The development of humans – a study including languages, cultures, religions and genetics

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In 1962 Allan Dahlquist presented his dissertations on Indian Religions: Megasthenes and Indian Religions. In this dissertation the report by the Greek ambassador Megasthenes from India was presented and discussed. The report was written around 300 BC and covered the impressions from the new country by Megasthenes including among others Indian religions. This presentation of Indian religions has not been covered by European researchers earlier, and formed the basis for comparing Indian religions with Europeans at the same time.

While studying this subject some other interesting facts appeared. One interesting subject was presented by an Indian lawyer. He had come into contact with a population living isolated in the mountains 1912. This population was not using money, but lived on what nature could provide. He was very surprised that something like this could exist in India. By his legal work he got in contact with them and became so interested that he started to study them and other “natural populations” in India more in detail. He founded a magazine 1920, where he and others described the different “natural populations” in the mountain areas, that had not had any contact with “western civilization”.

Megasthenes wrote:” The inhabitants in the mountain areas worship the god Dionysus”. In fact it was not the same Dionysus as the Greek god with that name, who was a “moon god”. The Indian Dionysus was in fact a “sun god”, which was APOLON in Greek. In fact Greek writers often call the “sun god” of other people DIONYSOS, as characteristics are mixed.
What we can see is that in both Greece and India we have a mixture of three different people, who have different ways of thinking. In India these are:

1) the Indo-European population with Sanskrit as their language (Hindi is a modern version of this, like Italian from Latin)
2) the Uralian language type population with Tamil and other Dravidian languages
3) the Austro-Asiatic language type people with Munda languages in central India.

These populations had their own main gods. The Indo-European main god was the sky god who is named Zeus in Greece, Jupiter in Rome and Dyaus in India. The Uralian language type population had the moon and beer/wine god as the main god. This was Dionysus in Greece and Shiva in India. The Austro-Asiatic language type population had the sun god as the main god. This was Apollo in Greece and Vishnu among the Munda people in India.

As these populations arrived at different times to India, they have kept much of their religious beliefs as well as cultural behavior, but they have also been influenced by the others, and mixtures have occurred, confusing both themselves and others. These three populations are well known inside India, but to a very minor extent outside India.

Pater Wilhelm Schmidt also describes the Austro-Asiatic population in far India around 1900. First he believed this was the oldest type of humans, but later he revised his belief to state that it was the oldest Religion (worshipping the sun god), Language and Culture. He and his students made investigation about this language type also in other countries. In this book we follow up this work to cover the whole world, but not only for the Austro-Asiatic language type but also for the others. Details about this was covered in the nine books “Key to the languages of the world” written by Allan Dahlquist. The summary of these investigations are covered here, in this book.

A lot of books are cited. To make the text easier to read we have made an alphabetic list of references as well as one after the specific subject. As the same book or paper is often cited many times, we have not included all references in the text.

1. THE WORLD BEFORE MANKIND

1.1 THE ORIGIN OF UNIVERSE.HOW LIFE EVOLVED AND THE EVOLUTION UP TO HOMO SAPIENS.

No human being knows how universe was created. Today the theory of “Big Bang” is still popular. This assumes that there was a big explosion 15 000 million years ago, leaving an expanding universe, filled with materia and energy waves. In this flow of materia, swirls were formed, and planets, stars etc created due to gravitation. Modern theory also claims there may be an indefinite number of universes, many of them with the same physical laws as we have in our. Still, this we don’t need to worry about, as these other parallel universes can never be reached as they are so far away from us.

Our own earth was according to modern theory created approximately 4 500 million years ago. The date is estimated from rocks falling down on earth, as well as samples from the moon. These can be dated, and we assume earth is of the same age.

There is also no clear evidence for how and when life started on earth.1953 MILLER made an attempt to simulate creation, by putting water, methane and hydrogen gas in a glass bottle. Now the mixture was exposed to electrical discharges for several days. Thereafter the red solution was analysed and amino
acids where found! This made the research society very excited, and this was the way life first evolved, they thought.

Unfortunately, some other researchers have found that the atmosphere 3-4 000 million years ago hardly contained large amounts of ammonia, methane or hydrogen, but more carbon dioxide and nitrogen gas.

Another attempt for a creation theory was made during the 1960th. A whole world of unique animals and crops were found around hot wells at the ocean bottoms. Here we find large amounts of minerals, methane and sulphur compounds like pyrite, iron sulphide.

Still this does not explain how life could appear. Proteins can not reproduce (although priones may be reproducing proteins?), and DNA, carrying our genetic code, are very complex molecules. So someone proposed that the somewhat simpler RNA, should be the first “life molecule”. Both DNA and RNA exist in all higher forms of life, where DNA carries our genetic inheritance, while RNA transfer this information to the protein synthesis system. DNA and RNA consist of sugar molecules, phosphate groups and two different base pairs, adenine-guanine and cytosine-thymine. The DNA forms a double helix, while RNA is a single strand that can pass through the wall of the cell nucleus into the liquor, where proteins like enzymes are built.

To create the very complicated molecules necessary for life can hardly have been done “by accident”. How an evolution from very simple molecules to these complicated structures could take place during a few hundred million years is not possible to explain. Maybe this evolution took place somewhere else, and just happened to “hit” earth?

A German patent engineer has come up with an idea, that life started with simpler substances, with e.g. pyrite particles working as catalysts, before protein enzymes evolved. Substances with surface-active groups should adhere to the particles, and form a membrane around it. A primitive cell is created.

Still many researchers find these ideas too fantastic. The astronomer Fred Hoyle believes proteins, viruses and RNA comes from the sky. Even AIDS! One researcher put a meteorite stone with carbon base in water, and found that “oil droplets” were formed. The “oil” consisted of fatty acids and amino acids.

Another approach has been to study the DNA of primitive bacteria. Archaeabacteria is very “primitive”, using sulphide as energy source, and does not need oxygen. It also can tolerate temperatures up to 120 oC. It also can live in strongly acidic solutions. Still, these primitive organisms are very complex!

If I should try to present my own scenario, it would look like follows: The first organic molecules had one part, that was water soluble, and one part that was not. Typical examples of this type of substances are fatty acids. The water-soluble part can be both carboxyl (COOH) and sulphonic (SO3H) acid. Other possible substances are amines and phosphoric acid compounds.

We know that phosphate in the form of ATP (Adenosintriphosphate) is the most important energy carrier in all life. It is thus probable that there was some simple phosphorus compound used as energy carrier already in the beginning, perhaps even an inorganic compound.

The substances having one water soluble and one not water soluble part has the property to adhere to surfaces, or forming membrane like aggregates, micelles, when the concentration becomes high enough. This can be the case e.g in water pounds, as water evaporates. If the concentration becomes high enough, and pH and temperature is the right, we can get phase inversion. We then have made a small cell, with a membrane with several layers (see the figure). In this membrane, different energy rich or catalytic compounds can reside. It is probable, that also some kind of genetic material was receding in this membrane type of structure. Small organic molecules could diffuse into the primitive cell, where reactions took place, giving larger molecules that were kept in the cell. When the cell became large enough, it was disrupted, and a simple cell splitting was achieved. If the different types of compounds in the membrane were evenly distributed, most of them would be found in both halves. The difference still existing would give an incentive for evolution, giving cells with different properties.
DNA then could be evolving from the cell membrane components. Most enzymes are bound to membranes. The energy conversion in modern cells takes place in the mitochondria membranes. These are supposed to be one type of original cells that have been taken up by other cells in some kind of synergy. Another example of similar type is the chloroplast, which is believed to have been a single cell originally. Today the chloroplast is contained within all crops, responsible for the photosynthesis. Probably the photosynthesis took place in cyanobacter, and these then where integrated in larger cells. 2500-3 000 million years ago cyanobacter were the most common life forms. They were so numerous, that the oxygen content increased from trace levels 2 000 million years ago to around 20 % 1 500 million years ago, as it is today. This made it possible for animals to develop, but caused problems for the cyanobacter themselves, as they don’t like to live in an atmosphere with so much oxygen.

If we go back to consider how the first simple organic molecules were created, they must have been formed from carbon dioxide and nitrogen gas by discharge of strong lightning. Thunder was very common during the early history of earth. Evaporation of water can have created relatively concentrated solutions of these mixtures. Especially the substances with high molecular weight will remain in the solution, as their boiling point is high. This would mean that the conditions for creating spontaneous membrane structures were good. If this is good enough to explain how very complicated structures could be formed, as so many different versions could appear, we can only guess. Still, if the creation of life took place somewhere else, we have just transferred the problem back in time, but not solved the problem. If some higher power like a god caused the creation, we also have just transferred the problem, as we then would need to know who created the god, instead.

It is probable, that the life forms originally were very many different and not a limited number of species like today. This would give us a broad base for combinations, but would also make it very difficult to find which the real origin was, as it may have disappeared a long time ago.
If we instead proceed to discuss the evolution from life once was created approximately 3,200–3,800 years ago. The first fossils of ancient bacteria are cyanobacter like chains found in sediment rocks in Australia. These looks like bulbs on a band, and were presented in Scientific American Feb. 1991, p 100-109.

Approximately 1,500 million years ago, a new step in the evolutions is taken. This is when cells with a nucleus start to appear. It is single cell algae and protozoa. Now we can also trace the first nerve cells, as the “toffeldjur” creates ion channels, which can selectively let some ions through, but reject other. The cell membranes of the “toffeldjur” also react to mechanical stimulus. Also the early bacteria have an enrichment system to increase the concentration of potassium ions inside the cell, which is important for the protein synthesis.

Already mycobacterium and cyanobacter can work together in groups. Different parts of the group or agglomerate will have different functions (Scientific American June 1988, p 62-69). For cyanobacter some of the cells turn into small factories for conversion of nitrogen in the air into water soluble amino compounds. This happens when the content of ammonia or nitrate in the water is low. As this happens, it can be visually observed, as the cells with nitrogen fixation becomes much larger, than the photo synthesizing cells.

Approximately 700 million years ago also more advanced cell types start to cooperate in groups. We now get the first “real nerve cells”, as special sodium channels, as in jellyfish. Nerve impulses can be sent to coordinate larger cell agglomerates.
600 million years ago, relatively advanced animals like trilobites have evolved. The development speed now is high and new groups and types of animals and crops shows up, and vanish again. 250 million years ago dinosaurs and Mammalian appear on the “scene” for the first time. The dinosaurs conquer earth but disappeared around 65 million years ago, for some reason still not clarified. One theory is that there were strong volcano eruptions at the sea bottom every time some major animal group disappeared. The last time was when the big dinosaurs disappeared, but before this there has been at least four other mass-extinctions. They all showed up as strong decrease of the water level. This has been described e.g. in “Research and Development”4/1990, p4-13, in Swedish, but also in many other publications.

After the dinosaurs were gone the mammalian developed rapidly, and 50 million years ago apes appeared, and approximately 10 million years ago the first hominoids, or “man”.

It can be of interest to note, that approximately 200 million years ago, the huge land continent “Pangaea” started to break up. The Americas moved out to the west and India towards what is now Himalaya. These big changes in the geology created new mountains, and new weather systems appeared. This has been seen in sea sediments.

35 million years ago, we got the circum Antarctic stream. Now water could flow freely between South America and the Antarctic, and also south of Australia (Research and development 2/1987, p 4-10). This caused a drop in the sea water temperature by 4-5 degrees centigrade in 50 000 years. 50 million years ago, the sea water temperature is believed to have been warmer than 10 °C. Today 75% of the sea water is 0- 4 °C, and only 8% warmer than 10 °C, primarily the surface waters in hot climates.

Still 40 million years ago, the land areas were mainly warm and humid, with water well distributed and rich all of the continents. The whole land area was principally covered by forests. 40 million years ago India collided with Asia, and 5-10 million years ago Rocky Mountains were formed in North America. This caused major shifts in the weather systems.

As the sea was cooling down, also land cooled down. Only around the tropics, we still have the “original” climate. 14 million years ago, this led to the formation of an ice cap on the Antarctic, and 2, 4 million years ago also the Arctic got an ice cap.

As the sea got colder, more carbon dioxide was absorbed. This has led to ten times lower carbon dioxide concentrations compared to 100 million years ago. Probably this also led to lower temperatures in the atmosphere, as the green house effect was reduced. When carbon dioxide is dissolved in ground water, silicates are dissolved. Simultaneously bicarbonate is formed and calcium carbonate precipitated as stone. The bicarbonate was integrated in shells. In this way even more carbon and carbon dioxide was removed from the atmosphere.

Since around 2, 4 million years ago, we have had frequent ice-ages, when northern Europe and America were covered by huge glacial. The cooling of the oceans and the removal of carbon dioxide from the atmosphere is a major reason, but cannot explain why the ice ages have come and gone again. The reason for these is believed to be the periodicity of the track of earth orbiting around the sun, between circular and elliptic. Also the angel of the earth axis is varying (23 000 years cycle) and also different parts of earth is facing the sun during the winter, with a cycle time of 41 000 years. This gives different amount of absorbed sun energy in the land masses during summer in the northern hemisphere. To these, we have to add the effect of sun eruptions. When there is a high frequency of sun eruptions, the climate becomes warmer. There is both a short frequency around eleven years, and a longer frequency of some hundred years. It was very cold 400 years ago, while the temperature is much higher today. 400 years ago, astronomers reported very low frequency of sun eruptions, while we see very much sun activity these last years. The figures below are made from similar figures in an article in Scientific American, January 1990, p 42-50. Here we can see the correlation between sun absorption and the volume of the ice cap.
Figure 3.

- Pangea 250 Myear ago
  - Sea temp mainly above 10 oC. Climate warm and humid

- India collides with Asia 40-35 Myear ago. Himalaya formed.
  - Sea temp drops 4-5 oC in 50 kyear
  - Rocky mountains are formed 10-5 Myear ago. CO2 absorbed in sea.

- From 2.4 Myear ago, ice is covering earth on a frequent base at the poles. Only 8% of sea warmer than 10 oC

- 50 Myear ahead, the ice at the poles is gone and climate becomes warm and humid again

Figure 4.

- Sun radiation to north hemisphere during summer

- Sun radiation to north hemisphere during summer
2. THE EVOLUTION OF MAN

It is now time to look at the evolution of man himself. We start some 7 – 10 million years ago, when the first Homo ancestor is separating from the chimpanzee. The dating for this event is done by looking at the variation in the genetic material between man and chimpanzee (Research and development 1/1985, p 44-49). Other dating looking at other parts of the genetic material talk about up to 13 million years ago, but if we assume around 10 million years ago, it is the right order of magnitude, at least.

Our first “direct ancestor” is probably Australopithecus. Parts of skeletons of this species have been dated to around 4 million years ago in Ethiopia. Parts of skeletons of Homo Habilis have been dated to 2-2.5 million years ago together with stone axes that indicate that Homo already now used tools. It is also believed they used fire already now. A skull dated 1.8 million years old is the first found Homo Erectus. Here also a settlement has been found, which may have been made by Homo Habilis or Homo Erectus. It is not sure this was really houses, and the dating is of course uncertain, but at least it indicates that advanced homo have existed for very long time periods.

Around one million years ago, the Acheulenean stone chip manufacturing had started, and the last findings of Australopithecus were done. Findings in China (Sinanthropus, Homo Erectus) indicate that fire was used approximately 4-600 000 years ago, in an organized way, as a real fire for treating food.

2-300 000 years ago, remains from a Neanderthal /Homo Sapiens was found in Steinham, Germany. Approximately 130 000 years ago a warmer period started after an ice age. From this time the first skeleton parts of the modern Homo Sapiens Sapiens were found in Africa.

110 000 years ago, the temperature started to drop again, and the cold period lasted until 20 000 years ago. Since 80 000 years ago, the Neanderthal man dominated Europe, but since 30 000 years ago, the “modern” man has taken over, and now dominate all over the world. If the Neanderthal man was extinguished or has been accumulated in modern man, we don’t know. Today most researchers claim that the Neanderthal is just extinguished, but looking at some of the populations in Europe, it may be that the genes are still among us.

The question now is why modern man evolved?
If we look back at what has happened the last 40 million years, we can see that the climate has been cooler and dryer. Forests have vanished, while savannas and non-forested land areas have grown. Also new mountain formations have evolved. The first apes at our evolutionary tree started to become more intelligent as the climate got cooler around 15 million years ago. When the ice time cycles started 2, 4 million years ago, Homo Erectus, with a relatively well developed brain, appeared. When the last major ice age started some 130,000 years ago, modern man started to develop and expand from Africa into the Mediterranean area (Scientific America Sept 1989, p 42). Especially Homo Sapiens Neanderthalensis had a strong adaptation to cold climate.

It really looks like Homo expanded on earth, when time got tougher, and capability of adaptation to new conditions became very important for survival. Homo is not that strong. The use of tools and weapons compensated for this. Communication and planning, to do things together, was another successful development. The social life with very advanced social rules made man into a deadly enemy for all other species. The capability to acquire new knowledge was very important, and specially the capability to transfer this type of information to other humans in the group. What crops were useful for medical purpose or as food? How could you manufacture new tools? To cooperate during hunting, making strategies, traps etc, made it beneficial to emphasise intelligence. Those with the best plans and best capability to fulfil the plans would be the ones winning long term. The possibility to solve disputes with arguments instead of fights should also be beneficial for the survival of a social group. Contests could replace fights and deaths, jokes and appreciation could strengthen the group members’ sense for each other, and also by this enhance the self-confidence. This would also enhance the performance of the group.
Approximately 35,000 years ago, we know Homo Sapiens manufactured art of different kind. Probably art had been part of the Homo Sapiens society much earlier. This is another social activity, to keep the group together. Already the Homo Sapiens Neanderthalensis buried their dead, and gave them grave gifts, which showed that they had a view of life after death. Otherwise there was no need for the gifts! The possibility to think about abstract things can have affected Humans both in a positive and a negative way, but those with a brilliant intellect probably were admired already at a very early stage of human development. At least if the brilliance was used in a smart way. The chief would use it to make the tribe survive under harsh conditions. The medicine man or magician would use it to heal people, or keep them under control. The good hunter would use the brains for smart hunting plans, etc. But they all needed other humans to communicate with and discuss with. Discussions probably led to discussions about how earth evolved, where mankind came from etc. Could it have been the sun, the moon, and the stars that created earth? These themes were probably discussed already 350,000-500,000 years ago, as the brain had obviously been taken out of human skulls already by Homo Erectus Sinanthropus, or the Beijing man. Typical signs of this were found on the very old skulls, looking just like it does at the cannibals’ feasts earlier this century.

