandt presumes that it might have been an older masculine term for the 7 Pleiades; according to Hewitt they represent 7 stars of the Great Bear constellation), having a precise astronomical meaning “Un-erring, Im-peccable, Non-transgressive“ in her announcing of the New Year with the succession of the specific monthly and seasonal aspects of the Sun (backed up in its appearance at sunset [acronycal setting] and in the morning [heliacal rising] against related stars, asterisms and constellations in the background. Hence *Ādityas* the sons of *Aditi*, are associated rather with the West in Vedic texts, viz. with the acronycal setting of the constellations at sunset, e.g. the sovereign god *Varuṇa* the king of the universe is associated with the western region as its overlord, and with the serpent *Ṛdaku* as its Protector (Atharva-Veda XII 3.57). Thus, *Varuṇa* is often mentioned with the Sun at sunset, either alone (as in *Kauṣītaki Brāhmaṇa* XVIII 9, and *Rig-Veda* VII 87.6) where he is directly called *mṛga* “a Zodiacal constellation“, or together with his mutually opposite partner *Mitra* (*Rig-Veda* V 62.1) where the swift horses of the Sun they use to unloose, in accord with the hidden order (*ṛta* viz. path of the Sun along the ecliptic against the background of the Zodiacal stars) at the end of the day, but also at the end of the year, since the individual day is also the image of the Year (*Aitareya Brāhmaṇa* III 39.6). For the earth in 24 h makes a complete round through all the constellations of the Zodiac circle, just as the Sun does in the Year time-span.

All the materials collected, point to the Sun as the heavenly “plower“, for the Sun like a plower makes a furrow straight ahead across the sky, daily from east to west, and yearly along the ecliptic against the background of various *mṛgas* “beasts or animals“ (cf. *Rig-Veda* X 136.6 *mṛgānām*; the term being applied to the chief gods, e.g. *mṛga Viṣṇu*, *mṛga Varuṇa*, *mṛga Prajāpati*, but also to the demons *mṛga Śuṣṇa*, *mṛga Vṛtra*, etc.: the famous Vedic etymologist *Yāska* (7.c. BCE) in his *Nirukta* XIII 3 explains *mṛga* quite correctly as *āditya* viz. the Sun of a specific month or season of the year), a Vedic term denoting asterisms or constellations (though still unrecognized by modern Western scholars which tend to see in

Vedic gods just abstract socio-ethical concepts) in the belt of the Zodiac specified by the term *ṛtá* “(cosmic) order, or orderly path (of the Sun, and the Moon and of the seasons, according to the yearly Time-schedule)“, usually translated in a socio-ethical manner as “truth“, by overlooking its astronomical significance completely. The Lunar Zodiac lies along the Solar Zodiacal belt, but is made up of twenty seven parts identified by the same number of lunar asterisms.

Besides, the Taittirīya Brāhmaṇa II 3.5.4 equates Aryaman with sacrifice *yajño vā aryamā*, sacrifice being the same as *saṃvatsara* or Year, in accord with the ancient ritual equation *yajña* or *sattra* (“annual session of Soma sacrifice”) equal *saṃvatsara* i.e. “Year” (it is also said of Prajāpati the “Lord of the seasons”, and of Viṣṇu the year-god having 4 x 90 names = 360 days of the Year), which confirms that Aryaman too represents the Year himself with its 6 seasons (cf. Aitareya Brāhmaṇa II 17 which explicitly equates *saṃvatsaraḥ* the Year and *yajñāḥ* Sacrifice as convertible terms, viz. *saṃvatsaraḥ Prajāpatiḥ Prajāpatiḥ yajñāḥ* “Year is Prajāpati, Prajāpati is sacrifice”)! And *sattra* or sacrificial session itself is a feast of which Agni the Fire is the lord or host, but also a guest since the sacrificial priests actually feed Agni by pouring oblations into the Fire. Analogously, Agni is considered *gr̥ha-pati* or *dam-pati* “Lord or Host of (every) House” who is but simultaneously also *atithi* viz. “a guest of (every) house”, naturally, since after ignition the household members first use to feed him as a guest (fueling him with wood) in order to make him the host who provides “cooked” meals for the household and their guests. Hence, Agni is quite logically identified with Aryaman as the guest and the host of feasting (whether sacrificial or private at home).

The Avestan terms *airyaman* and *airyaman-išya*

As for *Airyaman-išya*, the Avestan counterpart of Vedic Aryaman, Hillebrandt has noted that the Avestan text represents just the remains of a more comprehensive tradition, but with a new trait of Aryaman’s character, viz. his healing activity, added to what is known from the Veda, as in the passage from Vendidad XXII:

“At first Ahura Mazda appeals to Maṅtra Spənta (viz. Mantra the Sacred, or the Holy Word) to heal the 99,999 diseases caused by Angra Mainyu (the Evil Spirit). As the latter was unable to do so, Ahura Mazda sends his messenger Nairyōsaṅha [=Vedic *Narā-śaṃsa* “Praise(d) of Men“, a designation of Fire] to the mansion of Airyaman. He promises Airyaman 1,000 steeds if he come to him for healing. Soon Airyaman-išya set off on his journey to the mountain of the Spəntōfrasan to the tree (of the same name).“

Here the compound name of the mountain derived from the tree *Spəntōfrasan* is of importance, corresponding to Sanskrit *śvānta* “healty, strong” plus either *parṇas* or *palāśa* as the name of the plant or tree, otherwise both equated with Soma plant in the Brāhmaṇas (cf. Hillebrand 1927/1980), naturally since the Soma plant was considered the most precious of

all plants by the ancient Aryans. Thus, undoubtedly, Airyaman journeyed to find the healing Soma plant.

Of special significance here is also the epithet *išya* (Nominative *išyō*) added to Airyaman as to form the expression *Airyaman-išyō* in a sequential relationship. The term is a cognate with the Vedic past participle *išta* “desired“ < verb *icchati* “to seek, desire, ask or look for“, and also Slavic verb *iskati* ”to seek, desire, ask for“, *ište* 3rd p.s. “s/he/it seeks, desires, asks“, hence *išya* means “desired“. A.Hillebrandt has correctly rendered it as “the desired one“, though the original says merely “*Airyaman*-desired“, and is found at the beginning of the holiest prayer of the Avesta, regarded as the most efficacious healing formula:

ā airyamā išyō rafəδrāi jañtū nərəbyas ča nāiribyas zaraθuštrahē
vanhēuš rafəδrāi manəḥhō

“may Airyaman-desired come to the aid of men and women of Zarathustra, to the aid of the Good Mind“.

As for Airyaman’s healing activity, it was transferred by the Vedans to *god Varuṇa* instead, who came to be associated with “physicians and/or remedies” during later Vedic era, when Varuṇa had lost his former status as *dharma-pati* “lord of the law” and the god of the dead (in this role succeeded by Yama, due to another slip backwards of the stars announcing the equinoxes, 1° for every 72 years, known as the precession of the equinoxes), and thus became merely *apām-pati* “lord of the waters“, as recorded in Rig-Veda I 24.9:

śatām te rājan bhiṣajāḥ sahásram ...

“Hundreds are thine, O King [=Varuṇa], remedies [=healing medicines], a thousand...”

Accordingly, Varuṇa is specified in the Taittirīya Brāhmaṇa III 1.2.7 as the presiding deity of the asterism *śatábhiṣaj* (corresponding to the γ star in the constellation Aquarius), associated with water.