2.1 FIRST MODERN HUMAN IN AFRICA

In Africa we can find a continuous line of humans or human like creatures from earliest days to today. In the rest of the world we only find spontaneous parts of this development. The reason of course may be that nature has destroyed other evidences, but as also genetic analysis indicate an origin in Africa, most researchers today are of the opinion that humans did develop in Africa first.

We then can raise the question when a humanlike creature becomes a human being? The pygmies in the jungle from Africa to New Guinea did not use fire, had no own language, no religious belief, no culture and no cultivation of crops. Were they then humans, before adopting these features from other people in the surrounding? Or did they have their own language and religious belief before meeting other humans, and then totally took over the others and forgot their own? This is a philosophical question, but is interesting to consider. Is perhaps also Chimpanzees humans otherwise?

The root of the word is in all these languages "man", that in Sanskrit is the root of the verb “think”. Sanskrit is the “holy language” in India. Related to this word is also the Swedish word “minnas” and the English word “mind”, meaning “sense”, “rationality”, etc.

This means that “man” is “the one who thinks” in opposition to the animals who only use instincts. This is the Indo-European view of what “man” is. In other languages we do not have the corresponding. Latin and Greek have other words without this meaning.

Modern anthropology has taken this approach and given us the Latin name”Homo Sapiens”, which means “the one who knows”. With this definition the pygmy definitely is a human being.

We could also define “human” as caring for others, and using ceremonies for e.g. burials. In the republic of Georgia a skull was found from a human who had only one tooth during the last few years of her life. This human lived two million years ago, and is probably the first sign of compassion among humans (Scientific American June 2005, p 4). Other aspects may be producing weapons and tools. In Schöeningen in Germany 400 000 year old wooden throwing spears were found and in Israel a 230 000 year old figurine has been found at Berekhat Ram. In Tata in Hungary a polished plate from a mammoth tooth dating 50 000- 100 000 years old was found. In Blombos in South Africa perforated shells probably used as a necklace 75 000 years ago has been found (Scientific American June 2005, p 64-73). Carved harpoons from Congo have been dated to be 80 000 years old. 60 000 years ago there are signs telling that humans deliberately burned grass land in South Africa, Klasies River Mouth Cave, to promote growth of nutritious tubers, which are known to germinate after exposure to fire. At Lake Baringo in Kenya 510 000 years old stone blades have been excavated. Nearby 280 000 year old red ochre and grinding
stones for processing it were found. The red ochre (iron oxide) is still used to paint the body, and was probably used the same way at that time. At Blombos remains of equipment to harvest creatures weighing at least 40 kg from the sea was found in a layer indicating 130 000 years old. Red ochre also was believed to be used during funerals, and in Qafzeh Cave in Jerusalem 92 000 year old pieces were found in Human graves. 35 000 years ago we find the first cave paintings in Europe, but probably this habit of painting is much older. All this indicates that humans were real humans long before the modern man, with the oldest remains dating back approximately 195 000 years at Omo Kibish, Ethiopia. And modern man probably had a very much more developed way of living than we assume normally today!

No one knows exactly how the modern man looked like some 10 000- 30 000 years ago, but some characteristics should be a bit "Mongolian look”, with marked chins and tilted eyes, probably yellowish/brown skin and mostly long skulls. This is also the characteristics of many now living people in East Asia, the Pacific, Australia and in the Americas.

The original, first humans seems to have had ancestor cult as the “main religion”. This later developed in different directions. This seems to have been accompanied with differentiations into several races. In West Africa we see hyper-long sculls but without the Mongolian type of face, and with a darker skin color. These are the Bantus. In the east, in Ethiopia, we get a middle long scull and with whiter, sometimes reddish skin color. This is believed to have given the Red Sea its name, as well as Eritrea, which means “red” in Greek. This should be compared to the original probably more yellow/brown skin color and Mongolian type of face, according to a number of archeological findings and assumptions from what humans look like today, specially the Koishan people in Africa and many Asian people. As the Ethiopians become whiter and get browner faces during the summer, they probably are the ancestors of the white people developing and moving out of Africa. The name Ethiopia actually means “those who’s faces are burned”, indicating this. This was very different from most other people in Africa, who were dark the year around.

Approximately 12 000 B.P. the climate changed in Africa, as the ice-cap withdraw from Northern Europe.

This caused new living conditions, as the forests and savannahs became dryer and the first dessert areas were created. People got problem just to survive, at least in the way they were used to. This has been described by e.g. Hermann Baumann et.al. in “Völkerkunde von Africa”, Berlin 1940.

As the climate became dryer, the humans had to start forming their own living conditions to survive. Still, there were lakes with good conditions at many places in Sahara. To stabilize food supply people started to raise sheep and goat in Libya around 8000 BP and cattle at least around 7000 BP in the Sudan area. Already around 14000 BP signs have been found showing that people were using wild grass as food and from this cultivation of cereals may have started. Cultivation of Yam probably started in this southern and Western Sahara region, as Yam is easy to multiply just by cutting of the top and then plant it directly into the soil. Yam has also been cultivated at early times in Thailand and at New Guinea already 11000- 9000 BP. When it started in Africa is not known. The people both collected some herbs and cultivated others. At some sites even rivers were redirected, dams created and channels were made to distribute the water. This could diminish negative effects of flooding as well as dry periods. Signs of these channels have been found under the sand, four meters down, by taking IR-photos from the sky. Exactly when they were built is not known, but probably it is related to the change of the climate.

As the climate dried up, it became more difficult to raise cattle, and rain became an issue, as well. The population started to spread towards both the south and towards the north. The language developed from being purely Monosyllabic into Agglutinating languages like Austro Asiatic, Uralic and Bantu and into Inflectional languages like the Indo-European languages.

It is interesting to follow the signs of different populations and cultures over the world. We can see from archeological findings, that agriculture developed in the area between what today is Israel and Iraq around 10500 BP. It spread up to what is now Turkey around 10000 BP, and further up to Greece around
8000BP. Around 6000 BP it had reached central Europe, where we find the BAND-CERAMIC population with large wooden houses, raising cattle and cultivating wheat in the Danubian area at this time.

First sheep were domesticated and herding became a profession, in what is now Iraq.

In Göbekli Tepe in Turkey a temple was created already 11 000 B.P. by hunters and gatherers. This counteracts the belief that temples and buildings were first made by settlers and farmers. It was a large complex. At some pillars of stone we can see animals engraved. The purpose of these probably was as the totem among Indians. Ill Vet 13/01.

Around 5600 BP plow agriculture developed at Asia Minor, followed by riding horses, domesticating cattle, using oxen for traction.

Cultivation of cereals is found at the British islands at least around 6300 BP.

Around the same time, 6000 BP, Megalith monuments start to show up in Spain and France, and followed by the same tradition to the British islands, Denmark and even up to Sweden. It started with long barrows, with multiperson graves, that were used for many generations. Probably the graves were symbolizing the collective power of the family and society, and were an extension of the ancestor cult that was common from the very beginning of modern humans. Later the monuments became larger and more sophisticated, and turned into more temple-like buildings, like the henges in England (Stonehenge and others). Some researchers believe the monuments were built to enforce the continuity of the family at a site from generation to generation, and to mark the territory towards other populations.

When we see the BAND-CERAMIC people coming up to central Europe, we see they are bringing cereal cultivation and cattle with them. In the graves sometimes males and females are buried together, showing the value also of women. Still, it is more common with only men. You can also see, that it looks like these males have richer gifts with them when they are old, than younger. This is contrary to the new population coming in from the east, were the graves are having only one person, and richest gifts in the graves with relatively young leaders. It looks like you got gifts in relation to your abilities and power, and not to your age here. In these graves we also see a lot of weapons, gold and other grave goods.

If we move on to China we can see that crop cultivation and animal domestication was starting around 10 000 BP. Regular farming started around 7000 BP, and at Taiwan and the coastal areas there are sophisticated fishing and shell fish collecting societies around 7000 BP. In Thailand researchers have found traces of eight different types of Yams, different types of nuts and other crops, probably domesticated already around 11000 – 9000 BP. At New Guinea water management systems were built already 9000 BP in the mountain areas, like at Kuk Basin. 6000-5500 BP organized agriculture existed with forest clearance and cultivation of Yam and Taro. 4000 BP we had sophisticated drainage systems to control this.

From around 6000 BP we can find Yams and Taro cultivated at some of the Polynesian/Melanesian islands, and people have spread towards the east from then and further on, until most islands were populated since then. It is interesting to see that these populations had many similarities with ancient cultures in Europe, and still have them. For instance, they are still erecting Megalith monuments, like Marae at Tahiti and the stone faces at Eastern Island. They also have “Kula-circles”, where one tribe brings beautiful gifts with them when they visit another tribe at another island. These later on bring the same gift to another tribe further away, and after perhaps 100 years, the original tribe may get the gift back again. The circle is closed! This tradition seems to have been practiced at least in northern Europe several thousand years ago, as well. Big treasures of beautiful goods like plenty stone axes, never used, can be found in a grave. Probably it had been used for the same purpose, to give strength and power, and strengthen the bounds between the tribes.
Another interesting similarity is the raising of pigs, for status reasons. The pigs are not slaughtered and eaten, but just raised to get long, circular teeth/tusks that are showing the prosperity of the tribe, who can afford such “luxury”. It is not a personal task or ownership, but for the whole tribe collectively. This we have both at Gotland in Sweden 3000-4000 BP and at Melanesia still today.

In South America we could find beans already 10600 BP, manipulated crops like squash, peppers, gourds and begonias already 7500 BP, and probably they were also domesticating llamas at that time. 6000 BP potato was domesticated and 5500 BP guinea pig. Around 7000 BP fishing was very important along the coast of Peru. 5000 BP they did water management in Peru, to avoid flooding from the mountains.

In Mexico, Tehuacan Valley, domesticated Maize (corn) was found already 7000 BP and in Illinois squash at the same time. 3700 BP agriculture was developed at the north east of what is now the US.

This shows that the development of culture took place all over the world. In the rest of this book we will try to find relations between different cultures by looking at languages, cultures, religions and genetic similarities and differences.

Probably the ground was still too damp to make it possible to expand into northern Europe yet, but around 6000 years ago there are remains found from Indo-Europeans in Checkien, Poland, Austria and Germany. A bit later, they probably reached also Scandinavia, where already the Austro-Asiatic language speaking people were living. It shall be noticed, that the populations were still very scarce, probably just a few hundred families or so. There are evidence pointing at the first population entering Scandinavia from the south was speaking an Austro-Asiatic language, and that they were the ones erecting the big stone-monuments found along the coast areas all the way from Spain to Sweden. The highest amount of these monuments is in Denmark, and Danish still have residuals from an old language type, where 20 is the basis for counting. This is also the case in French, and is probably first introduced by the Austro-Asiatic speaking people. The Lapps in Scandinavia is probably a mix of this population and people coming from the east, carrying the “Uralian language type” culture. This new population probably came around 4500-5000 years BP. This is indicated by a new type of ceramics following this population, the “PIT-CERAMICS”. Some evidences in the Lap-language indicate the Austro-Asiatic origin (at least to some part). These are that they 1) have short, closed “a” and 2) three numeral: singular, dual and plural. This is characteristic to Austro-Asiatic languages, but not to either Swedish (Indo-European) or Finnish (Uralian language type).

2.2 ARTISTRY

The art of making pictures is very old. Cave paintings were done already 35 000 years ago, north and south of the Mediterranean Sea.

This has been connected to the oldest modern humans with MONO SYLLABIC language and ANCESTOR CULT, living on collecting crops and hunting. This heritage has been adopted primarily by the Uralic language people. In China the artistry has been done as beautiful ceramics/porcelain throughout history.

Findings of cave paintings from 32 000- 36 500 B.P. have been made in Fumane cave in northern Italy. This is older than the 30 000- 32 000 year old paintings in the Hauvet cave in France. FoF 1/01 (after Science).

The oldest dated paintings in Africa are from 19 000- 26 000 years ago from a Namibian cave. Most paintings in South Africa still are from 10 000 B.P or later. They were made by the first inhabitants in southern Africa by San and Khoi people (earlier named Hottentot). The San are plant gatherers and hunters, while the Khoi are mostly herders. 1 500- 2 000 years ago Khoi herders moved southwards into the San territory.
This is seen as the fat-tailed sheep is now being painted! According to discussions with San people the drawings are part of rainmaking rituals. There is a belief that animals once were humans. This is then shown as part animal-part human figures in the paintings. Alternatively it shows how the Shaman can transfer between different shapes. The art is related more to rituals than to myth. In some caves the paintings are only showing women, and here they may have performed initiation rites. San people have like the Pygmies a demand to share what they have with others. ScAm Nov 96.

We can see similar paintings and inscriptions in northern Scandinavia as in Italy from more than 10 000 B.P. This indicates that this was a very old tradition that spread from south to north, along with the reduction of the ice cap.

2.3 MUSIC AND ALCOHOL

Music has not been documented in the same way as the paintings or sculptures. Still two populations seem to be more fascinated by music than the others. These are the Bantus and the Austro Asiatic language people. The latter also have a very “music like” language. In the Greek culture the sun god Apollo had the instrument lyre as a sign. Also the Austro Asiatic people often have a great interest for music. The inflectional speaking people on the other hand do not seem to be interested in either music or artistry.

Alcohol has been used as a drink at least since 10 000 B.P. The first people to grow grapes for wine production was Armenians, 8 000 B.P. 6 000 B.P. we can read recipes for bear in Babylonian clay tablet texts. In Sumerian text we can read about medical use of alcohol 4 100 B.P. ScAm June98.

2.4 GRAVES

How the dead are taken care of differ between the basic cultures as well. The oldest man had ancestor cult and buried their dead in the soil.

The Austro Asiatic language speaking people probably buried their dead in mass graves in Long barrows and Megalith Tombs. Below stones of the Megalith Blocks in henges humans have been buried as well.

Around 4 500-5 000 BP graves with heaps of a lot of smaller stones and with only one man in each grave came to Western Europe. These graves followed primarily the Uralian speaking population coming from the east (can see also that they have shorter skulls). These graves also had a lot of bronze articles, something not seen before.

Further to the east we find graves with only clay bottles with ash content. The Indo-Europeans worshipped the sky god and thus burned their dead, to send them back to the sky.

2.5 CHRONOLOGY OF THE DEVELOPMENT OF LANGUAGES AND CULTURES

An overview of the historical development of the different cultures, languages and religions is seen in the figure below.
THE HISTORY OF MAN SEEN FROM DIFFERENT PERSPECTIVES

I.

MAJOR “TIME SCHEDULE” FOR THE FORMATION OF MODERN MAN

C: A 7-10 Million years ago

MAN IS DIFFERENTIATING FROM CHIMPANSE

I. THE BRAIN IS DEVELOPED SO THAT SPEECH CAN BE PERFORMED

II. THE THROAT IS MODIFIED SO THAT NEW SOUNDS CAN BE PRODUCED, LEADING TO SPEECH

Probably 50,000 – 200,000 B.P.
MONOSYLLABIC LANGUAGES ARE DEVELOPING FROM SIMPLE SOUNDS, PROBABLY IN AFRICA FIRST, AND THEN FOLLOWING MAN INTO ASIA

Probably C. A 10,000 – 15,000 B. P.
THE INFECTIONAL LANGUAGE TYPE IS EVOLVING IN THE EASTERN SUDAN AREA IN AFRICA

C: A 10,000 - 8,500 B. P.
THE INDOEUROPEAN LANGUAGE TYPE IS EVOLVING IN ASIA MINOR, THE VERY WESTERN PART

C: A 7,500 B. P.
THE INDOEUROPEAN LANGUAGE TYPE REACHES CHECKIEN

C: A 6,000 B. P.
THE INDOEUROPEAN LANGUAGES REACHES THE BALTIC SEA REGION

In parallel the Agglutinating languages are developing (Austro-Asiatic, Uralian and Bantu)

Probably 5- 15,000 B. P.
AUSTROASIATIC LANGUAGE TYPE and BANTU LANGUAGES ARE EVOLVING IN THE WESTERN SUDAN AREA IN AFRICA

Probably 5- 15,000 B. P.
URALIAN LANGUAGE TYPE IS EVOLVING FROM THE MONO SYLLABIC LANGUAGE TYPE IN CENTRAL ASIA, PROBABLY IN THE AREA AROUND THE URALIAN MOUNTAINES IN RUSSIA

C.A. 6500- 4500 B. P.
THE URALIAN LANGUAGE TYPE MOVES INTO SCANDINAVIA AND WESTERN EUROPE
2.6 CHRONOLOGY OF THE DEVELOPMENT OF GENETIC DIVERSITY OF THE PEOPLE AT EARTH

In 2005 a project started, the Genographic project, with the aim to find the chronological development of the modern human race. More information about the results coming out from the project can be found at www.NATIONALGEOGRAPHIC.COM/GENOGRAPHIC. Private persons from all over the world are asked to scrape substances from the mouth and send to the laboratory, where a genetic analysis is performed to identify a number of genetically markers. These are on the Y-chromosome for men, as this is primarily passed on as it is from father to son. Only local mutations will give changes. These can then be followed and be used to build a chronological tree over how the modern humans have been developed and migrated over the globe. For the females we have the mtDNA, or mitochondrial DNA, as the marker only passed on from the mother to the daughter. This is because there are no mitochondria in the sperm head, and thus only the mothers mitochondrial DNA will be passed on. The mutations in the mitochondrial DNA are much more frequent than in the male Y-chromosome, and thus give a bit more detailed mapping. By combining the information from the Y-chromosome and the mtDNA, a good picture of the development is achieved.

So far a rough development tree has been produced, and this will now be refined through this project.

In the figure XX below we can see the development of the Y-chromosome by mutations at different times. In the figure YY we see the same for mtDNA for females.
Figure  Development of the male lineage through mutations in the Y-chromosome.
2.7 HISTORICAL DEVELOPMENT OF FARMING

It is also interesting to follow the development of culture with respect to when different crops were first being cultivated, different type of graves used and the utilization of water irrigation. In the figure major findings on these subjects are shown. Here we can see that crops were utilized already 10 000 B.P. at all continents principally. This shows that it is probable that this was a habit already when the populations moving from Asia to America started their journey. Still, there is a significant difference between utilizing crops and real farming, where people settle down and really change the landscape, which took place later on in history, probably around 6 000 B.P. It is also interesting that water irrigation was used at New Guinea already 9 000 B.P and in South America at least 5 000 B.P.
3. THE HISTORY OF LANGUAGES, RELIGIONS AND CULTURES IN THE WORLD.