The ancient Vedic triad: Airyaman, Mitra and Varuṇa

Viewed grammatically, the Vedic form *aryaman* belongs to the class of neuter action nouns in *-man*, e.g. *brahman* literally “exaltation“ < *br̥h(at)* “high, lofty, pinnacle (cf. Latin *altus* whence exaltation), hence also denotes the Pole Star“, because of its position at the pinnacle of heaven; as such it is synonymous with *Viṣṇu* < *vi + sānu* “summit, pinnacle, viz. Sun at the summer solstice“, but also considered the very heart of the *śísumāra* circumpolar Draco constellation of which star Thuban appeared as the Pole Star at 3000 BCE (cf. Iyengar 2019), erroneously derived from *viś* “village“ by Monier-Williams (1899) and by Hewitt (1907). From the basic meaning of “exalting or extolling (sc. the gods), evolves the ritual Word(ing)“. And indeed, after the campaign of Alexander the Great to India, in the works of ancient Greek historians Megasthenes, Strabo, etc. the Hindu term *brahman* appears translated into Greek as *Logos* “Word“ (later borrowed by Christian theologians). Hence, apparently, the meaning of Brahman is not “Formung, Formierung, Formulation“ < **mreg^{wh}men* related to

Greek *morphe* as insinuated by P.Thieme (1952) in his article on *Brahman*. Thieme is already known for his getting lost frequently in abstractions while becoming a victim of academic constructions, unrelated to real life, e.g. his rendering of god Varuṇa as “True Speech, Spoken Truth, Verity“, which is in fact one of the domains of the god, but not the literal meaning of his name. Neither the proposals made by J.P. Brereton (1981, 2014), viz. Aryaman “customs, civility“, Varuṇa “commandment“ represent any better solution.

Analogously, god Varuṇa literally “Bond“ or “Binding“ as heavenly entity, his function being to prevent the Sun from falling down from the sky or beyond the sky, by swinging the Sun between both (but not over the) solstices, hence his celestial form was associated with the head of Hydra, resembling the noose, at the summer solstice (in Maitrī Upaniṣad VI 14 to Varuṇa is assigned the Dark Half of the Year specified explicitly as beginning with *Sārpa* viz. the head of Hydra asterism, and ends with the half of *Śraviṣṭha* the Drum, viz. Capricorn or *Makara*, at the winter solstice; hence Makara “crocodile [having the head and forelegs of a goat]“ considered to be the vehicle of Varuṇa, symbolizes Time and is prominently placed in Hindu Sun temples); or rather with Ophiuchus, (also resembling the noose) when the *viṣuvat* central day of the year shifted to the Fall Equinox, hence naturally later superseded by Yama the Scale/Balance, due to the precession of the equinoxes, as the binding god (cf. also Kuiper 1979), the god of the dead, and measurer of the sins of men (by the scale), holding the noose in his hands like Varuṇa. However, in a certain terrestrial (viz. human) context it conveys the sense of “binding (by) word, viz. (social) ob-ligation“ analogous to Roman *Fides* “Faith“ < IE **bheidh* “to bind“ (cf. Roman *Deus Fidius*), as an old Slavic saying testifies, viz. *Ox is bound by the horns, and man is bound by his word*. In this sense precisely, *Varuṇa* is used in the Wedding hymn (Rig-Veda X 85.24):

pra tvā muncāmi varuṇasya pāśād

viz. “I release thee (sc. the bride) from the noose of the Bond, i.e. of the Binding (word)“, sc. of “betrothing” or “affiance” by which the bride is bonded before marriage (in South Slavic called *Věra* meaning “Faith, af-fiance, also re-ligion”; in some dialects also used to denote “the engagement ring” taken before marriage as the sign of one’s promise to marry; the term is also related to Old Irish *fír* Latin *vērus* Greek [goddess] *Hēra* the patroness of marriage, with long root-vowel, in its Full Grade II, derived from IE *(H)*u̯er* “to bind”). Otherwise, Varuṇa is symbolically represented by *granthi* “Knot” (Śatapatha Brāhmaṇa I 3.1.16). There is quite an analogous usage of the same term in Anglo-Saxon, e.g. “knot” denotes “a unifying Bond, especially a Marriage Bond”. Besides, there is an English idiom, *My word is my Bond*, used to say that one always keeps one’s promises. And Betrothing or Affiance is founded on one’s promise in engaging oneself to marry (viz. to plight one’s troth, to bind oneself to someone in marriage). Hence, the bride is released of her binding word, which lasts for One Year time (before marriage, but released at the time of marriage), since every *vrata* “vow” according to Taittirīya Saṃhitā II 5.4.4 and V 7.6.1, *saṃvatsarām hí vratām nāti* “does not go beyond a year”, viz. it lasts for one year only (cf. also Gonda 1984). Analogously among South Slavic agriculturalists in rural areas, *věra* as a token of “faithfulness of the bride-to-be

to her bridegroom-to-be before marriage” (by which the bride-to-be is bonded not to speak publicly with other men, e.g. when she goes to the village well to obtain water for her family) lasts for one year (for if she happens to have affair with another man and becomes pregnant the consequences will be visible in a year time-span). Hence, Varuṇa was identified with the Year too (but Lunar one), as the one who knows 12 months and the 13th intercalary one (Rig-Veda I 25.8). Naturally, Varuṇa had lost his prominent position to Indra the chief representative of the Solar Year and the new solar calendar. Thus, beyond any doubt, Vedic *Varuṇa* literally means the “Bond”, and is related to Vedic demon *Vṛtra* (nomen instrumenti, a noun of means) < *vṛ* “to bind” plus the suffix *-tra* denoting “means of binding”, the connection Thieme (1973, 1975, 1978) and other scholars following him failed to realize (cf. also Kuiper 1979). *Vṛtra* represented originally the constellation Sārpa or Hydra (of the luni-solar year) killed by Indra at the summer solstice, *grīṣme vā índro vṛtrám ahan viz.* “in summer Indra verily killed *Vṛtra*” *Maitrāyaṇī Saṃhitā* I 6.9), or later rather Scorpio, when the *viṣuvat* central day of the year shifted to the Fall Equinox. Hence, Indra came to be considered the ruling deity of the Lunar asterism *Jyeṣṭha* or *Vicṛt* in Scorpio (also called *Rohiṇī* = autumnal appearance of Aldebaran, synonymous with *Indrāṇī*, viz. the beloved of Indra, in her acronycal rising at night due east at the Fall Equinox, together with him), since Indra represented not the Scorpio itself, but rather 180° diametrically opposite (as a perfect antithesis) the Solar (daily heliacal) constellation Taurus the Great Bull in Spring, though initially Indra must have represented Aquarius (180° opposite to Hydra), for Indra, not Varuṇa, is specified in *Taittirīya Saṃhitā* IV 4.10 as the presiding deity of the asterism *śatābhiṣaj* (the γ star in the constellation Aquarius, posited exactly on the ecliptic). This event was of special importance to the maintainance of successful agriculture by the ancient noble Aryan agriculturalists.

As for the supremacy of Indra, since the handle of the Aquarius = Indra is superimposed (like Viṣṇu = Leo over the Hydra, hence conceived as assisting Indra in his struggle against *Vṛtra*) over the Capricorn/Makara = Varuṇa (viz. Indra overlapping the half of Drum/Makara), this was taken by the ancients as the sign of Indra’s seniorship over Varuṇa.

As for Varuṇa’s pal *Mitra*, related to Slavic *mirъ* “peace, tranquility, quietude, silence, stillness, motionlessness, standstill” (Skok 1972, Ježić 1994, Petrović 2014), astronomically he impersonates “standstill of the Sun“ at the *sol-stitium* (cf. Anglicized form *Sunsted* = *sun* + *stead* < Old English *sunstede*). Naturally, Indra = Aquarius, born in the New Year’s Night at the winter solstice (*Taittirīya Saṃhitā* IV 3.11), bears the designation *mitra-pati* “Lord of Peace, viz. of the Sun Standstill, Lord of the solstitium” (Rig-Veda I 170.5). As for *mitra* “peace”, H.P. Schmidt (2006) too admits that though *Rāman Xvāstra* “Peace providing good pasture” does not occur in the Avestan Hymn to Mithra (viz. Mihr Yašt), it is elsewhere consistently mentioned after *Miθra Vouru.gaoiiaoiti* “Mithra who provides wide territories for cattle-feeding”. Thus *Rāman* “Peace” is fully synonymous with Mithra, as its Slavic cognate testifies. Otherwise, since Varuṇa represent the Night and the Dark half of the Year, *Mitra* represents the Day and the Bright half of the Year, as a dialectically contrasting

opposite (viz. *yin* = Varuṇa vs. *yang* = Mitra, though in the Maitrī Upaniṣad the latter is substituted by Agni), hence it includes both solstices. In the Avesta, the characteristics of Vedic Indra are transferred onto Iranian god *Miθra*. In the Avestan Yašt No.10 (verses 95-96), *Miθra* is depicted as holding the *vazra* viz. “thunderbolt“ in his hands (a cognate with Vedic *vajra* “ibid.“) the weapon exclusively attributed to Vedic Indra. What is more, Avestan *Miθra* in the same hymn (verses 70-71) is associated with *Vərəθraϥna* the Avestan counterpart of the Vedic *Vṛtrahan* “Vṛtra-killer” the epithet of Indra. Naturally, *Miθra* > Roman *Mithras deus Sol invictus*, shares the same birth day with Indra at the winter solstice, 25th December (assigned later to Jesus by the Christian theologicians in order to suppress the Roman cult of Mithra). However, when the beginning of the year shifted to the Spring Equinox (and consequently the *viṣuvat* central day of year to the Fall Equinox) Indra came to be interpreted as representing Taurus the Great Bull, while Mitra taken in the sense of “Love (in marriage), be(Love)ed, Dear one, Friend(ship)” (cf. Gonda 1973), related to Slavic variant *milь* “dear, beloved” > *milost* “grace, love, mercy” (cf. Persian *mir* < *Mithra*, *mih* “love, friendship”) as representing the star Aldebaran, beloved of/dear to Indra. As for *miθra* “love, friend(ship)”, I.Gershevitch (1959) suggests that the question is to be considered whether the Avestan Mithra’s association with the contract (as interpreted by A.Meillet, and adopted by P.Thieme) is a secondary development? The Slavic parallel *rota* < **vrotā* and Vedic *vrata* both “vow” vs Avestan *uruuaθa* “friend” (Kanga 1900) confirms positively that the deviation from the original occurred on the Avestan side. The Jewish patriarch Abraham the *vrātya* (actually a wandering Brahman priest, whence his name) in the Bible has preserved the inherited authentic Vedic *vrata* meaning “promise, vow, covenant” with modified spelling, in consonantal script *bryt* = *bərit* (note that every Sanskrit “v” becomes regularly “b” in Bihari and Bengali languages too), in his relationship with *Yahweh* as a mutual obligation, viz. “covenant” made between him and god. The same sort of deviation as above occurred also in the case of Avestan *miθra*, cf. Slavic variant *milь* “dear, beloved“, Persian *mir* “love, friendship“ < *mithra*, *mih*, and Vedic *mitra* “friend(ship)“ denoting an Āditya the god in his own right, in the same league with other Ādityas, i.e. Indra, Varuṇa, Agni, Yama, etc. (Rig-Veda I 164.46), whereas in the Avesta ahura Mazda viz. “god Wisdom“ is said to have created *miθrəm* “covenant”, thus Zoroastrian *miθra* was conceived as a created thing (not as god in his own right), apparently on the model of the Abrahamic *bryt* “covenant” between Moses and *Yahweh* in the Sinai desert. In point of fact, Zarathustra detracted the original meaning “covenant” from *vrata* = *uruuaθa* and attached it onto *miθra* instead. Conversely, the Jews borrowed from the Persians the concept of dialectical opposites, in the Avesta conceived too narrowly in a socio-ethical fashion as *Angra Mainyu* (Evil Spirit) vs *Spənta Mainyu* (Holy Spirit). The former has become *Sāṭān* the evil spirit from *Yahweh* in the 1st Chronicles 21.1, and *Sāṭān stood up against Israel*, as the substitute of an earlier phrase used in the 2nd Book of Samuel 24.1, and *again the Anger of Yahweh was kindled against Israel*. Thus, the phrase *Anger of Yahweh* and the word *Sāṭān* are used in the Hebrew Bible synonymously as fully convertible terms.

Again on Vedic Mitra, he was considered the ruling deity of asterism Anurādhā (in Scorpio, following Indra the ruling deity of Jyeshtha in Scorpio) both asterisms being 180° diametrically opposite to the daily heliacal constellation Bull and Aldebaran within. This coincided with the changes on the opposite half-side of the year, due to the precession of the equinoxes, when Yama superseded Varuṇa at the Fall Equinox (as explained already previously above).

But actual observations of the starry sky in later times near the Christian era, led the ancients to adjust their astronomical interpretations to new cosmic reality, whereby the precession of the equinoxes noticed as the recession of the Sun from Taurus (Bull) to Aries (Ram) caused Iranian *Mithra* to be interpreted either as: a) the Lamb of god (later transferred to Jesus by Christian theologians); b) the constellation Perseus (superimposed over the head of Taurus), interpreted as killing of the Bull by Mithra, the main theme depicted in the Roman cult of Mithras.

Thus, the Vedic seers had been undoubtedly making continually astronomical adjustments in accordance with up-to-date astronomical data and the precession of the equinoxes. Curiously enough, Greek historian Strabo describing various Hindu ascetics, mentions how the (Buddhist) *Pramnai* (a syncopated and corrupted form of the Buddhist Sanskrit term *Sramaṇa* Pali *Samana*, denoting “the Buddha, and Buddhist ascetics”) used to ridicule the Brahmins for their practice of physiology and Astronomy.

The relationship between Agriculture and Astronomy

Already in 19th century some German scholars endowed with scientific wisdom (ridden from academic constructions) e.g. A.Weber, A.Ludwig and especially A.Krichenbauer wisely assumed that the chief Vedic gods like Agni, Viṣṇu, Yama, Indra and his opponet Vṛtra, must have been related to asterisms and constellations along the Zodiac belt. Even Hillebrandt (1929/1980) who has altogether dismissed Krichenbauer’s theory (*Theogonie und Astronomie*) presumes:

“...Indians observe the position of the constellation with reference to agriculture. I am of the view that in the Rig-Veda there are various designations of the constellation which were popular until the new terminology replaced them. ... In the Rig-Veda the Nakshatras appear to have been known under different names, although very few passages can be taken into consideration. A study of IX 66.2 leads me to the conclusion that “lunar mansion” can be one of the meanings of *dhāman* (whom Soma the moon visits according to seasons)”

Recently, B.G.Sidharth (2011) a noted Indian astronomer and mathematician on the basis of the astronomical data recorded in the Veda, has challenged the still prevailing Aryan Invasion Theory (AIT):

“Indo-Aryans, as the theory goes, were a semi-nomadic, hardy, rustic, and illiterate lot who could overcome the civilized and settled Harappan inhabitants, destroying their

dwelling in the process, because of their superior strength and equestrian skill ... Recently this view has been severely criticized, for various reasons, and today is considered questionable and dubious. Once the astronomical content of Vedic literature is recognized, several dates begin to tumble out blatantly contradicting the prevailing picture of prehistory.”

Thus, Sidharth emphasized the relationship between astronomy and Vedic agriculture:

“The Rig-Veda and the related Vedic literature, on the contrary, contain amazingly accurate and sophisticated calendric astronomy. This fact points to not an illiterate, seminomadic tribal society, but rather a well settled agrarian and meticulously scholarly people. This is because, a calendar is required for agriculture which in turn requires settlement. ... any society meticulous in its astronomical observation would choose the Moon quite naturally as a calibrator for observation because the movement of the Moon in the sky can be marked quite accurately against the background of the stars, something that is not true for the Sun. So in the earliest Vedic period, the path of the Moon was measured by twenty-seven stars or star groups. These are the twentyseven nakṣatras or lunar asterisms. The Moon would spend one day in each nakṣatra. But since the Moon takes 27.3 days for a complete circuit, at an early point in time a twenty-eighth nakṣatra was also considered.”

Sidharth also explains the Vedic concept of the Gandharvas (appearing in the triad of celestial entities *apsarāsām*, *gandhārvāṇām*, *mṛgāṅgām*, in Rig-Veda X 136.6 mentioned previously above, which Hillebrandt, following the ancient Indian commentator Madhīdhara, interprets as *nakṣatras* or lunar asterisms, due to their characteristic number 27), and points out that the concept of Gandharvas has been to date grossly misunderstood:

“The Gandharvas are associated with the Moon or Soma. Indeed, they observe all forms (or phases) of the Moon. According to the Aitareya Brāhmaṇa V 27, Soma (the Moon) lived among the Gandharvas, who returned the Moon in exchange for a woman (that is, a nakṣatra).