3.1 LANGUAGE DEVELOPMENT

Several researchers have tried to identify what was the first human language. The methods used have varied. We believe mistakes have been made. It is not necessary that different languages of the same type have the same or similar words. It is the structure of the language that should be studied and compared. There are related languages in Africa just a few miles apart without any common words. Still we can see that the populations must be related as the ancestors are coming from the same area. This type of facts has to be considered when doing research on the relation between languages.

If we discuss when the human speech was developed we have no way of knowing when this took place. We can only guess. A fact still is that we have had physical possibilities for a language and speech for more than 100,000 years, just looking at the physiology of the scull and cheeks.

To identify the development of speech it should be relevant to study the infant child. When they start talking they say primarily four sounds: "m", "b", "d" and "R", where the last “R” means a burred “r”. After these consonants normally an “a” is following, and we hear “mamma”, “pappa”, “dadda” and we have the names of mum and dad in many languages. This happens by itself and was probably the first sounds also of the first humans, we can guess.

From this we can assume that the first words were very simple, with only one syllable. Some languages today have mostly words with only one syllable, and these then can be expected to be very old in their structure. This type of languages is called “MONOSYLLABIC languages”.

Other languages have “hooked on” syllables to these, to express the nuances of the word. This type of languages is called “AGGLUTINATING languages”, which means the extra syllables are “glued” to the
original word. The words can be both substantives and verbs. If the extra syllable is added in the beginning of the word it is called a “prefix”. If it is added at the end it is called a “suffix”.

A third language type has its special character from the fact that the meaning of the word is bound to three consonants that must have a defined succession. Between the consonants we have vocals determining the nuance of the word. This type of languages is called “INFLECTIONAL languages”. The words are inflected by changing the vocals like in “sing”, “sang” and “sung”.

Some researchers have challenged this disposition, as there are not very many languages left of the first type today, while some modern languages are going the opposite way. They actually simplify the words to become monosyllabic, from being more complex. The most prominent example may actually be English, where words are shortened and simplified all the time. We can for instance take the example “sit” in English which is “sitter” in Swedish and “sitzen” in German. The same has been seen with Dutch in South Africa.

The explanation may be that if people with originally a language with monosyllabic character start to use words with many syllables, they try to modify the words to fit their language structure. As another example it is known that some Chinese words had several syllables during the 1300th century, but now have only one syllable left. The words were borrowed from Mongolian or Buddhist pail languages originally, where the language structure is different.

When we compare languages of the same language type we can see that languages with inflectional type keep the words more stable within the same language family.

The Inflectional languages can be separated into three families:

- The Hamite language family
- The Semite language family and
- The Indo-European language family

The first of these, the Hamite language family, was first described 1830 by Richard Lapses, who got the task to investigate the languages of Africa after been interpreting the hieroglyphs in Egypt. He then found the Egyptian language, that was very different from all other African languages he new of. Today researchers do not separate Hamite and Semite languages anymore, as they are so similar in structure. They all originate from Ethiopia. One line of the Hamite languages went to the north west and formed the Berber languages, while the lineage leaving Africa formed the Semitic languages in Israel, Assyria and the surrounding countries. The Indo-European languages probably developed later on from the Semitic languages sometime around 11 000 years ago in Asia Minor and moved over to Greece around 8 000 B.P according to Colin Renfrew (1987). They later spread into former Yugoslavia, Bulgaria, Romania and Hungary around 7 500 B.P. The Indo-European languages have many words in common, while there are very few in common between the indo-European and the Semitic. One common word could be the counting word “six”, which is “shash” in Sanskrit and Shesh” in Hebrew, “sex” in Swedish and “sechs” in German. Berber languages also have very few in common with the Hamitic and Semitic languages, as the separation was very long ago. Hottentot languages is a mixture of the Hamitic and early monosyllabic languages. This will be covered in a separate chapter later on.

The AGGLUTINATING language type can be separated into three or four families. These are

- The Uralic language family,
- The Austro Asiatic language family
- The Sudanese Class language family (= Semi Bantu) and
- The Bantu language family
The three last language families belong to the same historic unity. They all evolved from Western Africa, from where they have developed as the people with this language type moved out to the north and to the south.

It is possible to find similarities between different words in different languages in Inflectional and Agglutinating languages, while it normally is very different to do the same within the Monosyllabic languages. There are no language families detectable within the Monosyllabic language type at all. Some smaller groups have some words in common, but otherwise the only common character is that they all only have the basic structure with words with only one syllable.

The Uralic language family has words like “son” and “child” in common as follows: “pojka” in Finnish and “pajan” in Tamil (Dravidian). The word has been borrowed into Swedish as “pojke”, into English as “boy” and into Greek as “pais”. Another word with Uralic origin is “tur”. This we can find as “tyrannos” in Greek, as “torn” in Swedish, “tower” in English and the god name “Tor” in Scandinavia.

The Austro Asiatic language family has delivered a lot of words to Swedish and other languages in Europe. If we look at the Swedish word “mun”, that is “mouth” in English and “Mund” in German. This word has no other similarities with any other European language, as they have the Indo-European versions, emanating from “os” in Latin. But in a South American native language “mun” means “the lower part of the face”. We also have the word “tunga” meaning the same thing in another South American language. “Tunga” in Swedish is “tung” in English, and very closely related to the lower part of the face, as well!

Our Swedish word “karl”, meaning “man” or “male” in English, is the Austro Asiatic word for “man”, or “human being”. We find the same word in many languages all the way from West Africa over Central India to Polynesia and further to South America. This shows how another language family has influenced us a lot once upon a time, although we are not aware of it.

The Austro Asiatic languages actually have kept the meaning of quite a few monosyllabic words when the language was transformed into the new type perhaps 10 000 – 12 000 years ago. We probably had the old word “kar” as the word for “man” already then. Probably we had the same situation for the word “water”. This word was probably “kong” originally. The pronunciation probably was with a short “a”, but closed, sounding like “kang”. This word we meet in the African river name ”Kongo”, but also in the Indian river Ganges as ”ganga”, in ”Mekong” in Viet Nam and ”jang-tse-kiang” in China.

3.2 THE MONOSYLLABIC LANGUAGE TYPE. THE ORIGINAL RELIGION AND CULTURE (?)

The oldest language type was the MONOSYLLABIC language type. It consists of words with originally only one vowel and one consonant in each word, but later adding more consonants, and finally as in Chinese today, attaching several monosyllabic words to a new “twin-word”. The Aborigins in Australia also have monosyllabic languages.

No one knows when it started to evolve, but probably around 100 000- 50 000 years ago in the Western Sahara-Sudan area. At that time this was not a dessert area, but probably savannah or even forested.

The oldest language type was further developed. In the east the words were formed from three or four sounds, where one word was formed as either “consonant + vowel + consonant” or “ consonant + semi vowel + vowel + consonant”. With semi vowel we mean u/v or i/j, which can switch between sometimes being a vowel, sometimes a consonant.

The words of the original languages thus had words like:
This language type we still have in the Western Sudan area.

The next level of development produced words like:

"bal", "bel", "bil", "bol", "kal", "kel", "kol", "lap", "lep", "lip", "lop" etc.

This language type still exists just east of the original Western Sudan area.

The third level of development then gave us words like:

"bwal", "byel", "byil", "bwol", "kyal", "kyel", "kwil", "kwol", "lyap", "lyep", "lyip", "lwop" etc.

This language type still exists, and just to the east of the previous area!

Later and even further to the east in Africa a new feature was introduced: If the same principal word was pronounced with different sound character, like falling tone, increasing tone etc., the meaning became different. This can still be seen in e.g. Chinese, but also Bushmen and Hottentot languages in Africa.

This language type spread around the world in the tropical and sub tropical areas, and all the way over Asia to Australia and southern America.

In Chinese the tone level is very important. In Mandarin we have four different tone levels. Constant, increase, decrease and first down followed by going up again. In some southern Chinese dialects, we can see up to 14 different sound levels. This is very different from e.g. indo-European, Austro Asiatic or Uralian languages, where the words normally are not mono syllabic, and the intonation is more used to tell what syllable to accentuate.

When we look at the languages in East Asia, Pacific Ocean, Australia and the Americas (the native languages), we can see that these mostly have these characteristics described above.

Chinese most probably was monosyllabic even originally, although it has been questioned. The reason for the questioning was that multi-syllable words once were borrowed from Mongolian and Indian languages to Chinese. These were reduced by time to become monosyllabic, which fit the Chinese language tradition. Also Chinese has got quite a significant influence from Austro Asiatic languages perhaps 5 000 years ago. The word for water, “kiang” in “yang-tse-kiang” is one example, but cultivation, building of irrigation systems with channels and other features also indicate this.

In Africa there are also some languages that are used as “universal languages”, or “Lingua Franca”, to communicate between people with different native languages. These are all multi-syllable type of languages like Ful, Haussa, Zulu and Suahili. Still, they have been developed to be more robust than the “flexible” monosyllabic languages.

.. 3.2.1 THE RELIGION OF THE MONOSYLLABIC LANGUAGE PEOPLE ORIGINALLY

In short we can call the religion of the Monosyllabic language speaking people “Ancestor cult”. When people become old and die they pass on to some other type of “living”. The relatives thus had to feed them in one way or another. This can be done as a one time action, or on a continuous basis, like every day, once a week, once a month or once a year. This is done where the grave is, but this can be at different places.
A burial can be in a grove with many trees, where the relatives come with gifts. Someone can tell the
dead what wishes they have. This can be the beginning of praying and religious actions.

Another type of funeral could be at home, where food was served for the dead together with the rest of
the family. This was the case in Egypt when the civilization started to evolve, but also in China not more
than 100 years ago. Sometimes the dead had been evil, and then the funeral had the ambition to use
prayers and ceremonies to keep the dead in the grave. Then we can talk more about “magic” than
“religion”. In the beginning religion and magic were very closely linked, probably, just like “woodo” still
is in West Africa. We could say that “Magic wants to force God to do what man wants while religion is
submitted to Gods will and humble asks for what only God can give you or do”. The one who make use
of magic feels stronger than God, and the magician does not feel humble to God, or does not believe in
God at all.

The dead were believed to have the capability to leave the grave and hover around in the nature. This gave
the idea of “animism”, which was a belief that everything in nature has a spirit. The spirit of a dead could
move into a tree for instance. This belief still exists in a number of native cultures.

Aside of this religious belief we also have two other features of importance along with monosyllabic
language speaking people. These are first Male Clubs and Secret Associations and then Toteism.

**3.2.1.1 MALE CLUBS AND SECRET ASSOCIATIONS**

Here we will refer to a very thorough description made by two researchers early last century. It can sound
strange to refer to two persons working with this so long ago, and not something newer. Still, at this time
the influence from western attitudes and culture was not so strong, and thus the task was easier then today.

First we have the work by D.Westerman: Die Kpelle (1921) that covers both Secret Society, Male Clubs
and Toteism in West Africa. The other work is by H. Schurtz: Alterklassen und Männerbunde (1902),
which covers the first two world wide, and specially in the Pacific Ocean, Australia and America. These
two books both complement and correct each other. The work is also referred more in detail in A.
Dahlquist: Key to the languages of the world. The people of Africa. Their religions, languages and

First we refer to Westermanns “Die Kpelle”

The secret associations are the dominating factor in the life of the Kpelle people. Through the secret
association you get your social position in the society. The membership also is a condition necessary to be
able to marry a girl from the same people or participate in the governing of the country. It also will give
you a share of the religious gifts and a glorious funeral. Anyone who does not join the association freely is
persecuted until he joins. The following secret associations were known by Westermann: 1. The Poro
association 2. The Sande association 3. The Leopard association 4. The Snake association 5. The Antilop
Horn association 6. The Gbo-Sale association. Other people had other associations like 7. The Chimpansee
association and 12. The Medicin association.

The basis for the associations is to form principally a “gang” within which you feel loyalty within the
group. This can be directed towards women or older or younger persons of the same people. The members
of the association all have in common some kind of magic, which is passed on to new members when they
are accepted and initiated. The initiation magic can be by coating the other members with a little blood
from the new ones.

The central concept of the secret association is Power. You are trying to gain the power from the animal
that has given the name of the association. The power is multiplied by the number of members. Each
member gets his share of this power. The power is kept secret to avoid that other people misuse it and
maybe even hurt it.
The single member of the association also has a personal relation to the animal related to the association. This relation and power can be transferred by dressing in the fur of the animal. You become the animal and get it’s power, which is the magic of the association.

The different associations have different status. The most prominent are the Poro association and the second most prominent the Sande association. All members of a tribe are members of these and all belongings are owned by this. You can not be a member of the other associations without first being a member of the Poro association. The Antilop Horn, Gbo and Snake associations are seen as supporters of the Poro association, and have no higher status. The Leopard association on the other hand is feared by the tribe members and the kings sometimes have tried to ban the association. Probably the Poro association is the oldest. It is spread over a wide area. The Leopard association is pretty new, as also the Chimpansee and the Crocodile associations.

The secrecy is very strict and the males do not know about the female’s organizations and vice versa. The secrets are also kept within the own family. During the initiation rites you have to promise not to tell anything about the association. If you break this promise, you will be killed. Still, if you live with the people for a longer time period you will get information by mistake, and can make your own conclusions about the secrets.

3.2.1.2 THE PORO ASSOCIATION:

Boys are staying in this 2-6 years, depending on what tribe they belong to. The Kpelle stay 6 years. The name means “the old ones”. All boys and males belong to this. The leader is called “ngamu”, a word that females are not allowed to say. Instead they call him the “gripper”. When he is moving around with his covered face he is not allowed to speak loudly. Instead he is bringing a “speaker” with him, who tells his words. This is done to avoid that someone else could take control over the leader or “grand master”. This would be disastrous for the whole association otherwise. As a support the grand master has “the counsel of the old”. The grand master is said to be immortal, and his death is kept secret. The successor is secretly elected by the top persons of the association. It is also said that he both can kill people, and then later make them alive again. This is part of the initiation rites.

The grand master can be leader for up to three different associations. He let someone else do the teaching of the students when he is at travels, and thus the students believe he can be at different places at the same time. As long as teaching is done in the Poro school no wars are allowed and as long as the teaching proceeds the king is neglected.

The member ship in the secret association is achieved by starting at the Poro school. This takes three years to pass, where after follows three years for the girls at the Sande school. The boys and girls are not allowed to be at school at the same time. Normally there is a new course every 7-10 year.

The school is normally close to the center of the country. New houses are built every time and placed in a square, with a surrounding high fence. Here the grand master and the king can meet and decide on important matters together with the council of the old.

The males also take care of erecting the school for the girls. Thereafter the education is done by the women.

You start in the Poro school at the age of 7-15 years old. You may also go in other countries’ Poro schools. It is not obligatory to participate all 3-4 years. Sometimes someone is there only for a couple of months.

The initiation rite is to have a fight with an elder boy, who wins and drag the new boy into the bushes. Here he is delivered to the grand master during heavy noise. The school teaches all that is essential: religion, society, sexuality and economy. The boys are circumcised if not done before. Thereafter the sign of the association is carved into the skin. This symbolizes that the grand master kills and eat the boy, and
then keeps him in his stomach for the school period. The boy is then reborn as the school finish. It is known that some boys do not survive the carving of the symbol.

Those who have passed the initiation ceremonies get new names. The previous existence is ignored.

The teaching is done in separate classes after the first few months, depending on how skilled the students are and depending on special wishes from the father or the king. The three classes are:

1. General class for servants and messengers
2. A class for magicians and religious students
3. A class for leaders

It is very important to learn to obey. Through the dance ecstasy is reached by the students. They also are taught fishing, hunting, making carpets etc. Another area is how to handle women. The students in the leaders class also learn about the rules of the tribe, war strategy, how to elect a new leader etc. The class for magicians study medicin, witchcraft, how to overcome others witchcraft, offers, tell fortunes, about devils, totem animals and about god. Also knowledge about other secret associations is taught.

The students are supposed to live without contact with other people during the Poro school, and especially they must stay away from women., but in reality these rules are not followed at all. Breaking the rules is not followed by punishment if not the student is caught while breaking the rule.

When the school is finished the grand master takes the students with him to the village during the night and screams and shouts like if he was giving birth. They walk street up and down through the whole village. The king is given the names of the students who have died during the course. Then they are beaten once in the back by the king before performing a dance for the other men in the village. At the fourth day they are washed with water and then they start their new lives like if they were born once again and did not recognize anything of what happened before the school started. Now they are bound to the association and their members.

The Poro association is competing with Christian churches, especially in the coastal areas, and much more today than 100 years ago. This is hurting the Poro association quite a lot.

The SANDE association is the corresponding for the females. The status still is lower. All girls have to go to the Sande school, if she wants to marry a husband from Kpelle. The leader is often the first wife of the Poro leader. There are also some leading ladies supporting her, and below them servants. There are also some elder men from the Poro association participating and helping the women.

The grand master of the Sand association also is covered by clothes and has a mask. All women have grass clothes. If a woman is not fertile, she goes to the female grand master for help.

The procedures are similar as for the boys, and this includes also the initiation rites. The girls also get circumcision of clitoris, the outer part.

The girls learn about the life in the tribe and learn magic of importance for good fertility. The girls also learn technical issues, just like the boys. They also learn to sing and dance. They also learn how to handle men. During the education the girls are not allowed to have any sex.

When they are ready there is a similar procedure as for the boys, with a feast lasting several days. Sande-medicine is given to the males as well during this feast, when the males and the females join together. First the king and prominent men are given the medicine, then the others after social rank. During this they sing and play instruments. When this medicine has been distributed to everyone, the girls are coming together with their female grand master. The girls still have their grass clothes, but now also pieces of
jewels. The grand master now is handing over the girls to the king, who asks them to perform a dance. The last act is a washing ceremony. The girls now are dressed in their most beautiful dresses. They are dancing, but then suddenly rush down to the river and wash themselves. They let a cap with the medicine float down the river, and then they are ready for the ordinary grown up life as a member of the Sande association.

The LEOPARD association is most spread in Sierra Leone by the Mende people. A man dressed in a leopard skin sees himself being transferred into a leopard. He now kills men just like the leopard would do. If he is found guilty to a killing he will be burned. Originally the association was formed by tribes with the leopard as their totem animal. It is very secret and meetings only take place when someone is to be killed. Kings try to forbid this association, and there may be a death penalty for just being a member of it. Often very influential people are members in this very secret association. The victim is slaughtered and cut into pieces. Some of the meat may also be eaten by the members. As mentioned earlier, the membership in the leopard association is freely, while the one in the Poro association is mandatory.

What we can say as a comment to this presentation is that the teaching about a god probably has come in later, and is not original, and the emphasis of the teaching about sexuality also may be of a later date. Both these feature are lacking in the presentations Heinrich Schurtz does in his book "ALTERSKLASSEN UND MÄNNERBÜNDE", which covers primarily Pacific Ocean, Australia and America. The concept with a god most probably did not exist yet around 12 000 B.P., when the Male Clubs were spreading around the world, and the emphasis on sexuality is primarily related to the Uralic language speaking populations with mother goddess religion. Influence may have taken place from this culture also among the people in West Africa. Some linguistic features in West African languages today may indicate this. E.g. there is a usage of "older" and "younger" instead of "brother" and "sister", "son" and "daughter". Also Mother goddess and moone god exist here, which are related to this Uralic tradition. The existence of aggression and wars also may indicate this. It is probable that Uralic influence came to the region already some 5 000 B.P., where we see it at Crete, in Egypt and reaching also France and the British Islands at this time.

Schurtz is describing the ancestor cult very detailed, while Westermann does not mention this at all. The Male Clubs have Male Houses, where they keep sculls from both dead defeated enemies and dead relatives, and the ancestors play an important roll in their lives. The men also dress in the dead ancestor’s masks during ceremonies, and when justice is to be done. Both Male Clubs and Male Houses are means for the ancestor cult.

3.2.1.3 TOTEMISM.

This tradition is often running in parallel with the Male Clubs among many populations, although some only have either of them. D. Westermann is describing also Toteism in the Kpelle tribe in his book: Die Kpelle ( 1921). In the Kpelle tradition, the word Toteism is a bit wider than for some other populations, as all powers from animals, crops and natural effects are transferred to the Totem owner, and the Totem owners life depend very strongly with his Totem.

The animals that can be totems are separated into four classes:

1. Real animals, symbolizing the ancestors. Can be e.g. snakes and fishes.
2. Real animals, with important powers like leopards and elephants. Also some crops.
3. Animals, that have turned into demons like chimpanzees transformed into forest devils and sea-cows that are water men. These are evil creatures, and you sacrifice to them to get favors.
4. Goats and bulls.

You are not allowed to eat your own totem animal. This is “Tabu”.
If you have banana as your totem still it is possible to eat bananas. On the other hand you are not allowed
to cut down banana trees, but you have to beat them down.

Some crops or animals may be tabu for a person although they are not their totem, but they may have
been totem for an ancestor. A totem crop is always individual for a certain person. If you have an animal
like a leopard as your totem on the other hand all leopards are your totem, and not a specific individual.
When you take a leopard or elephant as your totem, you hope to gain the powers of the animal, as well as
protect you from being hurt by other animals. Often a totem is inherited from father to son and from
mother to daughter. The only natural property Westermann know of being a totem is the wind.

If you have the leopard as your totem it should protect your farm from animals that could eat the crops.
The power of the leopard also will give the totem owner high status in the society, as he must be as
powerful as the leopard. If a leopard is killed, also his master may die within a short time period. If a real
leopard is killing other family’s animals, this may ask for permission to kill the leopard, from the one
with the leopard totem. Any man with the leopard totem can transform himself into a leopard. When there
is a new moon, this may happen without his own will. He then can get epileptic attacks, and need
medicine from a woman who also has the leopard as her totem.

This fact that totem is inherited from father to son and mother to daughter and that it must be a strong
woman who treats the leopard man indicates influence from the Mother goddess religion. This indicates
the influence from the Uralic language type culture, where strong women are commonly accepted.

The Banana as a totem is common for hunters and women. When a child is born, the crop is planted at the
side of the house and the totem often is inherited. After new moon the hunter is sacrificing a boiled hen
and some rice and some of his game from hunting to the totem bush. The banana tree gives the women
health, easy childbirths and many children. The banana tree is the “Tree of Life”.

The toteism carries the belief that human evolved once from animals, and animals are thus representing
the ancestors. To get powers from evil animals also gives an indication of the dawn of magic, and the
belief that powers can come from animals the dawn of religions! Therefore the Ancestor cult could
logically be the origin of other religious beliefs.

The original hunter and gathering cultures most probably did not have any gods. The gods have been
introduced by other people and cultures at a later date. Sometimes also investigator ask questions in such
a way that the indigenous people and the researcher misunderstand each other, and therefore the
researcher get the idea a god exist, while it in reality is something else.

3.2.3 PYGMEE SOCIETY

In the Pygmy tribes does not have any fixed functions for man and women. It may very
well be so that the man is home with the children while the woman is out hunting. The
law to share whatever you have is the only law for the Pygmies. If you have been lucky
when hunting, everyone will share the game. If someone tries to take more for him, it is
not accepted by the others. When a child has been naughty, it is normally the female
who punishes, as they have more temperament. The Pygmies also don’t like that
someone is too selfish. If someone tells too much about how good he or she is, the
others make naughty jokes about him or her, to take him/her down again. Children
normally are “kings” in Pygmy land, and are seldom beaten for “teaching purpose”, as
common with their neighbors. Ill Vet 10/97.
3.3 THE DEVELOPMENT OF NEW TYPES OF LANGUAGES AND CULTURES

Originally there was probably no special cult towards the sky in the region south of Sahara, but as times became harsher as the weather became drier, a cult developed. Primarily there was an awareness of how important rain and sun was for both crops and cattle, when the climate became dryer and hotter, and then humans have to form structures “formalizing” how to affect nature in a positive way, that is some kind of priests or medicine men.

The Inflectual language speaking people probably developed into two different main language types, the Indo-European, the Hamite/Semite languages. Exactly when this started to happen is impossible to tell, but probably somewhere in the range 10 000- 15 000 years ago.

The inflectual language speaking people spread up to Western Asia, where we today recognize them as Semites, Hebroul, Aramee, Babylonians, Arabs etc., and in Africa among others Ethiopians. Some of the oldest Egyptians also belonged to this Inflectual language speaking population.

Earlier the African Semite languages were called Hamite languages, but today this notation is no longer used.

The western part of the Semitic speaking population put a lot of emphasis on raising cattle, and cow and bulls became very important. Male and female also became important to emphasis, and the language started to develop into the Indo-European languages, where we get a new grammar, separating words by endings into male, female or neutral. They also started to grow grains like wheat, probably some 8 000 to 9 000 years ago. They then expanded into Greece, Yugoslavia, Romania and Hungary, according to e.g. Colin RENFREW: Archaeology and Language. 1987. The language, culture, cattle and grains were following the population, as well as the habit to cremate their dead, to bring them back up to heaven, the sky.

In West Africa the development was more towards Agglutinating languages. The main Agglutinating languages are Austro Asiatic, Bantu and other West African Class languages and the Uralic language type that developed outside Africa, probably in the Uralic Mountain area, which thus has given the language type its name.

3.4 THE AGGLUTINATING TYPE OF LANGUAGE

As already mentioned earlier, there are three or four language families belonging to the language type Agglutinating Languages.

These are:
1. Bantu languages
2. West African Class languages
3. The Austro Asiatic languages and
4. The Uralic languages

The Agglutinating languages aroused from the Mono Syllabic languages when people found it necessary with more nuances. They started to add consonants to express concepts like ”mine” or “yours” but also relations between words.

In the mono syllabic languages all words were inflexible and you could not express concepts like “the dog’s owner” in other ways then as “dog owner” or “owner dog”. Every word could be substantive, verb, preposition or conjunction. In the EWE language at the west African south coast the word ”give” was used every time you wanted to express the dative form ”to someone”.
In many languages “on” and “over” are expressed with the word “head” or the word for “back”, where you think of an animal carrying something on her back.

In some languages instead the words “on”, “over” and “upside” are used to express the substantives “sky”, “what is upside”.

With this language structure there will easily be miscommunications between people. By just adding a letter, the meaning may be much clearer. In this way we got the agglutinating languages (= gluing syllables to the original word). When the constant was complemented with a vocal, we had got the syllable that could be added at the end of the word as a “suffix” or in the front end as a “prefix”. This probably happened as the culture moved from being a hunter and gathering culture to become a cultivation culture. In this culture substantives were invented representing a group of things, like “trees”, “humans”, “animals” and “tools” etc. A monosyllabic word gave the “class”: “trees”, “human”, “big animal” etc. The group character was marked as a “class sign”. The most typical we can see in the Ful language in West Africa, where “human”, “man” from the beginning was called “kar”. This word became the “class sign” with a short “a”, so that it easily could be apprehended as an “o”. This is positioned after the word for “man”, “human”: “kor”, which is the main word. We then get kor-kor. The first “k” is softened up to “g”, and the last “r” is eliminated and so we get “gor-ko” = “human”, “man”. From this a language family is developed called “class languages”. These earlier were called “semi-bantu”, as they are quite similar to the Bantu languages, although there are also differences.

In reality the Bantu languages are developed from the West African class languages. The population started to cultivate crops very early, and also built channels for irrigation. These people were spreading, maybe as a consequence of harsher times, when savannahs were transformed into deserts when the climate became drier some 10,000 years ago. The people came to Cameroon, from where some people proceeded southwards, through the difficult rain forests. When this happened is not known. A biologist, G.P. Murdock claims in a book “Africa and their people” (New York 1959) that the jungle became possible to pass through after introduction of a new crop from Borneo. This is still only a hypothesis, but if it actually happened and given the effect opening up the jungle, it must have happened quite early. Maybe already some 3,000 – 4,000 years ago, although Murdock believe around 2,000 B.P.? The Uralian language type people were operating at the sea between Crete and Syria and further down to the Persian bay and the Indus Valley from around 5,000 B.P., something Murdock was not aware of. It is possible there have been communications also between Borneo and Africa already during these days, and maybe caravans passed on also to Cameroon with the new crop? Or did they use boats to travel around the rain forests southwards already during these days? There are several possibilities, and maybe we get a clear answer some day.

Anyhow, the class languages were spreading towards southern Africa. The language was changing, but the type intact. We got the Agglutinating languages with class signs. The class signs for “human”, “man” became “mu” for one man and “ba” for several men, instead of “kar”. This confused researchers for many years, and the relation between the languages was not seen. In the south the languages were just called Bantu, as “humans”, “men” are called “ba-ntu” (pluralis). One “man”, “human” is called “mu-ntu”.

It is also interesting to remember that the word for “man”, “human” still is “karl” in Swedish, pronounced as “kar”!

### 3.4.1 BANTU LANGUAGES.

As we have already heard the principles for the Bantu languages are similar to the West African class languages. The difference compared to in West Africa is that in Bantu languages the class sign is positioned in the beginning of the words instead of at the end of them. Still originally monosyllabic words from the surrounding people are used as the main word. As we just saw, the word for “man” is “ntu”, plurals is achieved by using “ba” and singualrs by using “mu”.
A sentence in this language looks strange for English speaking as we see the prefix repeated in every word. A sentenced picked from the book “A comparative Grammar of the South African Bantu Languages” by Torrend looks like follows: “Mu-ana u-ako u-afua; nda-mu-zika” which means “Your child it is dead; I it have buried”. The class sign in this Bantu language has two forms: “mu” and “u”.

As a comparison we can mention that in a Ful language in West Africa and Mossi- and Grussi languages north of Togo, they have added class signs also to demonstrative pronominal. It takes a lot of effort to learn all these class signs, actually!

There are also some strict laws for how some sounds change character, when two sounds are meeting each other. This makes it difficult to analyze which sound there was originally. This is similar to the case with Sanskrit in India, which also has the same type of changes in the sounds. Sanskrit is the holy language in India and only spoken by very few specialists, as it is considered too difficult!

Already 1912 the French female missionary L. Homburger challenged if there had ever been any monosyllabic languages in Africa by formulating the term “Les Langues Negro-Africans” = the negro – African languages. 10 years later her teacher professor M. Delafosse wrote in “Les Langues du Monde” about African languages, using the same term. Approximately 1950 the American researcher Joseph Greenberg used the same idea but called it Niger-Congo- languages.

Now the most prominent researcher on African languages, Diedrich Westermann, stood up and criticized this division of languages by showing that Bantu languages have a very different structure with prefixes than the Sudanese class languages with suffixes. As we showed earlier it is possible to see a development line from the Sudanese class languages towards the Bantu, but it is two different types, still.

3.4.2 THE AUSTRO ASIATIC CULTURE AND LANGUAGE TYPE

The people driving the trend to cultivate nature also worshipped the sun, which they loved. They also came to build stone monuments, called Megaliths, where the stones probably were believed to carry “mental properties”, like spirits of ancestors. They became the origin also of the new language type called the Austro Asiatic language family today. Today we have e.g. the Ful or Fulani or Peul people in Western Africa being the carriers of this language type as well as the cultural traditions, at least to some degree, in one end of the world. In the other end of the world in Polynesia and south east Asia we have another area with the same language type, and where they still build Megalith monuments! In-between are the Munda people in India, with the same language type and still erecting Megalith monuments even today. We will go through this much more in details in this chapter.

3.4.2.1 HISTORY AND CHARACTERISTICS OF THE CULTURE

We mentioned that the climate got much dryer approximately 12 000 years ago as the ice cap withdraw, but already around 20 000 years ago the climate became warmer in most parts of the world. In Western Africa we have quite a lot of mountains with caves and cavities, from which water came out and formed small rivers. The water irrigated the hill sides, and thus the people had no major problems with finding water here. Different types of crops were growing, and some of them were most probable found to be active as medicine already during these days.

It is also probable that people started to build boats already during this time period to travel both on the rivers and along the coasts. Probably around 10 000 years ago the Austro Asiatic culture reached into southern Europe and spread along the coast all the way up to Sweden as well as into Ireland and Great Britain. This is seen as the oldest Megalith monuments were built at Ireland already some 7 000- 8 000 years ago, and the people should have been there some time before erecting these monuments.
The name Austro Asiatric comes from the fact, that this language type first was discovered in southern Asia around 100 years ago. Later a number of researchers have found remaining of this language type all over the world. The origin in Western Africa was first noticed by the German researcher Herman Baumann 1940.

We have tried to follow this language group around the world and have seen that a number of words are still used in Western Africa, India, and Oceania as well as in America. One of these words is the Swedish word for Man that is Karl. As most people recognize this as a typical king’s name in Europe, we can assume this was used as a word for man also in other European countries once. In the Austro-Asiatic languages often the word has lost the “l”. On the other hand some languages have changed the “r” to an “l”, and sometimes “a” is changed to an “o”, as the word is pronounced as a short and closed “a”.

In the same way the word for “water” has changed a bit in pronunciation from Kong in Africa’s Kongo via Ganges in India to Mekong in Vietnam and Yang-Tse-Kiang in China.

Maybe the Chinese culture at least to some part emanate from the culture of Western Africa and brought cultivation of crops with them, along with the original monosyllabic language as well as Austro-Asiatic languages. The Chinese culture created the great wall to protect the cultivations against the Mongolians, which is a better way of protection than to kill the enemy. They also organized building channels to defend themselves against flooding. Is it a coincidence that it was sun worshippers in the Andes who built channels there as well to protect cultivations and people from flooding as the snow was melting at the mountain sides during the spring? The channel system in South America have been described by Erland Nordenskiold and was presented in Walter Lehmann’s book “Zentral Amerika, Teil 1: Die Sprachen Zentralamerikas”, Berlin 1920. In Sahara Infra Red photos from the air has detected a channel system 4 m below the ground, showing what was once built.

We can not be sure exactly how the Austro-Asiatic culture spread, but what we can still see is that we have a lot of remaining in our west European languages from this language family, and we know that the older population in Western Europe was long skulled people. Not until around 4500 BP the first short skulled people are found in English graves, indicating that the original people were more like the West/North African population, with their long skulls. One example of this language remaining is the calculation with 20 as the base that is still used in Danish, Bask, Celtic and French and in English until the 1800th century. Further we have this in 40 in Sumer and in the Austro Asiatic Munda language in India, in the Japanese Aini language, in almost all languages in the Pacific Ocean and in most languages in the Americas, except in the very north. Finally, we also have this in southern African Bantu and West Africa’s Class languages. Worshipping the sun is also a characteristic in most of these areas where the Austro Asiatic languages are spoken.

The use of 5 as the base for the lower numbers is not kept in Europe, but is used in West Africa, in Melanesia and further into the Americas. We can assume that this custom has been lost in Europe and Asia, but survived in the more isolated islands of Melanesia and the totally isolated America, although there are no strict proofs for this assumption.

If we look at the race characteristics of the populations in West Africa today and try to find similarities with Western Europe, we don’t see any. This can be due to the fact that the amount of people living here once was very small, and the dilution effect has taken the characteristics out. Or there was other characteristics of the people in Western Africa compared to what it is today. What we can see is that the Bantus, who now dominate in West Africa, also moved southwards via Cameroon. During this movement all the words from West Africa were lost, although the culture, language structure and religion are the same as in West Africa. The language is called BANTU.

If we assume people moved up from West Africa some 9-7 000 years ago to Western Europe and the British Islands, they should have used boats, as there are findings indicating there may have been boats made already during these days, and it would have been very difficult to get here without boats, although
there were possibilities to cross over during the last ice-age. People were living on fishing, seafood and cultivation of some crops, and it is believed that CULTIVATION was first developed in West Africa.

The remaining of these first inhabitants of the British Islands are seen as MEGALITHE MONUMENTS (= big stones). The oldest are from around 7500 BP. No Megalith monuments have been found in West Africa as far as we know, which indicates that the habit was developed in Western Europe. Or perhaps they were made from other materials that have not survived? In Western Europe also wood has been used for large monuments, and it is now difficult to see any remaining from them. The stones of the megalith monuments could weigh many tones, each of them!

Since this people started to erect this type of monuments, they have spread this customs all the way to India, Polynesia and America. All the way they seem to have been moving towards where the sun comes from, that is towards the east. According to their tradition it is due to the love for the sun that always is good towards people. This is what the Munda people in central India tell even today.