Hewitt (1907) takes mistakenly 7 Gandharvas (instead of the original 27) to mean 7 stars of the Great Bear. But the number of Gandharvas is not 7 but distinctly *saptaviṃśati* viz. 27 (in Śatapatha Brāhmaṇa V 1.4.8) of which the chief Gandharva is identified with god Savitar (ibid., V 1.1.15). However, the concept of the Gandharvas differs greatly in the Atharva-Veda XI 5.2 for it specifies the number of 6,333 Gandharvas, the real meaning of which Sidharth explains thus:

“Their number is given variously as 27 and 6,333. All this is perfectly and exactly meaningful if we realize that the Gandharvas represent synodic months. First, 27 synodic months (from full moon to full moon) approximately equal two years, whereas 6,333 synodic months equal 512 years very accurately. This last relation in fact gives the value of the synodic month as 29.5285 days and the year as 365.2422 days, revealing an incredible degree of accuracy. Further, 6,333 synodic months equal

6,854 sidereal months. This means that if a year began with the full moon in a particular nakshatra or lunar asterism, after 512 years, the year will again begin with the full moon in the same lunar asterism. There is a further twist; 512 is equal to 8^3 [=8x8x8] and the well-known Gāyatrī meter of the Rig-Veda is an 8/3 meter. The Rig-Veda declares that the Gāyatrī meter has different functions.”

The number 8 was of extreme importance during Vedic era, for it represented *octaeteris* lunar system of counting Time, viz. in an 8-year period comprising 99 or 100 lunations, there were 3 intercalary months. However, the numbers of lunations do not appear as exact scientific data, but rather wrapped in the allegorical style of the Vedic myths, according to the maxim “Gods are fond of cryptography” (*paró 'kṣapriyā iva hí devāḥ* Śatapatha Brāhmaṇa XIV 6.11.2), hence presented as the struggle between Indra the chief of the gods, against his opponent Śambara, whose 99 or 100 fortresses are shattered by Indra. This allegory actually describes in a poetic style the break with and abandonment of the old lunar Octaeteris calendar, represented by the demon Śambara, and announcement of the new Solar calendar introduced by Indra the new chief of the gods, representing Solar Year. Thus, every number in the Veda reflects most precisely the real astronomical data, and is not an exaggeration or an instance of poetic license as Hillebrandt (1929/1980) suggests to be. Accordingly, in the myths of Indra cycle, the Moon appears the opponent whom Indra consumes, e.g. Soma the moon conceived as heavenly nectar called *Indu* “Drop” becomes Indra’s drink of immortality, whence the name *Ind-ra* literally “full of Indu, i.e. Drop-full one”, whereas the Moon demonized as serpent Vṛtra becomes his food.

Apart from allegorical accounts on astronomical events, there are some explicit dates mentioned in the various Vedic ritual manuals. Thus, the Taittirīya Brāhmaṇa (III 1.2) refers to Aja ekapada, viz. the lunar asterism or nakṣatra Pūrva Bhādrapada, *ajā ékapād údagāt purástāt* as “having risen in the east” (cf. Macdonell 1897), a phenomenon that occurred around 10,000 BCE when this asterism was at the autumnal equinox.

The Aitareya Brāhmaṇa I 7, one of the earliest of the Brāhmaṇas or expository texts in the Vedas, explicitly refers to the asterism Punarvasu (viz. Gemini = the twins Castor and Pollux) presided over by the deity Aditi, the twin star that rose before the sun at the time of vernal equinox in Armenia about 6000 BCE. This phenomenon was noticed as early as 19th century by A.Weber (1845, 1893, and 1898) who had identified the divine Aśvin Twins with the constellation Gemini (also Tilak 1893).

The central Vedic myth, of which the variant versions are found disseminated widely from the Rig-Veda, and the Brāhmaṇas, to the epic Mahābhārata, and the Purāṇas, with a detailed version in the Aitareya Brāhmaṇa III 33, actually is a dramatic description of the precession of the equinoxes in the form of a stellar drama composed after noticing the recession of the Sun from Orion (cf. Tilak 1893) towards Aldebaran which occurred precisely in the year 3059 BCE and interpreted as an incestuous relation between father Prajāpati (constellation Orion) and his daughter Rohiṇī (star Aldebaran), hence his being shot by Rudra the archer

appointed by the gods for the task. Rudra must have represented the constellation *Dhaniṣṭhā* or Saggiarius positioned 180° opposite to Orion, on the other side of the ecliptic, for his season is said to be Autumn, though erroneously identified either with *Tiṣya* “Three stars (in the asterism Cancer)”, or star Sirius < Greek Σείριος, i.e. Vedic asterism *Puṣya* viz. “Flowery”, denoting “the warm season of blooming and puffing-up of vegetation, Maytime” < related to god *Pūṣan* (variant *Pūṣana* action noun) literally “Puff(ing)-up”. For *Pūṣan*, not Rudra, is specified in Rig-Veda VI 58.3 as the captain (sc. star Sirius “searing, burning”, synonymous with *Pūṣan*’s epithet *Āghṛṇī*) of the heavenly navy, naturally, of the constellation Argo Navis in the Southern Celestial Hemisphere (hence, Tilak’s Arctic theory of the Veda is not valid). Otherwise, Rudra has inherited almost all the epithets and functions of *Pūṣan*, e.g. *Kapardin* “wearing braided and knotted hair (like the cowrie shell)”, *Śiva* “Auspicious”, *Pathas-pati* “Lord of the Paths”, etc.

Moreover, with *Pūṣan* is connected the greatest secret of all the secrets of the Veda, the one of immense astronomical importance, and this is it: formerly *Puṣya* was the 6th lunar asterism (cf. Monier-Williams 1899) counted from the asterism *Kṛttikā* (Pleiades), since god *Pūṣan* (Sirius) as the direct antecedent of Orion, actually followed the twin heavenly brothers, called two *Aśvinā*, or asterism Gemini (viz. the twin star that rose before the sun at the time of vernal equinox about 6000 BCE, superimposed over asterism Prokyon), viz. asterism Gemini appeared as *Pūṣan*’s direct precedent in announcing the beginning of the Year at the Spring Equinox (fully in accord with the recession or slipping back of the Sun against the stars of the Zodiac belt, known as the precession of the equinoxes). But *Pūṣan* came to be erroneously associated with *Tiṣya* the “three stars in Cancer constellation”, constellation”, and consequently displaced onto 8th position of lunar asterisms. His proper natural position has been assigned to the asterism *Ādrā* (the star Betelgeuse, in the right shoulder of Orion ever since the times of the Taittirīya Saṃhitā). This conclusion is incontestably proved and verified by Rig-Veda X 85.14, where it is explicitly said:

yād aśvinā ... putrāḥ pitārāv avṛṇīta pūṣā

viz. “the son *Pūṣan* chose you two (viz. two *Aśvinā*, in dual number) as his two fathers”.

Upon the above example, other relations between gods were established, e.g. *Prajāpati* (Orion), embodying the Year, the direct precedent of Indra the Bull (Taurus) and father of the gods (Śatapatha Brāhmaṇa XI 1.6.14), he begot Indra the youngest of the gods, and afterwards *Prajāpati* (Greek Πρωτογόνοσ “first-born”) then called *Vṛṣākapi* (Greek Ἡρικαπῆιοσ “trembling like a monkey before the Bull = Indra-Taurus”) came to be superseded by Indra (Rig-Veda X 86) in announcing (due to the precession of the equinoxes) the new beginning of the Year. On the other hand, if *Pūṣan* authentically represented the 3 stars of asterism Cancer, then he must have been considered the father of the *Aśvin* Twins instead (not vice versa). But that was not the case, since the asterism Cancer started to announcing the spring equinox 1057 years prior to the Age of Gemini. Precisely, the Sun was

entering the aforementioned asterisms at the Spring Equinox as follows: Taurus 4116 BCE, Orion 4609 BCE, Sirius 5314 BCE, Gemini 6230 BCE, Cancer 7287 BCE.

There is an additional proof of the above equation, viz. Pūṣan was conceived as the psychopomp a conductor of souls to the other world (Rig-Veda X 17.3 *Pūṣan ... śa tvaitébhyaḥ pári dadat pitṛbhyo* “Pūṣan will deliver thee to these [fore]Fathers”), and this function of his was only possible if he was indeed Sirius, since this star is positioned at the banks of Sarasvatī the “heavenly river of the dead”, impeccably identified with the Milky Way by Hillebrandt (1929/1980). Thus, Pūṣan, being an *Āditya* the seasonal aspect of the Sun rising with Sirius (on the 1st of May in the Age of Taurus), used to lead the souls of the deceased across the celestial river *Sarasvatī* (Milky Way) onto the other shore, along the yearly path of the Sun, from Orion, passing by near Prokyon and Gemini, and further towards *Tiṣya* the Tropic of Cancer, where the Dark half of the Year began at the summer solstice, i.e. *dakṣiṇāyana* or the southward path of the Sun (though only the end of the period, viz. winter = November-December properly belonged to the Fathers, as explained previously). However, in the subtropic climate of India, the months of May-June were assigned to summer season, whereas July-August were the months of *varṣa* rainy season, hence associated with darkness, and the deceased [fore]Fathers.

The Śatapatha Brāhmaṇa, one of the latest Brāhmaṇas, refers to the asterism Kṛttikā (the Pleiades) rising due east, which precisely yields the date of 2354 BCE. Thus a perfect continuity of astronomy from about 10,000 BCE to 2354 BCE has been recorded in Vedic texts. This is fairly in contradiction to contemporary theories that the Rig-Veda must have been composed around or after 1500 BCE by the invading Indo-Aryans who displaced the settled and highly civilized inhabitants of the Indus Valley civilization.

From the data exposed previously it is evident that the composers of the Vedas were highly knowledgeable about astronomy which itself implies a long tradition of continuous observations and a permanent settlement. For it is impossible for a nomadic people to make continually any precise astronomical observation during their wanderings through unknown territories.

According to geological data, the last Ice Age occurred about 10,000 BCE, thus the thawing of ice in the aftermath allowed the building of permanent settlements with organized sedentary social life sustained on agriculture and husbandry (cf. Tilak 1903; Sidharth 2011). Recent archeological excavations at Gobekli Tepe dated about 10,000 BCE, and Nevali Cori about 7500 BCE, both in Anatolia (Turkey) show traces of agriculture (the growing of grain), domestication of animals (goats and sheep), and permanent settlements in round houses. The echoes of Nevali Cori can be found in the fairly recent excavations at Mehrgarh in the Baluchistan area of the Indian subcontinent dated between 7000 BCE and 6000 BCE, and parallels Nevali Cori in terms of economy, agriculture, domestication of animals, and the planning and layout of large settlements. Besides, the well known *svastika* symbol found in Mehrgarh pottery, which appears somewhat later on some Indus seals, is an auspicious symbol in Indian epic literature. Moreover, the sites at Gobekli Tepe and Nevali Cori share

similar megalithic structures, and pillars, and the motifs carved have clearly astronomical symbolism already known from the Vedas and the Purāṇas. There is among others, a familiar Hindu motif on the Gobekli Tepe pillars of a bird carrying the Sun representing Viṣṇu, viz. the Sun riding atop the bird Garuda. There is also the well known story about the sacrifice of Sunaḥṣepa illustrated on the pillars. B.G.Sidharth has decoded it thus:

“Sunaḥṣepa was to be sacrificed, and tied down with three pegs (the three stars of the Orion belt). One kept him on Earth, one was in the heavens and one was in the middle. Thus was Sunaḥṣepa tied down the hymns being inexplicable. The remarkable fact is that at the latitude of Gobekli Tepe, around 10,000 BCE, not only was the winter solstice near the Orion – Taurus system, but also one of the three stars was below the horizon, one near the horizon and the third above the horizon. This is a dramatic confirmation of date and place with pure astronomical positions.”

Indispensableness of Ethnography

In order to avoid any possibility of getting lost in academic constructions, it seems most plausible to look for analogously relevant examples among other traditions and cultures for comparison, especially those sisterly traditions genetically related to the Vedic and Avestan ones. Such one even linguistically closest to the original Aryan heritage undoubtedly is the Slavic tradition.

There is indeed, attested the existence of the Slavic concept of a deity sharing the same characteristics with Indo-Iranian Aryaman in the life, religion, and mythology of the medieval northern Slavs, but also inherited and preserved by the customs and oral tradition among South Slavs into the modern digital era.

There are copious and well documented reports about widely spread cult of the Slavic god bearing the name Radigost (with variant spellings: Riedegost, Redegast, Radigast) recorded in medieval German chronicles from 11th and 12th century CE. Additionally, there are also Slavic slightly later chronicles on Radgost, but equally important for the proper exegesis of ancient religion and mythology of the Slavs.

The German chronicler Thietmar or Dithmar (975-1018 CE) in *Dithmari episcopi Merseburgensis Chronicon* (Liber VI c.17) gives his account on the Slavic city called by him *Riedegost*, actually the name of the god being substituted for the city known to Adamus Bremensis and Helmold Bosoviensis under the name *Rethra*, (later renamed into *Starigrad*, viz. “Old City). According to Thietmar the city had three gates, and a temple containing *varias deorum dearumque imagines mirifici insculptae*, viz. “wonderfully sculptured images of various gods and goddesses, the first of which is called *Zuarasici*” (apparently somewhat misspelled form of the Slavic *Svarožič*, viz. the “son of Heaven”, actually a patronymic from *Svarog* “(the god) Heaven” related to the Vedic *svarga* “heaven”, undoubtedly denoting the “Sun”, but also the “Fire” as its representative on earth in accord with the ancient Aryan concept: “As above in Heaven, so below on Earth”). This is confirmed by Thietmar’s

description of the temple positioned by *tertia* (sc. *porta*) *quae Orientem respicit*, viz. “at the third gate facing towards East”, naturally, since the Sun rises in the East.

Adamus Bremensis (1050-1085 CE), slightly younger chronicler than Thietmar, from 11th c. CE, reports in his *Gesta Hammaburgensis ecclesiae pontificum* (Liber II c.18) about the cult of “demons” as he called the Slavic gods, *quorum princeps est Redegast*, viz. “whose leader is *Redegast*” in the city of *Rethra*, a metropolis of medieval Slavic tribes inhabiting the whole northern part of present-day Germany between the Baltic Sea (hence called *Pomerani* < “settled *po More* viz. by the Sea”), and the rivers Alba (Slavic *Laba*, hence called *Polabi* < “settled *po Labi* viz. near the river *Laba*”) and Oder (Slavic *Odra*, hence called *Obotriti*, slightly misspelled from Slavic *Obodrići* < “settled *ob Odri* viz. near the river *Odra*”). The territory nowadays belongs to the German federal state of *Mecklenburg* < Middle High German compound *Mikelen-burg* (the first member of the compound is a cognate with Greek *megalos* m., *megalēn* f. “great, big, large”), being in fact a translation of the Slavic city name *Wiligrad* (in Sorbian dialect, cf. *wilky* “big“, but properly pan-Slavic *Vele-grad*, cf. Czech variant *Welehrad*) founded by the Obotriti tribe around 961 CE, which literally means “Mega-city or Megalopolis“, hence by German chroniclers rendered in Latin as *Magnopolis*. Curiously, the remnants of this medieval mega-city nowadays are turned into a village named *Dorf-Mecklenburg* in German meaning “Village-Megalopolis“, being the only megalopolis in the world that has become a village.