We don’t know how many persons that have been moving together with the customs and beliefs. A reason for moving on has at least to some extend being dependent on the wish to avoid wars, and then prefer to move on instead of stay and fight if more aggressive people invade their original areas. The culture seems to have been spreading from around 6 000 – 7 000 B.P., and already around 5 000 B.P. they have arrived at South East Asia, to Indonesia and Polynesia. It is difficult to know exactly what racial character they had, but probably they were long-sculled as the population was before the short headed Uralian language speaking people entered France and the British Islands around 4 500 – 5000 B.P. from the east.

In the beginning of the Megalith tradition the monuments where using rough stones, and the graves were having many bodies (=mass graves). A grave could be used during many generations. When the new short-sculled people arrived at the British Island, we can see that the monuments become more artistic, and the stones in e.g. Stonehenge become smoothed. They become more “temple like”.

It has been discussed a lot what was the actual culture at these early days. At Amesbury circle, the largest circle from around 5 000- 5 500 BP, is close to the biggest heap, Sudbury hill. Suggestions have been made that the circle represents the sky-god, while the hill represent the Earth-goddess. In the beginning the stone monuments were typical graves, but later on the constructions seem to have been used for processions and ceremonies primarily, but still bodies have been buried under some of the stones. The stones were supposed to have life, which is typical for animism, according to still living, spoken traditions at the British Islands.

Today the megalith monument often is built to honor “big men” in India and Polynesia. These “big men” are buying the respect from their people by gifts, and in return they get these monuments built for them. This is a culture which we in Scandinavia recognize still. Scandinavian managers have to discuss all decisions with the employees before the decisions are made. Otherwise people will not follow and accept the decisions! This is very similar to how the society works in Polynesia, and very different from the tough, dictator managers of Latin and Chinese cultures, as well as many others. These managers make decisions, which all employees have to follow, and also normally accept.

If we go back to the British Islands, the stones for the monuments normally were transported long distances, which indicate that the society must have been strong enough to organize this type of common work.

The Megalith monuments still cover the coast areas all the way from Portugal and Spain up to Denmark and South west part of Sweden. Most monuments are found in France and Denmark, where also we still have the use of 20 as the base for calculations, which is a remaining from this time period.
Megalith monuments also are found later on along the Mediterranean coast, the North African coast and Italy, Sicily and Asia Minor and at many of the islands. Further we have them in central India and later on in Polynesia and South America by the sun worshipping Incas and Mayas.

The former professor Hanna Rydh had a task to help women cooperate in India some 60-70 years ago. First she was in Egypt, and then passed the Islamic countries, one after the other, until she finally reached India. As she was a former professor in Archeology, she started to ask about archeological findings. Indian scientists then showed her these megalith monuments. She then said surprised: “These monuments are from our time!” She had been writing about the European ones, and it struck her, that these people probably were the remaining of the people who once erected the monuments in Europe, many thousands of years ago.

In the west we first had ancestor cult, as most other people, but adopted the sun worshipping introduced by the “austro Asiatic language type people”. During these days there must have very easy days, as fishing was very rich, and sea food could be taken up as much as anyone needed. Thus they could have time for erecting social monuments, and did not have to fight with others, as food was not a limiting factor. The culture probably was very light and tolerance was very high for everyone. Hospitality most probably was high. This as these characters is typical for the people building the megalith monuments today. We also find these characters related to sun worshipping in Greece (Apollo cult) and in Israel (Christianity).

It is not known if there was some formal cult of some god or goddess, or if it was only a strong respect for the sun, and a pleasant of approach to other people and life. People did not strive for wealth, but were happy with what they had, it looks like. No beautiful artifacts are seen in graves or at the living sites. The one who has something shares with others who have less. It is important to support each other. You share whatever you have until there is nothing left, and then you ask someone else for food etc. This is known to be how the austro Asiatic speaking people live at many places all over the world today, and there is no reason to believe it was different when they were living in Europe.

The people who started cultivation in West Africa probably also cut down forests and dug channels to irrigate the land area, to get good harvests. The forests were where we today have the Sahara desert.

When cultivation started, new words were needed as other things in nature became important. New substantives and classes of words were needed, like tools, large animals, small animals etc. Before this the distinction already had been made between things with or without a spirit. The combination of class signs and distinction between things with and without a spirit is typical for this language type. An example is the Ful language in West Africa. All this probably happened some 7000-9000 years ago.

How the sun became so important we can only speculate about, but that it was important for the growth of the crops is evident. Perhaps also rain was considered depending on the sun, for good and bad (it is raining when the sun is not there). The sun became even more important than the ancestors. Still, there was probably no direct cult of the sun, like if it was a “real god”. You love the sun, because it brings good things to you. As it brings good things to you, you yourself should also share whatever you have with other people, as we are all part of the nature. We recognize this from both Polynesian and many American Indians traditions, and it is still part in much of the north European tradition, although we don’t think about it every day.

As we can see this relation between the geographical closeness between Berber over to Ful people up to West Europe, and that we can see a logical development line between the Ful language over to the remaining of the west Europeans, we can guess that this connection line actually exist. There is no Megalith found in Africa from the time before they were introduced in West Europe, so probably the sun worshipping merged with the existing ancestor cult, forming the Megalith tradition. The Megalith found in North Africa has probably been made by Berber people, but later than in Europe.
The collective culture, where individuals are of less importance than the family or group, is logical to assume, when we see that the graves are mass graves, with many people in each grave. No special valuable things were following the dead, except for practical things like beakers or vessels, and often these seems to have been broken (but perhaps sometimes after the burial?). No weapons seem to have been buried with the dead, indicating a peaceful attitude. Exactly when this movement to west Europe took place we don’t know, but we can guess it was somewhere around 7 000 B.P. The graves are all having long-sculled persons until around 4500-5000 years ago, when new, short sculled individuals started to show up. In north/west Africa the long-sculled people are totally dominating, but so was probably also be the case for the preceding ancestor worshipping population.

We can see that the Megalith tradition started around 7000-6000BP in Spain and France. Approximately 1000 years later we find it has arrived at the east Mediterranean area. Then we have a break until we arrive at the Munda people in Central India and further to East Asia, Polynesia and the Americas.

There are Megalith monuments also in East Africa, but they are assumed to be Phallus-symbols from South India, according to the researcher Murdock, who mentioned it. On the other hand he is also describing how south East Asian people are coming to East Africa from Borneo, bringing new plants with them. Later these were forced to move away to Madagascar by Islamic fanatics. We still can see these Austro Asiatic people at Madagaskar today. Could it be that these had brought the tradition with Megaliths from South East Asia to East Africa?

It is interesting to note that we have had water management and plant cultivation in all areas where the Austro Asiatic languages have remaining, all over the world. It may be a coincidence, but it may also be a connection between the two!

The Munda people in India were first described in a scientific way by an Indian Lawyer, who had to defend members of the people in court. The lawyer was struck with these simple peoples combination of self-confidence and modesty. When he had won the case for the tribe against the Brahman profiteers, he asked if he should try to get the profiteers punished, and get some economic compensation for them. They then said: “no, why? We have got our rights, and that was all we wanted.”

Obviously there was no desire for vengeance. The lawyer found this so interesting that he started to investigate them more in detail. He tried to investigate all villages with this people at the country side, and especially in the mountain area.

This people actually first was mentioned already by the Greek ambassador Megasthenes ca 2300 B.P. He says in his text “Indika”: “When Dionysos had become head of the Indians, he built cities, made laws and gave the Indians Wine, just as he did to the Greek. He also gave those seed to cultivate the soil. Dionysos showed them also how to use oxen to draw the plow and he made farmers of the former Indian nomades”.

In reality the Greeks meant Appolon and not Dionysos, when describing these characteristics, which was shown by Erwin Rohde in his work “Psyche II” (1910). In central India he is called Linga-Pinru today.

This characteristic with emphasis on plant cultivation seems like an Austro Asiatic feature.

1904 Sten Konow, professor in Indian languages in Kristiania, wrote the fourth volume of “Linguistic Survey of India”. He covers both Munda and Dravidian languages. About the Munda language he writes:” It is not known from where these people have come. In their own traditions it is said that they come from west a long time ago, and their race is Mediterranean. On the other hand, the language is related to those in Far India and Polynesia, which indicates that they should come from the east.” With the assumption we have stated here, that the Austro Asiatic language speaking people comes from the West and moves towards the east, their traditional history is correct. It is also interesting to note, that the people claim they have moved from West to East as they want to go to the rising sun. They also say they prefer to move than to stay and fight, if they have to make the decision. This has caused the long distance movement over the world.
In China we have other signs of the Austro Asiatic language influence. First, there are many big rivers. The water management of these may be governed by this people. The word for river or water is basically the same austro Asiatic word from Kongo over Ganges, Mekong and to Yang-tse-kiang. The word is principally “kang”. The word means “wade over a river” in Congolese. This indicates the existence of austro Asiatic languages once upon a time all the way into China. The tradition of plant cultivation and avoidance of wars as far as possible may also reflect this. To build a stone monument like the Chinese wall to protect the people from the Mongolians instead of just fighting them down using weapons may be a sign of it.

Similar actions were taken in South America. The Swedish researcher Erland Nordenskiold found that “The Indians have adapted to the heavy flooding in South America by digging channels between the rivers, to balance out the heavy water flow from the mountain areas.” This was referred by Walter Lehmann in his investigation: “Zentralamerika, Teil 1. Die Sprachen Zentral-Amerikas in ihren Beziehungen zueinander sowie zu Südamerika und Mexiko dargestellt von dr Med et Phil Walter Lehmann Band 1 ,Berlin 1920“.

Another area with big rivers and water management has been in Egypt with respect to the Nile. Also the rivers Euphrates and Tigris were water managed in Mesopotamian around 5000 B.P. We know that the Austro Asiatic languages have left remaining in both these cultures as well, but we don’t know if there was any relation between this and the water management systems.

If we now move over to North America, we know that people have come from the north from Asia sometime before 14 000 B.P, and probably already some 30 000 years ago. But we also can see that the cultures in North west America is mainly the same as in Polynesia, and the genetic similarity between many south American and north American tribes and the Polynesian is very high, which indicates a strong connection between these cultures since a long time ago. The Kula- circles mentioned earlier pass at least half the Pacific Ocean, and probably all the way to the other side, that is to the north western USA.

Both Incas and Mayas had a sun worshipping culture, and we can still see that words like “kar” for “man” is still used by some south American Indians, just like in Sweden, India (Munda) and Africa (Ful), where we have the Austro Asiatic languages spoken sometime in the past.

There also is an influence from some other genetic influences, as e.g. the Blood Indians, have a very high content of A-blood group, which should be related to Western Europeans or Lapps. If this genetic influence came at a very early stage or just is reflecting mixing of European and Indian genetically material since after Columbus is difficult to judge. If it was before Columbus, it can indicate that there were more connections between the continents than known today. It is known that the Viking Leif Eriksson went to New Found land around 1000 years ago, but no proofs have been shown if they survived there or not.

Most of the Indians in America are very peaceful, although they got a reputation to be aggressive. The reason is how bad they were treated by the intruders from Europe. There also are tribes with more aggressive attitude. Most probably they belong to a different cultural tradition, with a strong leader like the Aztecs representing the gods. Probably the Uralic language can be found as well. Genetically we can see that there are differences between the different populations. Several of the tribes show Austro Asiatic cultural characters, like sun worshipping, Kula circle tradition, peaceful and tolerant attitude. The Indians had a very different way of living, where the nature belonged to everyone. You should never take out more from nature than it could handle without problems. They avoided over usage by moving around. The possibility to own land was not part of their legislation. Everyone had the right to use nature, but not to misuse. As there were not very many people the pressure on nature was not to high, except for big animals, who were actually becoming extinct already around 10 000 years ago.
The Europeans started to make fences around “their” properties. When so the Indians came back to the area where they used to stay, they were not allowed to come in. When the Indians wanted to negotiate, they were met by weapons. This was the case in both north and South America, all the way down to the “fire land”. The people at the fire land probably are a mixture of Austro Asiatic and the older population with monosyllabic language. The most difficult enemy to mankind has been ignorance, and this was the case also in the Americas. When you don’t understand, you use your weapons “to get others to understand”. The people following the Austro Asiatic tradition try to solve problems collectively by sitting together and discuss solutions, instead of just using weapons. Everyone get the chance to express his view. They try to reach consensus, so that everyone will accept the argumentations for doing as the majority want. The discussions can have taken several days if necessary, to reach this consensus. This is actually just the way decisions are made to a great extent in companies even today in Scandinavia!

It is interesting to note that the Berber people are genetically relatively distant from most other people. Still they are at the same distance from Ibo, Basks, Ful and Englishmen, but very far from Polynesians at Cook Island. This could indicate that the genetic link between the Ful and the West Europeans goes via the Berber. The Basks and Englishmen (and many other European people, closely related to the English) then should be carrying this Austro Asiatic language heritage in Europe, but at some distance. This would fit to the fact, that there is not so much left in the language either, from these days. On the other hand, we do not see any genetic link between the Polynesians and the Europeans, Ful or Berber people, which indicates that it is the tradition that has moved and been adopted by local populations, and not a tribe moving intact through the world. An alternative of cause also can be that the number of original people with the Austro Asiatic language in Europe has been so diluted, that you can not find any remaining left today.

The Austro Asiatic speaking people has normally a very strict attitude to faithfulness in a monogamy marriage. If there are two wives, which is an exception, it is because the second wife is the widow after the man’s brother, and the man then must take responsibility for her. It is thus an act of caring for other people, and not because of lust from the men’s side, that he has two wives.

3.4.2.1 THE CHARACTERISTICS OF THE AUSTRO ASIATIC LANGUAGE TYPE

The counting words below 10 has been studied by e.g. F. DELITZSCH in: GRUNDZÜGE ZUR SUMERISCHEN GRAMMATIK (1914) for many African languages. He has seen that 6-9 is built from 5 plus another number between 1-4. He also saw that 40 = 2*20. In Austro Asiatic languages the base with 20 is typical, while the base with 5 is not seen normally, although in some Melanesian languages. This is also the case in most American Austro Asiatic languages.

The Swedish professor Martin P. NILSSON noticed in his “SOLKALENDER OCH SOLRELIGION” that people warshipping the sun had the year as the base of their calender with emphasis on the seasons, while people worshipping the moon put emphasis on the months and weeks, depending on the phases of the moon.

The most prominent character of the Austro Asiatic language is that it uses so many vocals. In Samoan we can have words with three “a” after each other: “aaa”. Words with “aiea” are naturally occurring, and each vocal is pronounced without any “diphthongs”. This is also the case for African languages like Ful.

The word for “man”, “human” almost always have a combination of three parts: “kar”, “kor”, “khar”, “khur”, “har”, “ho”, “hor”, “kher”, “Khmer”, “kol”, “kharia” and “orange”. All these are found from central India to the Pacific Ocean. In the Ful language “man” is: “gor-ko”, where “gor” is the direct word for “man”, while “-ko” is the class sign for “human”, “man”. In Sweden we have “karl”, pronounced “kar”, and at the British islands “Celts” and in Europe to Asia Minor “galli”, “Karien” and “Gallatia”, that most probably are versions of the same word. Many kings have had the name “Karl” as well in Europe.

The pronunciation is also special, and we have the same type in Norwegian and Wienerisch (dialect of Vienna in Austria). This is most probably the way we got the soft pronunciations in west European languages, as the languages were mixed. The mixture between Indo-European and Austro Asiatic
languages are called KENTUM-languages, while the original Indo-European languages are called SATEM-languages.

Other characteristics of the Austro Asiatic languages are the use of 20 as the basis for calculations with higher numbers. For lower numbers, up to 20, the basis often is five, just as in the Bantu languages. The calculations with ten as the basis are related to the inflectional languages, and have been taken up by some Austro Asiatic languages, among others Ful. Still, there are words meaning “20” and that are used for higher numbers: “laso”, “leso”, “nogas” and “nogai”. “laso” correspond to the word “tjog” in Swedish, also meaning “twenty”. Typically 40 are 2 times 20, 60 are 3 times 20, 80 are 4 times 20. In Melanesia and the Americas we still have 5 as the basis for the lower numbers, where Indo-European languages have not had a chance to influence that much. We have to remember also that this way of counting still is used in French and Danish.

There are no diphthongs in Austro Asiatic languages. This is also the case with the Ful language. Every single vocal is pronounced separate like “aioea” = “a-i-o-e-a”.

Munda languages have a “push” in the consonants at the end of the words, where the sound is broken and follows by a pause, which turns into a nasal pronunciation of the consonant ( “p” --- “m” and similar).

Class separation of substantives was originally only separating “humans” and “all others”. In the Austro Asiatic languages the separation is between things with a spirit respectively without a spirit.

Including respectively excluding first person plurals of personal pronominal is a typical feature in Austro Asiatic languages. Only Dravidian languages (Uralian language type) have borrowed this character as well. We also find this characteristic in Ful, aside of Munda and south East Asian languages. Including “we” = “you and I” while excluding “we” = “he and I”, excluding the one you talk to. We also see this in Mossi and Grussi languages, influenced by Ful.

Separation of demonstrative pronominal is another characteristic. This means that we have three versions: “this”, “that” (close to the speaker) and “that” (far away). This is also used in Ful and other African languages.

Pronunciation of “w” as something between “u” and “#m” is typical in Austro Asiatic languages, but not yet in Ful. Still, there is something similar in Ful, just like in Danish, where the “v” in Kopenhagen (Copenhagen) is pronounced as a combination of “m” and “w”. The air is released through both nose and mouth simultaneous. This way is characteristic for Austro Asiatic languages, and still remains in Danish after 5 000 years!

In Austro Asiatic languages the consonants “b”, “d” and “g” can alter as well as “p”, “l” and “k”. This is also common in Germanic, Celtic and Romanian languages, showing the influence from the Austro Asiatic languages on our existing ones in Europe. For examples is “mac” altering with “map” in Celtic languages, the word for “son”.

The name of the people, Ful, still varies, and is Peul in a neighboring area, showing a similarity in alternating consonants.

Summary:

From this presentation we can see that there is a distinct link between the monosyllabic, original languages over to the three Agglutinating languages Bantu, Austro-Asiatic and West African class languages, where Prefixes and Suffixes have been added. The Austro Asiatic languages in south East Asia have kept the original class signs with distinctions between things with a spirit respectively without a spirit. This has disappeared in most African languages except for the Ful, which indicates that Ful is a
linguistic link between the original monosyllabic language types over to the Austro Asiatic languages. We also see that the Austro Asiatic languages have kept other features in common with e.g. Bantu and Ful, like the three demonstrative pronominal: “here”, “there(close)” and “there(far away)”. The counting system with 20 as the base is also a common feature for numbers higher than 20. The usage of 5 as the base for lower numbers is lacking from the British islands to Polynesia, but exists in Melanesia and among many American native languages.