Helmold the presbyter of Bozau (1120-1177 CE) in his famous *Chronica Sclavorum* from 12th c. CE (Liber I c.2 et c. 21), repeats some reports recorded earlier by Adamus Bremensis, but adds also some of his own observations. Helmold enumerates various Slavic *Pomerani* tribes of which the most prominent were the residents of the city *Rethra* (properly Slavic *Ratara* < *ratar* “agriculturalist, plowman“) built at the lake Thollenzer, whence their designation *Tholenzi*, though otherwise called *Redarii* or *Retharii* after the city name (Slavic *Ratari* m. pl. viz. “agriculturalists“). The city was the seat of Slavic idolatry at that time. There was a temple dedicated to “demons“ (unlike Thietmar who treated Slavic divinities quite respectfully and titled them *dei et deae*, viz. “gods and goddesses“, Adamus and Helmold denigrated them as *demones*), whose leader was *Redegast* (in c. 21 spelled *Radigast* by Helmold). His idol was made of gold, and his bed of purple covering (naturally, the color of gold stood symbolically for the Sun at its rising and that of purple covering at its setting). According to Adamus and Helmold, the city had nine gates (instead three as recorded by Thietmar), and was surrounded by a deep lake. *Pons ligneus transitum prebet per quem tantum sacrificantibus aut responsa via concentidur*, (Liber I c.5), viz. “A wooden bridge provides a passage through which the way is open only to those who sacrifice or ask the oracle for answers.“ Thus, the temple of Radigost was apparently the oracle where the acts of divination were performed.

There are also some later invaluable reports related to Slavic god *Radigost* recorded by Slavic chroniclers. Such is the work *Il Regno degli Slavi* by Mavro Orbini (1601) in Italian language, which presents the image and functions of the god in fine details: *Radigast, o*

Radigost Idolo era adorato dagli Obotriti, nella città di Retre, et haveva forma d'un valente soldato, con una gran spada in mano, e a canto gli stava un huomo vestito da forestiero. Con che volevano inferire, che a quello Slavo, il quale non avesse ricevuto in casa sua un hospite, o forestiero, si debbia con la spada tagliar il capo, o (come vogliono altri) con questo si dava licenza agli Slavi d'acquistar il vitto con la spada, non solo per sè, ma ancora per l' hospite, viz.

“The idol of Radigast or Radigost, who was adored by the Obotriti, in the city of Retra, had the form of a valiant soldier, with a big sword in his hand, and at his side stood a man dressed as a stranger. From this it might be inferred, that the Slav who had not received in his house a guest or a stranger, should have had his head cut off with the sword or (as others would have it) by this was given license to the Slavs to obtain food with the sword, not only for themselves but for the guest too.”

From the above report, it can be safely concluded that the Slavic god *Radigost* was authentically conceived as the patron of the guests and hence represented the social institution of hospitality. And indeed, despite his aversion and antagonism towards Slavic divinities, Helmold highly praises the hospitality and generosity of the Slavs. Moreover, in his words, *Illic experimento didici, quod ante fama vulgante cognovi, quia nulla gens honestior Sclavia in hospitalitatis gratia ...* (Liber I c.82), viz. “There I learned by experience what I knew by popular report, that no nation is more honorable than Slavs in the grace of hospitality ...”. Hospitality and generosity of the Slavs, Helmold associates directly with agriculture, *quicquid enim in agricultura, piscationibus seu venatione conquirunt, totum in largitatis opus conferunt, ...* (Liber I c.82), “For whatever they (the Slavs) acquire in agriculture, fishing and hunting, they contribute the whole work in generosity ...”

Que utique vitiorum genera apud eos quidem venialia sunt, excusantur enim hospitalitatis palliatione (Liber I c.82), viz. “which of course the vices among them are indeed venial, for they (Slavs) are excused by the palliation of hospitality.”

Hospitalitatis gratiam sectantur (Liber I c.47), viz. “They (Slavs) follow the grace of hospitality.”

Erat enim apud eos hospitalitatis plenitudo, et parentibus debitum exhibent honorem (Liber II c.12), viz. “There is a fulness of hospitality among them (the Slavs), and an honor due to their parents.”

The last remark in the above observation about Slavic hospitality made by Helmold reveals also the existence of the cult of the Fathers among the Slavs, just as the same cult of the Fathers existed among the ancient Aryans.

Another slightly later local Bohemian chronicle from the beginning of 18th c. CE, *Sacra Moraviae Historia* (1710) by Joannes Georgius Stredowsky (Liber I c.6), expounds a false theory based on misinterpretation according to which *Radagostus* or *Radagaistus* was the most famous king of the Scythes and Gothes, whom the Slavs proclaimed for their god. Stredowsky cites an ancient Roman Christian chronicle of 405 CE which narrates about, *Rex*

Gothorum Radagaisus (sic! note that Stredowsky has omitted letter *t* here), *genere Scytha, cultui idololatria deditus, barbarica immanitatis, feritate savissimus, cum ducentis armatis Sarnatarim millibus*, viz. “Radagaisus king of the Gothes, of the Scythian race, devoted to the cult of idolatry, immanent to the barbarians, most skilful in ferocity, with 2000 Sarmatians armed”. Then Stredowsky mentions a mount named *Radhost* (Czech spelling of Radgost, the proto-Slavic *G < IE *Gh* becomes *H* in Czech language) in the Moravian countryside, and a temple to the god built upon it, where allegedly folks in antiquity celebrated the victories of the Gothic warrior king *Radagostus*. Stredowsky further observes, *Nec tamen hoc facto, apud Montis Radhost accolae, vanae hujus superstitione oblitterata est ex integro memoria. Hodienamque, quod olim tempore Pagani inchoabant Radagosti festa; eodem nunc videlicet festo S. Joannis Baptista in montem memoratum, plebs Toparchiarum Hichvaldensis, Roznoviensis, Fridecensis, etc. tempore pacis etiam adjacentes Hungaro-Slavoni ingenti confluunt multitudine: et hic quadam ab antiquis Gentilibus tracta consuetudine, absque omni tamen superstitioni nota, ... et festas choreas ducunt. Quibus tripudis et plausibus, per continuas quatuor hebdomada, diebus festivis et dominicis, indulgere moris habent*, viz. “And yet this facts are not entirely obliterated from the memory of this vain superstition at the foothills of *Mount Radhost* and to this day, when in ancient times the Pagans used to begin *the festival of Radagosti* at the same time, from the feast of Saint John the Baptist, the people in time of peace flock together in great numbers: and in accord with an ancient custom of the gentiles with familiarity and without any superstition known, they lead dances in a ring, indulging themselves in dancing and applauding (viz. praising the god) for four continuous weeks in the days of feasts and sundays“ (cf. also Leger 1901, Petrović 2014).

Apparently, the feast of the god Radgost associated with the summer solstice (viz. the time of harvesting the crops), points to the god as most generous Host providing food and refreshment for his devotees, who thus finding themselves in the role of guests, took the generosity of the god as the example after which they modelled their own virtue of hospitality.

There are relics of such public feasts even nowadays witnessed in the rural areas among South Slavic people of Orthodox Christian denomination, called *zbor* viz. “(social) gathering“ arranged as a rule near or around a church (usually built on a hill), on some important days of the Orthodox Church calendar during summer (e.g. St. Elijah Day nowadays on 2nd August, viz. July 20th of the old Julian calendar, as the Christian substitute of the Slavic supreme god *Perun* the thunderer), whereby adult people enjoy themselves eating roasted pork and sheep meat (though infants rather choose sweets and cookies, and a juice of honey, with aromatic herbs added in, called *gverc* < from German *Gewürz*, and a similar one called *bermut* < from English *vermouth*), drinking beer, wine, and mead, and socialize (singles looking for a life-partner), while the young ones use to dance *kolo* an ancient collective “ring dance“ (just like Moravian folks did, as specified in Stredowsky’s report by the term *chorea* “a dance in a ring“).

Apparently, the feast of the god Radgost associated with the summer solstice (viz. the time of harvesting the crops), points to the god as most generous Host providing food and refreshment for his devotees, who thus finding themselves in the role of guests, took the generosity of the god as the example after which they modelled their own virtue of hospitality.

Additionally, some folk-poems mention *Radogost* together with his wife *Prporuša* (cf. Petrović 2014), in the ritual of plaiting wreaths from flowers while celebrating the birth of St. John the Baptist nowadays on July 7th (viz. June 24th of the old Julian calendar), and the following St. Peter's Day on July 12th (viz. June 29th of the old Julian calendar), e.g.:

*Ivanjsko cveće petrovsko ! ... Petar ga plete pa plete
Meće ga stricu na krilo, a svome stricu Radgostu,
A stric ga s krila u kuću,
... Petar ga plete pa plete, Meće ga stricu na krilo
A strini svojoj Prporuši.*

viz. "The flowers of St. John's Day, and Peter's Day too; Peter plaits and plaits it (sc. wreaths of flowers) infinitely, and puts it into the lap of his uncle, the uncle Radgost; and uncle brings it into the house; Peter plaits and plaits it (sc. wreaths of flowers) infinitely, and puts it into the lap of his uncle, for his aunt Prporuša". N. Nodilo (1885) explains the union of *Prporuša* with *Radgost* as divine marriage symbolic of ancient fertility cult, and the name *Prporuša* (from the nouns *prpa*, *prpor* "ardor" > verb *prporiti*, akin to and in assonance with *prcati se* "to have sexual intercourse"), relates it to Greek Πρίαπος, a rustic fertility god, known for his oversized permanent erection. Hence, Radgost (as Lord of the house, viz. Host) was obviously conceived by the ancients as a patron of marriage too.

As to the above custom of plaiting the flowers in wreaths (the verb *plete* 3rd p.s. of *plesti* "to plait" from the root *plet* identical with Middle English *plet* > New English *plait*), there is also an ancient Slavic ring dance called *pleténac* the "plaited one" (from \sqrt{plet}) associated with the feast of Radgost.

Otherwise, Radgost is mostly associated with feasts and banquets, as in the famous folk-poem titled *Radogost i gosti*, viz. "Radogost and the guests":

*Gostbu čini velji Radogostu, u Radgostu gostbinskom staništu,
... Sakupio mloge gostivare*

viz. "The banquet is arranged by the great Radogost, within Radgost the seat of banqueting ... He has gathered many participants". Of interest is here the term *gostivari* m.pl. noun (it exists also as city name *Gostivar* "place or abode for the guests"), a compound from *gost* "guest" plus suffix *-var*, denoting "the guests participating in a banquet".

There is also a number of similar but private feasts during the year time-span called *slava* "praise" (analogous to Vedic *śamsa*) a celebration in honor of an Orthodox Christian saint chosen as the patron of one's family name (analogous to Hindu *iṣṭa-devatā* "chosen personal divinity") organized and arranged by the lord of the house, viz. head of family as the host of

the feast, who cares that the guests invited are well-served and treated most hospitably as possible.

Accordingly, Slavic Radogost (like Vedic Aryaman) appears also as the patron of the domestic *slava* feasts. But in ancient folk poems, sometimes St. Nicholas is invoked as the patron of the domestic *slava* feasts, instead of Radogost. This recalls in mind an analogous transfer of functions from Vedic Aryaman onto Varuṇa (associated with 100 physicians or remedies, in his healing activity), analogous to the exchange of functions between Radogost and St. Nicholas, actually a Christian substitute of ancient god Veles, precisely the Slavic counterpart of Vedic god Varuṇa (cf. Nodilo 1887, Jakobson 1969; also Ivankovic 2019, for an in-depth analysis of these two gods). What is more, among Orthodox Christian believers, the most frequent *slava* is celebrated just in honor of St. Nicholas. And most peculiarly, in some Serb folk-poems (Petrović 2014), St. Nicholas is directly identified with god *Radogost*, e.g.

Zaspa zadrema Sv. Nikola, Sveti Nikola velji Radogost,

viz. “St. Nicholas takes a nap and falls asleep, Saint Nicholas the great Radogost”.

The act of receiving a guest has a special significance among rural agricultural South Slavic people. When a guest comes into the house, especially one of the kinship-in-law, e.g. Father-in-law in Slavic called *prijan* or *prijatel* “He-Friend“ and Mother-in-law, called *prija* “She-Friend“ (related to Vedic *priya* m. and *priyā* f. “friend, dear, beloved“), all the members of the house (infants and adults alike) gather (flock) around (him or her), leaving all their other activities, in order to pay respect to him or her. Then, the best of food and drink are being served for him or her (or for both, if they come together), e.g. a freshly prepared chicken (or goose, or turkey) for soup and meat, plum brandy, wine, along with beer and coffee (in modern times), and home-made sweets and cookies. The Host called *domaćin* “Head of the household < *dom* “home, house” (related to Latin *domus* “home, house” > *dominus* “Lord of”, and Vedic *dam-pati* “Lord of the home”, alternatively also *gr̥ha-pati* “Lord of the house”) and all the family members are happy since they too can enjoy the best of food and drink provided for such special occasions only (otherwise unserved for ordinary meals and everyday consumption), with their dear guests. Thus, receiving a guest becomes a feast not only for the Guest(s) alone, but equally for the Host and his family members too.

As for god’s name, Stredowsky (Liber I c.6) has erroneously brought to the fore a false theory based on misinterpretation according to which *Radagostus* or *Radagaistus* was the most famous king of the Scythes and Gothes, whom the Slavs proclaimed for their god.

But the recorded variant name *Radagaistus* is of immense significance for exegesis, since it reveals that the latter element of the compound god’s name, whether spelled in German *Gast* “guest” or *Geist* (Gothic *Gaist* as with *Rada-gaist-us*) “ghost, spirit of the [deceased] Father(s)” originally derived from the same source < IE **gho* “to go, come” plus past participle ending *-st*, meaning “one who has thus come (into the house from outside)”, denoting equally “guest” but also “ghost (of the forerathers)”. As is well attested, the ancient Aryans (Vedans, Iranians, Slavs, Irishmen) used to pay due respect to the deceased

Forefathers (in the cult of the Manes, cf. Irish Halloween, and the Day of All Saints) just as they hospitably welcome living guests. Even today among Orthodox Christian Slavs there is a custom called *Zadušnice* from the phrase *za dušu* “for the soul(s)” in the memory of the deceased one(s), arranged in particular as the annual remembrance feast held on the death anniversary of the deceased, at the cemetery, where the relatives bring plum brandy, and wine, and home-made sweets and cookies, to offer and serve them to any acquaintance, or a stranger, that happens to be at the place, in honor of the soul of the deceased. This is confirmed indirectly by Helmold speaking simultaneously about Slavic hospitality and their due honor to the Fathers, *Erat enim apud eos hospitalitatis plenitudo, et parentibus debitum exhibent honorem* (Liber II c.12), viz. “There is a fulness of hospitality among them, and an honor due to their parents.”

Thus, the god Radgost as the hallmark of the Slavic institution of hospitality, represents two diametrically opposite aspects of paying respect to the guests, for it covers not only the feast for the living ones held around the time of harvest, at the summer solstice, but also the feast for the Manes, in antiquity associated with the dark half of the year held in the eve or around the winter solstice, when the days become shortest and the nights longest, hence naturally assigned to the invisible world of the spirits, as the proper time of the year for their epiphany in the world of the living ones.

The name Radigost or Radgost is a compound formatted somewhat elliptically from the adjective *rad* “glad, delighted, desired, willing, fond of” plus the noun *gost* “guest”, the former presupposes the Slavic phrase *imati rad* literally “to have sm/sth as dear one”, cf. Slovenian *imeti rad* “be glad, be pleased, be fond of” > *rad te imam* or *imam te rad* viz. “I love thee”, *mi te ’mamo radi* “we love thee (literally: we have thee as dear one)”, Czech *mít rád* “to have sm/sth as dear one” > *mám tě rád* “I love thee”.