3.4.2.1 THE CULTURAL HERO

During the research on Munda tribes in central India a specific feature showed up. This was the “cultural hero” in a new form that we had not heard about before. The cultural hero is normally a person, who has given a people their culture through a gift from the god, who created earth and then left it. The cultural hero was sent to teach the people how to survive and how to live at earth, as the god saw people had problems with finding good ways of living.

Now we can question when this attitude was developed. Originally there most probably was no belief in a god who created the world. This idea emerged as the advanced cultures developed after around 5 000 B.P

But the cultural hero was originally not sent by a god who really did not care very much about earth. Instead it was because god cared about people at earth that forced him to send some help. DEUS OTIUS = “the resting god”, who was somewhere far away from earth was created by knowledgeable western researchers, who had not understood that type of religiosity, from which the cultural hero had developed.

The people who invented the cultural hero believed in a god, but this god was good and cared about his world and specially his people. Because he cared so much he sent not only a helper, but he got down himself to earth now and then to perform action needed or to teach people what was important to learn. When Adolf E. Jensen discovered this way of thinking in the Pacific Ocean around 1950, he believed he had found something completely new belief. He presented this in his book “Mythos and Kult bei Naturvölkern”, (1951). What he did not know was that already 1905 Paul Ehrenreich had written about exactly the same thinking in South America in “Die Mythen und Legenden”. In his PhD thesis “Megasthenes and Indian Religions” (1962) Allan Dahlquist found the same thinking in central India. It was presented by Megasthenes approximately 300 B.P when he described the beliefs of the people in the central Indian mountain areas, the Munda people. All the Munda tribes had the same belief, while most other people in India did not have this. Actually, it is only the Austro Asiatic language speaking populations with sun religion who have this tradition in their legends.

In India we can see that the Indo European culture still have kept this tradition from the Austro Asiatic language speaking culture as the god Vishnu, who is the sun, is the only god related to legends of this type. Vishnu is an “avater”, that is someone who comes down from the sky every time the evil is becoming too strong at earth, threatening life at earth.

He is being borne as different creatures, depending on the situation. Once it was as a turtle. Finally he is borne as the human “Krishna”. Unfortunately this happened very late, after the birth of Christ”, and thus may be only a copying of the Christian legends. Still, he has also signs of Mithra in Iran and some features have been borrowed from Siva in India.

Still, Vishnu is old and we meet him already in Rigveda, where it is obvious that the “avater” beliefs (coming down from sky) already exist. Megasthenes telling about the actions performed by the Sun god to support people is also from long before the birth of Christ.

3.4.2.2 THE RELIGION OF THE Austroasiatic speaking People Originally
Much is indicating that the Austro Asiatic people first had the ancestor cult, but then went over to a sun worshipping, where the sun finally became the only god. This must have started to happen some 10 000-12 000 B.P. At this time hunting and gathering were still the main activities to support living, but also cultivation of crops and water management by building channels started to become of importance during these days, as there were many heavy flooding. It is known that there was one very severe flooding of the Niles in Egypt around 12 000 B.P, and probably the situation was similar at other places in north and west/central Africa. Planning of cultivation was motivated, as seasons changed over the year. During periods when the sun was high, people could harvest, and this probably caused the worshipping of Sun as a god.

Most probably there was no real cult in the beginning, but a strong respect for the sun, and appreciation of the good it brings. Probably the cult developed more as a way of thanking the sun for the good. When times got harsher, the cult developed to pray for good conditions also during the next season.

As the god did well to everyone, people also wanted to do good to everyone, and this tradition of helpfulness developed and has been described by people traveling in Polynesia. This became a life style. The cult was not a religion, but more of religiosity.

After contacts with Uralian language speaking people with many rites in their religion, the other religions including Austro Asiatic speaking people, probably adopted a number of rites. When ethnographers have asked people from this culture about rites they say they are using such against evil demons. When they ask if the sacrifice anything to gods, they answer “No. He is good anyhow”. We sacrifice to the evil demons so that they will not harm us. This may also be remaining from the old ancestor cult, as they also make sacrifices to their ancestors, to avoid being hurt by them, if they had been evil while still alive.

As the people have very strong confidence in the good god, that he will supply whatever needed, the Austro Asiatic people have a tendency not to worry too much about tomorrow. If you do not have any food left, you go to your neighbor, who will share with you what he has, as long as there is anything left. An example of this attitude is presented in the following short story:”When a tribe of sun worshippers went out for hunting most clans had food with them for one day. One clan, however, brought food for two days. This amused the others so much that they started to call the pessimistic tribe “bask”, which means “He who eats old food”. You can recognize the same character of behavior still in cultures also in West Africa, e.g. in Ghana, where many people still follow these “rules”. People do not want to collect treasures, but live from hand to mouth.

The chief in this culture also have different characteristics compared to e.g. Uralian speaking populations. The king is dressed like the other tribe members and he does not expect to be treated in any other way then anyone else. He is equal to everyone. Everyone in the tribe also have good self-assurance. Only if the king shows in actions that he is smarter than the others, he will be respected for it. There is thus a very democratic society, differing a lot from other cultures. Once again we want to remind that this culture is very similar to the one in Scandinavia, which confuses many other Europeans so much when getting in contact with it!

There is often a very happy spirit in these cultures. People have easy to start laughing, and foreigners may find the culture “drveling” or “tittering”. The happy spirit may be seen in different ways.

The democratic society also is seen in the graves, where many people are kept in the same grave, and with no difference shown between different statuses in the funerals.

The collectivistic culture still exists, and where it is still of importance can be seen in the table in the last chapter, with attitudes today.

3.4.3 URALIANS

We will present a possible story for how the Uralian languages developed, together with a new culture.
From around the Nile people with some Agglutinating language moved away towards the area around the Caspian Sea and the lake Aral, up towards the Uralic mountains. The genetics of the people probably was “Mongolic looking”, and it looks like they had a strong interest in art. Already 30 000 years ago people made beautiful art with rock paintings in southern Europe and Sahara. The people doing these probably were monosyllabic speaking with ancestor cult and hunting and gathering culture. This population seems to have been the one bringing this interest on and developed it further. They also developed the shamanism, with magicians and witches further. Different signs by the gods as unlogical events seem to have been very important. Exactly when this population moved on up to the Uralian areas is impossible to know today, but it must have been a long time ago. They have developed their own version of agglutination gluing syllables to the end of the words. It may be that their culture was related to having small domestic animals like goat, sheep, reindeer and similar, but this is primarily speculations at the moment. What we can see however is that they were the first ones to build cities and to do trading. Shortly they were very good at organizing society, both in peace and for warfare.

The development of the Uralic language type has gone from the original monosyllabic language by starting from 1) one-syllable words with only one vocal and one consonant 2) adding one more consonant 3) consonant+ half vocal+ vocal + consonant to 4) Every word can have low tone, high tone or in-between level of the tone. This is still left in Chinese and Bushman languages.

The languages spoken along the Nile was called “Nilotic languages”. They are evolutions of the East Sudanese languages, and basically monosyllabic.

Still, they have a number of specialties. The “implosive “words are produced as the tung and lower lip slowly are withdrawn until an “explosive” sound is achieved. If the lower lip is withdrawn we get an implosive “p” or “b” sound. If the tip of the tung slowly is withdrawn from the teeth we get an implosive “d” or “r” sound. If the tung first is “spread out” before withdrawn, we get an implosive “s” or “tj” sound. In the same way glottis can be opened while breathing in, and then we get an implosive “g” or “k” sound.

These sounds have partly made the foundation for the Uralic type languages, which are distinguished by the pronunciation of the dental sounds: “d”, “t”, “n”, “l” and “s”. These sounds have a different base of articulation than other languages. When you listen to a Finnish person speaking Swedish, you can notice that it sounds like if there was an “r” in front of these letters, like “rd”, “rt”, “rn”, “rs” (“bord”, “kort”, “barn” and “fors”, where the Swede pronounce without pronunciation of the “r” in these words). The word “bana” (= path) is pronounced “barna”, the word “söt” (= sweet) is pronounced like in English “shirt”, “bota” (= cure) is pronounced “borta”. The same goes also for “l” like in “falla” (cut down) pronounced “farlla” or something similar.

This is typical in all Uralic type languages. The word Uralic languages are not official, but are often used to instead of the word “Finnish-Ugrian” languages. This because it is believed that these languages have their home base in the south Uralic mountain area. This language type is later split up into three separate branches: Finnish-Ugrian in the north, Dravidian in the south and Turk Mongolian in-between. We do not know exactly when this happened, but the spreading of the influence from this population and culture together with the language started before 5 000 B.P. The Finnish- Ugrian language type moves to west and north, the Turk-Mongolian towards east and north-east and the Dravidian first towards the south and later both to the west into India. They also moved to the west, and they had a dominating influence on building the “high cultures” in Egypt, Sumer, Indus valley and at Crete.

In China we first had only ancestor cult with monosyllabic languages, but late on they were influenced by first Austro Asiatic language speaking people, and later by Uralian, and most by Djingis Khan and the Mongolians.

3.4.3.1 THE URALIAN CULTURE
The culture of the Uralians probably had a flavor of herding small animals like sheep and goats and perhaps other animals in the beginning. Later they probably also started to cultivate Wine. This may have started around 8 500 B.P. There may have been also other plants cultivated.

After some time trading started and to handle this cities were formed. In the middle of these cities we had a market place. This is called “torg” in Swedish. This is a version of “tur”, which means “to rule”. There was also a Castile built to guard the city. This is called “borg” in Swedish. Both these words are Uralian, and both are signs of the characteristics with “trading” and a strong “ruler”, leader.

The Uralian culture also started to use first Copper, later bronze and other alloys from Copper, Tin and Zink. This people most probably developed the Bronze culture, and spread it around the world together with their culture with strong rulers, cities and beautiful art. The Bronze manufacturing process probably was developed some 5 000-6 000 B.P. It should also be noticed, that it was probably the Uralians developing Bronze usage, while the Indo-Europeans developed Iron, roughly during the same time period. It can be seen that Iron is coming first in central Europe, while Bronze is coming first in eastern Europe. In some areas the two populations and cultures met, and both came roughly at the same time. In Denmark, Bronze came much earlier than Iron, and this caused the Danish researcher to make a chronology from stone-age over bronze-age to iron-age, and this then has been adopted as being universal! In the Villa Nova culture in Italy the Indo-Europeans came first with Iron, and not until later the Etruscus came with Bronze.

The Uralian culture with their strong, dominating rulers also was using war as a means of dominating other populations. The ruler often was a real “dictator” or “tyrant”. He was above normal men, and had the right to make decisions by his own judgment, which often was referred to have a supernatural origin. The ruler also had the power to punish people who committed crimes, but also to set the rules for what is a crime, within a certain frame work for the specific culture.

This was very different from the Austro Asiatic democratic culture. We still see the difference between the different cultures in the world today. In Germany we had the tradition with Prussian strong rulers, in Russia, Mongolia and China the same. In many Latin countries, influenced strongly by the Roman Empire, we also have the same. They all have been inspired by the Uralian cultural influence. In China by the Mongolian, In Russia and Europe by both the Mongolian and earlier Uralian populations, like the Etruscus in Italy.

We mentioned that the Uralian culture started a lot of trading and built cities to support this. They also invented the writing, to keep control of the trading. When they organized countries and alliances with other tribes, they probably documented these agreements as well. Later on the rulers also wanted to document their version of historical events, and thus asked historians to write it, and then in the way they wanted. Thus we have a problem to know what actually happened, as only the winner’s version survived!

In the beginning the words were copies of the actual substantive, but soon they were made more schematic. Numbers also were introduced, as trading control was a major driving force for the development.

The Uralian started a strong expansion from the east around 4 500 B.P. – 5 000 B.P. We can see that the Uralians came to Finland and into eastern Sweden at this time, leaving a new type of ceramics as there sign, together with graves with only one dead in each grave. At Crete the Minoan culture was created by them around 5 000 B.P. and the Indus culture also started at roughly the same time by other Uralian people. The Sumer Empire and the Egypt high culture also had strong influence from Uralian populations and cultures.

The Uralian culture people seem to have had a very strong influence on all populations they have met. As they had strong kings and often a strong church-system, they could organize kingdoms. These strong kings often represented magic power and important gods on earth. This was very different to the more democratic type of communities in the Austro-Asiatic speaking cultures. If we look at the Big Man in
Polynesia today, he is ruling just because he is seen as being good for his people. Often he has to give a lot of gifts to his population, and thus does not build a personal wealth. In return, they still erect stone or wooden monuments to his honor, as also has been done until recently by the Munda in Indian mountain areas. This may also be explaining the Swedish culture still living, where decisions always are done in consensus in e.g. companies, and normally not dictated by the boss. These facts have been recognized by many foreign business men, and is the major factor differentiating the business culture in Sweden and Finland, with its strong influence from the Uralic culture with dominating rulers.

The Uralic culture made a very strong influence on western European populations from around 5000 B.C. The racial character was probably related to short skulls, as from now short sculled people are found in graves all the way to Great Britain, where only long-skull people were living. Their ceramics is also found from this time period.

The Uralian culture was very keen on nice things. The made artistries, nice sculptures, beautiful bronze figures and so on. They probably also made the final ring at Stone Henge. Earlier stones with no treatment were used, but from the time period when the Uralic population entered the country, the stones are made smooth and esthetical. Still, the original population probably dominated in number, and thus the genetic influence of the new population is less pronounced than the cultural one. This can be seen generally throughout history, that the genetic difference shows slow gradients in all geographic directions, while languages and cultures are much more then one or the other, although often mixed in different proportions, and leaving residuals in the “conquered” population.

The Indo-Europeans had entered Europe from the south-east, and spread into the Austro-Asiatic and probably ancestor worshipping populations already from approximately 8-9000 B.P. Now as the Uralian culture spread from the east from around 5000 B.P., we can see some new strong cultural evidences. One is the Ethruscs in Italy. They were called by different names in different areas: Thyrrenes, Thyrsenes, and Etrurians etc. In all these names the word “tur” is essential, as it means “to rule”. In Etruscan cities we always found a “torg” (= market place in e.g. Swedish), that is a central market place, coming from “tur”. From this central “tur” the king could keep control over the population with his warriors, and also the commercial activities, as it was the common market place.

The impact on the whole “known world” by the Uralian language type people became very important from around 5 000 BP. The Indo-Europeans in southern Europe were ruled by the Ethruscs, known as Tyrrenes, Tyrsenes, Etrurians etc. In all these names “tur” is the basis, meaning “to rule”. In the Etruscan cities there was always a “torg”, or central market place, from which the king could keep an eye on his people. This was done by the military forces. At the same time the “torg” was also a market place. (“torg” means “market place” in Swedish).

In “tur” we can also see “torn”, or “tower” in English, with the same purpose to keep an eye on everything. “Tur” can also be seen in the word “tyran”, ruler, as well as in the god- name “Tor”, which also has the meaning “ruler”.

The difference between the Uralian language type people compared to all the other people can be seen in the table below:

<table>
<thead>
<tr>
<th>Uralic language speaking people</th>
<th>Monosyllabic, Austro-Asiatic and Inflectional language type people</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One strong ruler</td>
<td>1. Democracy (for man- the woman rules at home)</td>
</tr>
<tr>
<td>2. Violence,Warriors,War</td>
<td>2. Peace as far as possible</td>
</tr>
<tr>
<td>3. Polygamy accepted</td>
<td>3. Monogamy</td>
</tr>
<tr>
<td>4. Accepting having sex with many partners</td>
<td>4. Only one sex-partner inside the marriage</td>
</tr>
</tbody>
</table>
for both married and unmarried males and females

5. Great lovers of fine arts
6. Invented writing
7. Strong emphasis on being clean.
8. The ruler can often be a female, although females can delegate the ruling to her husband

5. No sense for fine arts
6. No writing, but good memory
7. Don’t bother about being clean. Don’t want to be seen naked by the other sex.
8. The males are ruling in society, while the female rules at home

From this table we can see that the three language types to the right have similar attitudes, and probably also have a common origin, which should be older than for the Uralian language type people.

The major difference between the three language type peoples to the right is that the Austro-Asiatic language type people seem to have had a stronger talent for technology, compared to the others. They also have had a very strong sense for peace. When Christ once said “if someone hits you on one kin, show him the other”, he shows the attitude of the Austro-Asiatic culture.

There were no systematic wars before the Uralian started to form armies and conquer other people. After approximately 5,000 BP the other populations started to defend themselves, specially the Indo-Europeans and the Influential speaking people. The Austro-Asiatic people instead of fighting tried to use smart tactics. Still, when there was a fight between Uralian and Austro-Asiatic speaking people the latter often won, as they had better arms, and used better tactics. They seem to have favored brains before pure physical power in the whole society.

For many thousand years probably the Austro-Asiatic language speaking population dominated in Western Europe before the Uralian speaking populations moved in and came to dominate at many places roughly 4000–5000 BP.

In parts of Asia there are people with more or less Mongolian race and with the Uralian language type. Among these people raising small animals is common, and they often are very skilled in riding horses. It is believed that they had domesticated horses already 6,000 B.P. and were riding using bridle. (It is not verifies if it actually is the same people, but it is believed so). It is also believed that they were using dogs to control the sheep and goats and other animals.

3.4.3.2 URALIAN LANGUAGE CHARACTERISTICS

The Uralian language type has a number of special characteristics. They are as follows:

The so called “cerebral” pronunciation of other peoples “dentals” can be explained by the East African “implosive” pronunciation of ”d” and ”t”. “b” and “p” are pronounced as only one sound. The same goes for “d” and “t” respectively “g” and “k”, and we only have either of them in the Uralian languages. In dictionaries it is written as”b/p”, ”d/t” and ”g/k”.

We also see that there are no “doubles” of the consonants ”d”, ”t”, ”b”, ”p”, ”g” and “k”. In Tamil in India they write “p” for “b” but “pp” to express “pp” etc.

The””s-sound” as in”see” does not exist in Uralic languages. “s” is always pronounced as “so” as in “shark”, which has led to the fact that in Sumer the word for Sumer is pronounced ”shumer” today.

Both Allan Dahlquist and Paul Rivet have shown that the Sumeric language originally was Austro Asiatic, who probably came around 7,000 B.P. Thus the name should be pronounced as it is spelled,
Sumer. From around 5 000 B.P. Uralic language speaking people came to have a very strong influence on the Sumer people. They introduced writing and developed a strong, well organized society, with major cities. The Austro Asiatic language speaking people never had writing on their own, but they have a very strong feeling for preserving nature.

The Uralian languages also have a number of vocals, which did not exist in the other languages originally, but have been borrowed from them. These are “u”, “ü”, “y” and “ö”. The first three have the same sound in different languages and positions.

In Uralian languages you do not separate between “brother” and “sister”, but between “older brother and sister” (older “syskon” in Swedish means “brother and sister”) and “younger brother and sister”, without specifying the sex. In the same way these languages do not separate between “son” and “daughter” but between “older children” respectively “younger child”. The sex was not considered at all from the beginning. Later on it was included after mixing with the Indo-European languages. Still, it is interesting to note that Finnish is a Uralic language, although Finland is so “western”. In Finnish “son” is “poika” (“pojke” in Swedish) and “daughter” is “tytär”, a word borrowed from some unknown Indo-European language. “Brother” is “veli” in Finnish, while “sister” is “sisar”, a word borrowed from the Indo-European “svistar” (Gotic). This shows how words have been borrowed in both directions.

There are also a number of grammatical specialties. Almost all languages have 10 as the basis for numbers above 10. Some languages have saved signs of an older way of counting. In some Uralian languages “eight” is expressed as “two from ten” and “nine” is “one from ten”. This is the case in both Finnish and Tamil (south India). This way of counting has its base from the use of “six” as the base. When you wanted to count higher numbers than 20 you counted every finger as six, and thus the highest number became 60. This is the highest number in Sumeric, where we are using 100 as the highest. The word for "seven" is always mysterious. It is difficult to clarify from an etymological perspective. The word is deviating from all other counting words in all other languages. The number seven seems to have a correlation to the moon. It takes seven days for the moon to become half, another seven to become full, seven days to be half again, and finally seven to disappear. This has given the number seven a special position in Uralic languages, as the Moon has a special position in the religion. Otherwise the main god in the cult is the Mother goddess in the Uralian religion. The moon is not worshipped under its own name. The moon is just honored (or feared).

There are no prepositions in the Uralian languages. Instead we have “post-positions”. This is not something totally new and unique for Uralic languages, as also West African Sudanese languages also have postpositions, as well as Austro Asiatic languages. This is more or less a sign of the Agglutinating languages.

The “negation” is very special in Uralian languages. It is bent like a verb: “I not”, “you not”, “he not” etc. This may have been the original system, still sustained in Finnish. In the Dravidian languages on the other hand uses a special “negative verb form” of the separate verbs. In some forms it is marked by a suffix, which is a syllable hooked on at the end.

Otherwise different forms of the substantives and verbs are formed by adding suffixes. This may sound simple, but when trying to learn these languages it fells very odd when you are used to a very different type of system like the Indo-European languages. Especially the cerebral sounds are very different. The way of not separating between”b” and ”p” makes a strange impression when people with Uralic languages speak Indo-European languages.

A final point is the inability to use two or more consonants after each other in the beginning of a word. A Finnish lady, married to a Swedish husband, got the name Strandberg, which she pronounces Randberg! Because of this Uralic languages always take away consonants from Indo-European words except for one. In some cases the consonants are kept, by vocals are introduced in-between the consonants. Typical words are “strö” (strew) and “stjärna” (star) dominated by “s”, “t” and “r” in Indo-European languages. In Finnish strö (strew) become “sirotella” and in Tamil “sedaru”.


3.4.3.3 THE RELIGIONS OF THE URALIAN LANGUAGE TYPE PEOPLE

The religion of the Uralic speaking people is very complex, where rites and myths are joined.

This religion does not have one god as the Austro Asiatic Son worshippers but three gods: The mother goddess, her son and husband.

Probably the moon was the only god for this people once. There was a moon cult during the night and the cult had a relation to the moons phases. They also had included stars in the cult in some way. This is reflected in the Mongolian dictionary produced by Folke Boberg, where he has included complete tables with the names of all star constellations. This as Mongolian is one of the Uralic languages.

As the Uralian language speaking people had started their movement in all directions, the Moon god became less important, and the Mother goddess becomes the major god. Where did she come from?

Maria Gimbutas has performed very elaborate studies of the origin of the Mother goddess, and has come to the conclusion, that this goddess was worshipped in central Europe around 8 500 B.P. There are traces of her cult in a long, narrow area from just north of the Alps from Paris to the east before the Indo Europeans arrived to this area. The area reaches to just north of the Caspian Sea, or into the area where the Uralian speaking languages have their origin, according to the research performed by Allan Dahlquist.

From this it looks like the Uralian language speaking people merged with the ones worshipping the mother goddess, and they together formed the “Uralian culture”. They probably merged somewhere before 5 500 B.P. Heinz Mode has shown that the two religions had merged when they reached the Indus valley and Crete, where the Mother goddess and the Moon god were worshipped in parallel. Thereafter they started the expansion towards east, south and west. Around 5 000 B.P. they had reached all the way to the British Islands, where short sculls suddenly turns up in the graves, that now are single graves. We also see that the monuments like Stone Henge become much more stylistic and artistic than before, another sign of this culture.

3.4.3.3.1 THE MOTHER GOD RELIGION AND Matriarchal Culture

Concerning the facts around the matriarchal culture it can be summarized as “the females own everything someone owns privately”. The females have the power. Properties and power are inherited from mother to daughter.

This culture was discovered already more than 2 000 years ago by Ancient authors, but they believed it was only “fairy tales”, when hearing about women in power. They thought these stories were told to throw mud at enemies, who had been beaten.

In the middle of the 1800th a lawyer with the name Jacob Bachofen started to investigate this more in detail. This man had a special talent for legal right, but he also had a strong interest in the history of law. Thus he went from Switzerland, where he lived, to different countries, to study law there. When he came to Italy, he did not only study law, but also art. He saw all the fantastic buildings and was amazed. Then he proceeded to Greece and discovered the enormous buildings there, as well. When studying law and art history, he found a correlation between the fantastic buildings and the artistry and a matriarchal culture, where the power was in the hand of the women.

He found that this culture was worshipping the mother goddess, which was the premier god in this culture. Bachofens discovery changed all research about ancient history. He proposed that the matriarchal culture in the Mediterranean area was a pre Indo-European culture that was surrendered by the Indo-Europeans.
He came to the conclusion that it was the Etruscans and the Sabines who had carried this culture with them into Rome. After this many researchers have found traces of this matriarchal culture in many countries almost all over the world.

Bachofen found that this “Uralian” culture or religion had two very different characters. On one side she was the goddess caring for her children. On the other side she was cruel and could punish without any mercy also minor mistakes.

As the earth only was supposed to be 4,000 years old according to the first book of Mose, the mother goddess cult was assumed to be the very original human culture, and that the matriarchal society also was the original society. The assumption was that other cultures had been developing along the same lines, independent of each other. The researchers assumed that as women gave birth to the children, but marriage not yet was invented, they were in charge. These thought were presented by Heinrich Schurz in his "Alters-Klassen und Männerbunde" (1902). He proposed that males could not accept this situation, and thus invented the "Male clubs", where the males met and tried to dominate the women and children.

Later on research has indicated that there have been different developments at different sites, and the “Male club” is connected to the ancestor cult, monosyllabic languages and hunting and gathering culture. It may also be related to an original genetic variant of man, with a Mongolic looking face with a probably long-sculled head.

The mother goddess only seems to be of importance in one of the development lines from the original culture, the Uralian language speaking population. Much indicates that they also had a specific genetic background, with high frequency of blood group B and probably shorter sculls than earlier men.

When this Uralic culture spread to Egypt they gave them the matriarchal system we got the strange legal system where the Farao title is inherited not by the oldest son, but the oldest daughter. Still, the oldest son got the title when he married his oldest sister!

Also some Berber tribes have kept traces of the matriarchal system with female law of succession. Some other tribes in Africa also have it, indicating the Uralic cultural influence.

Now coming back to the religion. The mother goddess religion has a common similarity to the moon cult, as both have the same division of time. The moon cult built on the number seven for growth and decrease during one month, as mentioned earlier. This is similar to the female cycle, which is also one month.

The moon is not of direct importance for the lives of there worshippers. They are more scared of possible harm it can cause people, and this is what has to be avoided. Different rites have been introduced for this purpose. This cult is very different from the Austro Asiatic that is thanking the god for the good he is bringing. Instead the moon cult is pure magic, to protect people from the evil. The moon is unpredictable and may be evil if disturbed. The mother goddess on the other hand can give positive effects by giving good harvest, many children, and a happy life. The cult thus has a very strong emphasis on sexuality with an obscene character. The goddess was worshipped by having temples, where young girls, who just had passed puberty, had sex with the males visiting them. They spent some one to two years in the temple, and the sex was performed to honor the goddess. This is probably how prostitution emerged.

People from other cultures found this indecent. Not least the Indo-European Arians in Indian Rigveda were very upset about the worshipping of “the male penis”, as they put it.

The Uralian mother goddess culture is probably the only culture with this emphasis on sexuality, and wherever we find this it may indicate influence from the Uralic languagae speaking people’s religion.

We noted that the Austro Asiatic speaking people has a caring attitude towards other people. The Uralic language speaking people has a directly opposite attitude. They are very eager to start wars, and will never turn the other cheek to a person or society who has offended them. If some one hit you, hit him ten times harder back, is the attitude. We still find this attitude in many extremist sects of different religions.
The common attitude is the intolerance to what other people believe in, and if they call themselves Christian, Hindu or Muslim is of secondary importance.

The Uralic religion also is very strongly emphasizing rites and rituals. It is not the spiritual attitude but the formal acts that is of importance, which is very different from the Austro Asiatic sun worshipping, with very little rites and rituals. Nature is everywhere, and the important thing is to be in balance with the nature. We have heard it many times when listening to American Indians tales.

The Uralian religion is emphasizing the ritual, and that it is correctly performed. This is seen like in some examples in Indian Arian religious Sanskrit texts. Someone was to make a spell, but pronounced it in the wrong way. The spell then hit him instead!

They also have beautiful temples, with rich decoration and many priests, organized in a hierarchical way. This is very different from what e.g. Christ, representing the Austro Asiatic beliefs, wanted. “You can talk to god everywhere, as he is everywhere, and you do not need any temples for that”. The strong church organization is belonging to the Uralian religion.

When we consider the graves, we can see that the Uralian culture has one man in each grave. Some men have much more goods, weapons, jewelery etc in their graves, showing their position in the society. It was also related to the position in the society when they died, and not just because they were old. This indicates a very strong positive attitude to individualism. The goal should be “to be the best”. We still see this attitude in many modern cultures (see the last chapter).

It is noticeable that the Uralian culture is the one that has been most successful in influencing modern society during the last centuries, and especially during the 80th and 90th, when individual wealth became the ultimate goal. During the last years we see a back lash, as people start to recognize, that greed is something bad. We have to take care of those who have difficulty to manage all the demands in the society of today, with maximum competition. The Austro Asiatic values are getting more appreciation again!

If we look at the religions we can see that some religions have been more tolerant to pagan values and rites than for instance Lutheran church, and thus we can see that the Catholic Church has much more decorations, and also worshipping of Maria, which represent the old mother goddess in the Uralian cult.

The Lutheran church is stricter following what Christ said, but not always listened to the message, which is tolerance to others beliefs! It would be very interesting to investigate this more in detail! Augustus wife Livia on the other hand followed the Uralian moral rules instead. According to what has been written, she murdered a number of possible competitors, and was totally unscrupulous. By this she could influence the history in the way she wanted.

History research shows that the Semitic language speaking people originally had the sky god as their only god. From around 5000 B.P. they took up the Moon god and Mother Goddess cult, as well as her sexuality cult. The sky god more or less disappears from this time.

The Indo-European peoples also were influenced very strongly by the Uralic culture that had existed before the new population arrived into central Europe. The influence still was not as strong. Zeus and Jupiter, representing the Sky god, remained as important gods. The sexuality cult also probably was not that strong. The Austro Asiatic influence also remained strong, where the Germanic gods Oden and Loke are representing the Sun, as two different versions.

3.4.3.3.2 THE MOON GOD

By the sun worshipping people time is divided into day and night and into seasons. When the moon is used for time division it indicates divine quality.
The original word for “moon” was “tingal” or something similar. This is the word in Tamil. At Island we still have the word as “tungl”, where the meaning is the same.

In Turkish and Mongolian, the word remains as “tängri”, but here the meaning is “Sky” and “God” today. It would be difficult to have a change of the meaning of a word from sky to moon, but from moon to sky can be reasonable, if we assume the moon is the most important in the sky. In Sumer the word is “dingir” meaning “god”.

It is reasonable that the word for moon has become the word for the whole sky, and also got the meaning god, as it was the main god for the culture. This is similar to how we can say “here comes a report from Mosow” meaning Russia, and not only Moscow.

The moon cult shows that this people were concentrating their cult to the night. This proceeded into the Minoan and Greek Dionysos cult, which was known for their actions during the night.

A reflection is that the right side of the brain has centers for aggression and pleasure, both sexual and through alcohol. It also lacks the centers for compassion and logic thinking. When something takes place everything is perceived as momentarily happening. The artistically side of the person also is centered to the right half of the brain.

The historical thinking, that is logical thinking, making logical conclusions from historical events compared to what happens just now etc are more centered to the left side of the brain.

Can it be that the Uralic culture in some way has focused on using the right side of the brain, and the Austro Asiatic and Indo-European more on the left side of the brain? And if so, what would be behind this? A genetic influence? Or a way of training children? Or just emphasizing certain values?

Anyhow, it is obvious that the Uralian religion is emphasizing external acts, hand movements, body positions, even certain words or pronunciation of certain sounds may be important. It is not logics that determine how to interpret a certain event, but you try to see what is behind what is shown. Could the event be a sign of god, and related to something completely different? It is also characteristic with large churches, rich decorations, a lot of rites and processions in the cult. Written texts may sound like they were produced while the author was drunk or affected by drugs.

Many times when you read Indian Brahman texts the logic is non-logical, and this is typical for the contribution by the “Uralic religion” to the Indian holy texts.

There are also often very cruel events described. This can be exemplified with stories from not only Indian texts but also from the old testimony, where the god wants Abraham to sacrifice his only son, just to show his obedience to the god, and with no other motivation.

In the Greek Dionysos character these cruel acts are less, as the Appolon cult has neutralized the violent character of Dionysos when the temple was opened for him at Delphi. This according to Erwin Rohde (“Psyche”). Earlier young mothers could tear their new born babies to pieces in ecstasy and it their flesh raw. This could not happen after the influence from Appolon, but still persist in India in the Shiva cult, who is the god corresponding to Dionysos. Shiva has a third eye with which he can send beams destroying someone he does not like. To destroy life is not disgusting, but natural. Sometimes the goddess Kali can be even crueler than Shiva.

It looks like the Uralian religion has three characters: Ecstasy, extreme and external. The last word here means what is on the surface, and not what is inside. To reach ecstasy it is common to drink heavily, to become drunk. This tradition we can still see in many countries, and especially in Russia, Finland and Sweden, while it is much less common in central and southern Europe. Their people drink more as a social activity, and not to become drunk. The drinking is a means to get out of the existing situation, and
to get supernatural experiences instead. Ecstasy can be reached also without drugs and in India there is a special caste of people called Shamans, from the Indian word “srama”, which means “the ones who tries hard”.

During the ecstasy you can find the Truth. The world we live in is false, but during the ecstasy you can see what the truth is. You can diagnose thicknesses, or the root of these. You can predict the future by looking at signs that only the Shaman can interpret. By looking at the stars you can predict what will happen (Astrology). If you look at the liver of a dead animal and see something strange you compare the position of this to the star constellation, and then you know what will happen.

For someone from the Austro Asiatic or Indo-European culture this is complete nonsense, but for those believing in it makes sense. The highest form of wisdom is to have the power to interpret these acts of gods to predict the future or to control events of importance. There is also a strong belief in these acts, and no tolerance for people not believing in the prophesies. This strong belief also is driving the people to impose this on all others, and so the “holy war” will start. We see it everyday, when watching news on TV. Sometime it is Islamic extremists, another time Christian ones, or Hindi, or communists or Nazis with some similar attitude. They all have the goal to conquer the world for their religious or political ideas.

The Uralian word for ruler is connected to the word for “tower”, as you can control a land area by a number of towers. The Swedish word “torn” is borrowed from the Greek “tyrisis” and latin “turris” from the original Uralic word that has been “tyrannos” in Greek, meaning the one who is ruling by himself.

At least the ruler, or emperor, is placed in a grave by himself, with more gifts as more powerful he was at his death. The ruler does not need to obey the same rules as everyone else, and may be as cruel as the goddess Kali and god Siva in India. There are no generally accepted rules, that the emperor or tyrant has to be responsible in front of some gods, and thus need to make good to the people. The important thing is to do some rites and rituals in the correct way, and if the actions are causing other people pain does not matter. These are ideal for extremists, who want to have simple ways of getting to paradise!

3.4.3.4 A NILOTIC AND UNKNOWN ”MONGOLIAN” PEOPLE WITH A MOTHER GODDESS CULT IN AFRICA = URALIC INFLUENCE

There is a linguistic feature that has been documented in Ethiopia, and that has given the Bushman language a totally new ingredient. This is the originally “implosive” sounds, which later developed into click sounds.

These are produced as the lower lip and the tongue are withdrawn slowly until a sound is produced spontaneously. The sounds are written as “t”, “d”, “p” and “b” and some similar sound are produced deep in the throat, and written “k” and “g”. The sound is like the last part of the word “short”, ord “word” and is called “cerebral” pronunciation. In English, German and Swedish a number of words are borrowed from Uralic languages, and then we get these sounds.

In the Nilotic languages, spoken around the Nile, these sounds have been developed further into just these sounds, characteristic for the Uralian languages.

Can it be that it was people with Nilotic languages who moved away from this area once upon a time and ended up in the Uralic mountain area, and became the ancestor of the Uralic languages? The Nilotic languages belong to the Sudanese languages that are from before the Hamitic languages had emerged.

3.5 THE INFLECTIONAL LANGUAGE TYPE

In East Africa, the situation for the People was different from the west. They were raising “cattle” and thus became very dependent on rain. Thus the SKY-god became very important for them. They were
asking their FATHER SKY for rain, so that they and the cattle could survive another year. This population developed the original monosyllabic language in another direction, today called the inflectional language type.