There is a similar name semantically synonymous with Radigost, viz. a Slavic personal name *Miligost* < *mili* “dear, beloved” plus *gost* “guest”, adduced by Leger (1901) the meaning of which is explained by him thus:

- a) *Carum hospes est*
- b) *Carum hospitium habens*

Thus, Miligost like Radigost conveys two basic meanings:

- 1) one who Dear guest is,
- 2) one having (or offering) kind hospitality [=being a Host]

However, the form *radi* may be treated as a contraction of the 2nd p.s. imperative of the (reflexive) verb *radovati se* “to enjoy oneself, to be cheerful” viz. *raduj se*. Analogously, *Rad(i)gost* may mean: 1) “be Fond of guest(s), viz. be hospitable”, but simultaneously, also 2) “enjoy of being thyself a guest, viz. “enjoy thyself in feasting as a guest”. Thus, the term *Radigost* at the same time designates a) Host(ing), and b) Guest(ing) as the two complementary dialectical aspects of Feasting (i.e. translated as action nouns).

Thus, analogously, Vedic Aryaman too, as an originally neuter action noun (in *-man* like *brahman*, explained previously) has rather the sense of the Slavic action noun *gošćenje* < Old Slavic **gostjenje* “feasting“ < *gost* “guest“ > nominal derivative verb *gostiti* “to make sm/sb a guest, viz. entertain sb with food, drink, etc.“, reflexive form *gostiti se* “to make oneself a guest, to become a guest oneself, viz. to feast“, which comprises double meaning, viz. participating in Feasting as a Host, but also as a Guest, exactly as is said of *Agni* the Holy Fire, being simultaneously considered *atithi* “Guest of the house“ and *grhapati* (or *dampati*) “Lord or Host of the house“. Therefore *Agni* is naturally identified with *Aryaman*, in its celestial form as the Sun, and its terrestrial form as Fire being both the Domestic guest (*atithi*) and host (*dampati*), and Sacrificial hosting priest (*hotar*), according to the principle “As above in heaven, so below on earth“. *Aryaman* also functions as *hotar* during the delivery (Atharva-Veda I 11.1).

Helmold (Liber I c.38) has also recorded another variant of the same term among the Polabi Slavs, as the name of the city of the Obotriti tribe called *Woligost*, or shortly *Wollin* < Slavic *Voljen* “beloved” (present-day *Wolgast* in the state of Mecklenburg), but misinterpreted by the Germans to mean *Iulinum* allegedly named after *Iulius Caesar* as its founder. In fact the Slavic compound name *Woligost* is formatted from the 2nd p.s. imperative of the verb *volěti* or *voliti* “to choose, elect, love“, plus the noun *gost*, literally meaning “do Love guest(s)” but also “do love or enjoy to be a guest thyself“, thus conveys semantically the same message as *Radigost* explained previously.

As for *Woligost*, there is attested its extended compound form *Vogošća* < **Vol(i)-gost-ja* as a place name near *Sarajevo*, the capital of *Bosnia and Herzegovina*, with explicitly specified Old Slavic plural number of the final element, viz. *gost-ja* (instead of modern *gosti* “guests”). The name *Radigost* (*Radgost*, *Radagost*) evokes in the mind of the Slavs another much deeper ancient meaning through the assonance and alliteration with the term *rad* “hard work (in the field)“ and *Ratar* from which derived the name of the city *Rethra*, and its citizens *Redarii* (variants *Retharii*, *Riaduri*, *Riediri*), Slavic plural *ratari* meaning “agriculturalists, plowmen, peasants“, related to the verb *orati* “to plow“ and *ra-lo* (nomen instrumenti) “plow-share“ (cf. the Egyptian root-word *Ra* denoting “the Sun“), related to Latin *arare* “to plow“ and *aratrum* “(plowable or arable) field“. All these terms point to the Sun as the heavenly “plower“, for the Sun like a plower makes a furrow straight ahead across the sky (cf. *rta* “orderly path of the Sun“), daily from east to west, and yearly along the ecliptic against the background of various stars.

There is an innate relationship between god’s domain of hospitality materialized in the acts of feasting (otherwise hospitality would be an empty word without substance), and successful agriculture which provides food and refreshment for feasting. The success in agriculture has its foundation in the art of deep quality plowing, since there can be no successful agriculture without quality plowing. Thus, only the *grha-pati* “Lord of the house, viz. host” who is really an accomplished agriculturalist himself may possess the required amount of goods (food and refreshment) to become in Vedic parlance an *arya* “noble, viz. hospitable one“ and thus able

to exercise the acts of hospitality in practice and not in empty words. Consequently, the term *Arya* “Noble one“, related apparently to the Greek ἄριστος “best, noblest“, semantically still conveys the older and more ancient layers of meanings, viz. from IE **h₂er* “to plow“ > *arya* “the best of agriculturalists or plowmen“, hence “Noble(st) one“, viz. “honorable in the grace and fulness of hospitality“. Hospitality is not just an abstract concept (as such it could never be consumed by anybody), but a materialized reality of feasting with plentitude of food and refreshment.

Though some modern scholars (e.g. P.Thieme 1938, 1957) assign the Vedic root word *ari* (from which stem *arya*, and *Aryaman*) to the common IE origin with Latin *ali-us*, and Greek ἄλλος “other“ hence “stranger > guest“, it is more realistically derived from Sanskrit *a-ri* “non-plower“, denoting a stranger among the noble Aryan agriculturalists and plowmen, the one whom the Aryans nevertheless treat hospitably to show their own superiority as being Noble ones themselves.

B.G.Sidharth (2011) has arrived at the identical conclusion about the connection between the ancient art of plowing and the ethnic designation Aryan, though rather through the reliance on the traditional Hindu scriptures, the Purāṇas:

“In fact, the word Aryan of the Rig-Veda is derived from the Sanskrit root meaning ‘to plow.’ What all this is about is lucidly expounded in several Purāṇas (for example, the Viṣṇu Purāṇa) in their characteristic allegorical style.”

Sidharth explains it thus:

“In a nutshell: From the thigh of King Vena, all the evil came out in the form of a black dwarf (that is, an aboriginal pygmy). From the king’s right hand, came out a beautiful shining prince, Pṛthu, who, because of a famine, pursued Earth intending to slay it, as it would not yield its fruits. Earth finally relented. “Before his time there was no cultivation, no pasture, no agriculture, no highways for merchants, all these things originated [then]... Where the ground was made level, the King induced his subjects to take up their abode....Then proceeded all kinds of corn and vegetables upon which people now subsist...” Pṛthu’s son was Manu of Hindu Mythology, the progenitor of humankind. Thus the “Arya” of the Rig-Veda would represent, rather than an ethnic type, the very first agricultural people whence civilization itself began, sometime prior to about 10,000 BCE. ... As noted long ago by the author, this date and tradition exactly matches the description given by Plato in *Tinaeus* about the lost civilization, which he called Atlantis.

Significantly, there is recorded in Czech language quite an unusual variant of the name Radigost formatted via metathesis of its structural elements, so that the initial and final members of the compound rotated around and exchanged their places, thus acquired the form *Hostirad* < **Gosti-rad* meaning “Guest-desired” (sc. the proto-Slavic *G* < IE **Gh* becomes *H* in Czech language), matching exactly the Avestan (Old Iranian) form *Airyaman-išyō*.

The innate relationship between Slavic *Radgost (Hostirad)* and Feasting explains plainly the Healing activity of *Airyaman-išyō*, for Health-care means providing Food and Drink for the clients. Even in western tradition health-care is analogously maintained by *Hospitalization*.

Conclusion

Although preserved only in fragments, the accounts on the common Indo-Iranian deity Aryaman, found in the Veda and in the Avesta allow the explorers to perceive in the background the real life of the ancient noble Aryan men and women based on agriculture and husbandry, with astronomical data encrypted in metaphorical language, but defined with an high precision that presupposes permanent settlement for several millennia. Thus deduced picture of the ancient Aryan agricultural society challenges the widely adopted AIT Aryan Invasion Theory as invalid, unobjective and unrealistic with no foundations in the facts. The AIT is further challenged by the recent archeological excavations in Anatolia which firmly support the previous conclusion. Moreover, the AIT is additionally demolished by the ethnographic parallels of god Aryaman taken for comparison from Celtic, Slavic and Iranian traditions as the deity chiefly associated with agriculture and plowing. All this now perfectly clarifies the position of god Aryaman as the hallmark of the noble Aryan agriculturalists, their patron of plowing and agriculture, as the basis of nobleness and generosity, the virtues that found their most noble expression in feasting and hospitality.

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