We have already mentioned that the Hamitic language speaking people had spread in Africa both to the south and to the north. The branch that stayed in Ethiopia or close around now is called “kushites”. In Egypt the language developed into an own variant called “Egypt language”.

From Egypt one branch probably spread to the west and formed the Berber languages, with their followers in “Tuareg languages” (formed around 1 000 B.P.). From Egypt they also spread to the east into Asia. The basic language type here is closely related to Egypt and has gotten the name Semitic languages. The name Berber is from Austro Asiatic languages and means “stranger”= “one who speaks in a way you can not understand”. The word is a variant of our “barbar”. The original form is probably the Munda word “barara-barara” which means “stranger”. The Greeks also have borrowed it, as with many other Austro Asiatic words. In Greek it is “Barbaros”. The Greeks always found strangers less valuable than Greeks.

This language family was very small. The oldest documented language was the Ackadian, which was spoken in the region close to Sumer, and thus got the Sumer writing signs. It was first documented in writing around 4 000 B.P.

The population first kept the religion they had in Africa, which is worshipping the Sky as the only god. This god rains; lighten the sky, thunder and storms. The culture may have been raising big animals like cattle. The genetic specificity may have been a high percentage of the A- blood group.

Hebrew became the language for the Judes, which were recognized because of the strong unity and self-consciousness.

Fenician was almost an identical language, and spread to Carthago, but possibly also to Brazil? The word Brazil is principally the word “barzal”, that means “iron” in Fenician as well as in Hebrew. A coincidence? Arameic and Arabic languages became spoken in many parts of the world. The Americas was populated first some 15 000- 30 000 years ago first, by monosyllabic speaking people with ancestor cult. Around 5 000 years ago there probably came Uralic language speaking people via Bering sound, and between 5 000 and 4 000 B.P. the Austro Asiatic populations were arriving from Polynesia, probably.

Semitic languages moved back to Ethiopia with Arabs or Phoenicians around 2 700 B.P., and now are common there.

The consonants were the most characteristic of the Inflectional languages, but neither Hamitic or Semitic languages could express themselves without vocals. What we got now was words without any single vocals, but with 2, 3, 4 or 5 consonants at a row.

The people looks like they had started to cultivate the soil using plows as well, aside of raising cattle. A farmer culture develops in Asia Minor, according to Colin Renfrew in his “Archeology and Language” (1987). This should have been around 8 500 B.P.

The cattle could not stay at the same place too long, and thus the people had to follow them as nomades. In this way the hamites spread around. In Egypt different populations and cultures met. Austro Asiatic language speaking people met Uralian, Hamitic and Semitic people. Megalithic monuments and cities were results of this among others.

3.5.1. CHARACTERISTICS OF THE INFLECTIONAL LANGUAGES.

What are differing Inflectional languages from other languages are primarily two features:
The meaning of the word is bound to the three consonants, when these are in a certain sequential order. Vocals have no importance for the original meaning of the word. They only mark nuances in the meaning of the word. It is typical to bend verbs by changing the vocal, like “sing”,”sang”,”sung”.

Each substantive has a sign telling the genus of the subject. From the beginning the difference was only between male and female, but later developed to include also neutral (and in Sweden actually even two neutral forms as the only language in the world).

These two features have influenced the languages a lot. Not only Substantive, adjective and pronominal were marked by a genus sign In Semitic-Hamitic languages also verbs had two genuses, while not in Indo-European.

In Indo-European languages it became possible to connect words to long words like “Bundesrepublik” in German, which was not possible in Semitic languages. Also in Austro Asiatic and Uralic languages long connected words are made.

As counting words were considered as adjectives these also got a genus sign. This system was already introduced into the Hamitic languages when they started their travel both south wards in Africa and out of Africa. It still remains partly in the Hottentot languages, but it also came to be included in Egypt languages for a long time. From Egypt it went on to the Berbers in the west and to Asia in the east.

The language got the name Hamitic when spoken in Africa and Semitic when spoken in Asia, but now the conventions says they both should be called Semitic-Hamitic languages, as they are so similar.

The Berber language is very different from the ancient Egypt languages and the Ethiopian very different from them both. The similarity is more theoretical than practical with respect to the vocabulary. Only the grammars are similar.

Arabic is also a Semitic language, and as Islam spread after 1400 B.P this language family now is represented from western Africa to Indonesia. The Arabic trading was one reason for the efficient spreading.

The Austro Asiatic people were cultivating crops, but the Inflectional language speaking people also started using plows and the cultivation became much more intense, and crops not natural at the site may be planted. This is real farming. Deforestation started to get more area for farming.

For some reason the people belonging to this culture and language family started to take out vocals in the words, especially in long words. The Indo-European language family was created.

This probably took place around 8 500 B.P. 500 years later this people is documented in Greece, and another 500 years later in the area between the Adriatic sea and the Black sea.

Linguistic researchers already a long time ago identified this area as the home of the Indo-European languages. In 1987 Colin Renfrew argues that the home land more was Asia Minor in “Archaeology and Language”.

It is not possible to find many words that are the same in Hamitic, Semitic and Indo-European languages. The single word we have found is “six”, that is “shesh” in Hebrew, “sittun” in Arabic, “shishsu” in Acakdian,”shash” in Sanskrit, “hex” in Latin, “sechs” in German and “sex” in Swedish.

The word for “white” is “s´veta” in Sanskrit, where the “s” corresponds to the “h” in Swedish in the old fashion way of writing, “hvit” compared today’s “vit”. Also the “h” in the English word “white” has a similar construction. In Lithuanian the word is “scwiesus”, in Russian “svetli”, while in Latin and Greek “clarus” respectively “lampros”, meaning both white and bright. As seen there is a wide spreading of the word for “white” and “bright” in Indo-European languages. The word for “black” and “dark” is not
spread in the same way. The variation is very big, which can be compared to in Uralic languages, where the same word for "dark" and "black" is almost the same in most languages. In Tamil it is "kara", in Telugu “kara”, in Malayalam “karu”, in Kanaresian “kar”, in Turkish “qarangliq”, in Mongolian “xarangoi”. Hungarian and Finnish have a totally different word, “musta”. This is also part of the word for “gypsy”, “the black people”, “mustalainen”)

The word for White” and “bright” on the other hand are totally different in the different Uralian languages! In Tamil the word is “oli”, in Hungarian “vilagos”, in Estonian “valge” and Finnish “valea”, but there are totally different words in Mongolian and Turksih languages.

Generally you cannot build the inheritance between different languages from common words. After we have found the relations between the languages on the other hand, then we can verify the relation by looking for common words.

Is it possible to draw any conclusions from this, that the words for “white” and “bright” are common for the Indo-European languages, but “dark” and “black” in the Uralian? Can it be related to the Uralian religion and nightly cult with the moons as a god, while the Indo-Europeans have the sky as their god, and the sky is bright?

The Indo-European languages have been modified as the people have come into contact with other languages, as well as their culture and religion. A child to a father who is Indo-European and a mother who is Austro-Asiatic will learn one language with mostly consonants, and one with mostly vocals. The probability for a mixing of these two will be high and new versions will develop. The number of consonants in the beginning of the worlds will diminish to maximum three, like “str”, “skr” and “spr”. On the other hand we will get sound transitions of Austro Asiatic character like “k” to “t” or “p” etc. The indo-European languages in Western Europe got a “softer” character due to the influence of the Austro Asiatic languages.

Some original sounds like “sj” and “tj” disappeared. These still are lacking in Danish, as earlier also in Greek and Latin. Due to this our alphabet is lacking these, although they most probably existed originally, if we compared with Slavian, Hamitic and Semitic languages. We still have enormous amounts of consonants in a row in Check, Serbo-Croatian and to some extent Polish, which are closer to the original languages.

In Asia the Inflectional languages are called Semitic languages, while they have been called Hamitic in Africa since 100 years back. The last 20-30 years the new name Semitic-Hamitic languages has been used, as the language types are so similar, and as Egyptian language (Hamitic) is the basis for the Semitic languages.

3.5.2. THE RELIGION OF THE INFLECTIONAL SPEAKING PEOPLE: THE SKY IS THE ONLY GOD.

We are now around 12 000 – 10 000 B.P. The people of the earth probably still had mostly ancestor cult, and a monosyllabic language. The living was mainly through hunting and gathering crops etc.

In east Africa the people had come into contact with the big herds of buffalos, moving around on the savannahs. People saw how the calves were drinking the milk, and got the idea to keep the buffalo bound, so that they could get some milk for themselves as well. It was also convenient to have the buffalo there, if you needed meat without having to go out for a hunt. If some relative came, and you wanted to arrange a feast, that would be such a case. This was very convenient when it was a lot of food, but when the dry season came, you may have asked for rain. So the sky became the god you asked for rain. The sky good cult emerged, and became the dominating religion.

When you wanted to bread the baffles, or cattle, you started to differentiate between male and female, and so the language characteristics developed.
This is just a guess, but this is how it may have evolved. The sky god was “He who rain, lighten the sky, produce thunder and blows the wind”. We don’t have any remaining with respect to temples or megaliths or similar from this time, and the sky god may have been considered a kind god, who gave the people what they needed. The direct cult was not needed originally, but was acquired as the Semites got in contact with Uralian speaking people, approximately 5 000 B.P..

This population spread all over Africa, with their domesticated buffalos, or cattle.

We know that the south salvia people between the Black sea and the Adriatic sea started to burn their dead already early, probably to send the people back to the good sky god. This seems to be the first formal cult performed by the Indo-Europeans. We see this cult both by the Greek people, described by Homer and in Rigveda in India, where burning the dead is the only way you should take care of the dead. Both in Italy, the Villa Nova culture and in Scandinavia the burning of the dead is the first sign of the Indo-Europeans in these areas. In Rigveda is a statement on why the dead should be burned: “the flames of the fire bring the dead up to the sky”. It may be noticed that they do not say that the “spirit” is sent up, but only the dead him.

3.5.3 INDOEUROPEANS

We have seen in the text that the Indo-European language has its origin in Africa from the Inflectional language family in East Africa.

Around 8 500 B.P. the Indo-European language family split off from the Semitic. The Indo-Europeans also were lacking a direct cult with temples of any more elaborate style. No remaining has been found, that could be assumed being used as this, at least.

Around 8500 B.P. agriculture with plowing and more advanced methods were used, including using the best variant of cereal as seed, and not just try to improve the conditions for the crops growing naturally at the site. The ones starting this new cultivation most probably were the ones also developing the new languages later called Indo-European. Around 8000 B.P. we see this new way of cultivation has reached Greece, and it is spreading above Greece into central Europe within the next few hundred years. Around 7 500 B.P. we can see the new culture documented in former Yuogoslavia, Bulgaria, Romania and Hungary. This area can be considered as the “original home land of the Indo-Europeans”. The tradition of burning the dead probably started to develop here. Here we also find the remaining of Iron production for the first time in former Yugooslavia around 6 000 B.P.

This fact that the Indo-Europeans developed out of the Semitic speaking people makes it really absurd, that the nazis wanted to get rid of all Semitic people, or at least the Judes, as they were not equal to the “Arians”.

The Indo-Europeans had a new culture and a new language type after some time, but kept the heritage from the Semites and Hamits with respect to the worshipping of the Sky god. Genetically they also are very similar. This can be seen looking at all blood groups and other features, but specifically we can see it seems to follow the A-blood group from Asia Minor into Europe.

Around 6 300 B.P. the new people have spread to the Carpathian mountains in Austria and Hungary. Summer time they moved out into the large prairies in the north, but moved back to the mountain areas over the winter, probably because the soil got to soft during the autumn. This movement is documented by archeological excavations and proceeded annually until approximately 5 900 B.P., when the soil probably had dried out far enough for staying at the “pusta” north of the mountains.

At this time the Indo-European population got a strong influence from both west and east. Hereby the original Indo-European language disappeared and new versions evolved. Also the culture and religion was partly changed.
In an article in Sc Am March 1990, two researchers T. Gamkrelidze and V. Ivanov, tries to follow the development of **Indo-European languages** by looking at different characters, and for a development tree from these. The proto-Indo-European language is stated to be more than 6 000 years old. The home land is considered to be south of Caucasus.

Collin Renfrew wrote “The origin of Indo-European languages” in ScAm, Oct,89.

Georges Dumezil studied **Indo-Europeans** during his whole life. His conclusion was that they had three gods in common. These are represented in Scandinavia by Oden, Tor and Frey. These also have representations in society by three different functions:

1) the teaching and learning function
2) the protecting and caring function
3) the feeding function

These were represented in India by the three casts. The Brahmans were the teaching caste, the protecting caste were the Kshatriy cast and the feeding cast was the Vaisya cast.

We still have concluded that they only had one god originally, and that was the sky god. Uralian “black” is almost everywhere “kar-“.

Nilotian languages have 8 Ethiopian sounds and 18 grammatical specialties.

### 3.5.4 THE CELTS

The Celts belonged to the population group living north of the Black Sea and talking Indo-European languages. Sometime around 4 500 B.P. they started to spread westward. They were as strongest around 2 300 B.P. when they dominated the whole region from the Black Sea to Ireland, and from the Baltic sea to the Mediterranean. The Celts were first mentioned by Herodotus around 2 400 B.P. All tribes belonging to the Celts had the same type of political organization, with a powerful priesthood. They had strong religious traditions, and commonalities in language and outlook. There was a Celtic colony in Marseille around 2 600 B.P., and trading at the Mediterranean sea was extensive. Around 2 500 B.P. a Celtic tribe with war wagons with ironed wheels took control over the Etruscan areas and settled at the Appenin peninsula and in Greece and Asia Minor, and even in Spain and at the brittish islands.

The Celts were every religious, and would probably be considered fanatic today. They were skilled in handicrafts and very eager to study and learn everything. When the Celts lost power to the Romans, they still kept a lot of influence although their languages were replaced in many areas.

The priests of the Celts were the Druids. These were very talented in learning poetry and other texts by heart. Only trading facts were written down, as they did not feel it would be right to write down important things like stories etc.

The Druids had a very important task to fulfill, and that was to keep the belief that everyone would be reborn when he died alive. This belief made the Celts to formidable enemies, as they did not fear death.

The Celts lived in fortifications, which had not been the case for the populations living in Europe before the Celts. The Celts lived in large, circular houses, and were not that interested in building magnificent
buildings. In the west gold was very important, in the east silver. They were very proud of their hair, which they decorated with gold and calcium.

The Celts loved hunting, fighting feasts but also music, poetry and telling stories. They spent a significant amount of time to worship gods, who were capricious. They made a lot of religious rules that had to be followed to avoid problems.

Around 3 200 B.P. the Mycenaean culture loses power, and instead the Celts and other Indo-European people spread around Europe. This can be seen as the burying of dead is now no longer so common, and instead the dead are cremated. The bones remaining are placed in Urns, and we get was called the “Urnenfelder culture”.

During the so called Bronze age, when Uralian and later Indo-Europeans dominated in Europe, religion with sacrifices was very important. These were done in lakes, wetland but also were the dead were buried.

It is believed that there was an extensive fertility cult and the sun was worshipped, which can be seen in wagons with a sun, drawn by a horse. It is also common that also the moon is worshipped. As presented elsewhere it is believed that the sun was worshipped in these areas before the Uralian and the Indo-Europeans showed up, while the moon cult was coming with the Uralian from the East. The sky-god and worshipping nature like trees was following the farmers, who should be the Indo-Europeans, most probably, as the Indo-Europeans seems to have been coming into Europe together with the first signs of farming, and cremation of the dead. The pair of a Sky good and the mother earth goddess seems to be common, and Tacitus talks about Ulf and Nerthus with respect to the Germans some. In Sweden we still have these names in many site names, and in Vasteras we have them both very close to each other, as well as very close to the major ancient religious center, Anund’s hill.

The earth or mother goddess seems to have been the most important of the Celtic gods, at least in the beginning. Lugh was a representative of the sun god, and also powerful. Lyon in France is assumed having it’s name from Lugh or Lugos. First of August there was the big celebration of Lugh, to get good harvest. This was common in many areas of Europe, and at Ireland we still have the fair at Muff Rock in the beginning of August. Another important god was Dagda, who had a hammer and Taranis who “thunders”, like later Tor in the Asa cult in Northern Europe.

The Oak was the holy tree of the Druids.

The Celts were head hunters like many other people from Northern Europe. The heads became toffees and were placed so that everyone could see them. As they believed the soul was in the head, taking heads also made you possess the soul of the killed enemy. By praying and sacrificing to the heads the Celts believed they would be protected from the bad thoughts of the killed enemies. The lights made from pumps in the US and UK today at Halloween is old remains of this head cult. It was also believed that the skulls still had a life and could make predictions of the future.

The Celts were brutal worriers, but also very good at mining, handicraft and merchandery. Still, they also sacrificed humans, as well as animals and others. The mines were primarily to take out salt, which was sold to among others the Romans a couple of hundred years before Christ. They also had mines for lead, mercury, copper, zink and steel. They also were very good at designing war wagons.

It is not known from where the Celts came. 2 800 B.P. a population who burned their dead were losing power, and instead we see a new custom to bury the dead with the complete body. The Celts were starting to bury important men in up to 60 m long soil heaps, including luxury things including bronze vessels with mead. They had grave complexes with mass graves. Fritz-Rudolf Hermann who excavated a large complex at
Glauberg 30 km north of Frankfuhrt has found a 350 m long procession road with graves at both sides and ending in a big heap with a man buried in. Here we find rich gifts. There is also a statue in the middle of the grave site, which indicates that the cult was ancestor cult, according to dr Hermann. Other researchers believe the statue is just showing the dead, as they have the same type of jewellery.

Around 400 B.P. the Celts stop using the large, rich equipped graves, and instead they start to burn the dead, and put the remains in an urn.

The Celts cut the head off enemies they had beaten, and hang the heads up to show others. The Druids were the priests. To become a druid you had to learn a lot of magic formulas, medicine, history and laws by heart. They were using gold and magic trees in the cult, and transported gold long distances in the “empire”. Around 60 a.c. the Romans succeeded in beating the Druids in a big battle in England, which broke the Druid empire. Ill Vet 16/2000.

In the book “The life and death of a druid prince” by Anne Ross and Don Robins (1989) the culture of the druids is presented. The idea is to live with nature. The druids worshipped nature, and talked to trees. They also had gold mines, and traded gold along lines from Ireland through Europe, where they had the “mental power” over the people living there. The druids were like priesthood, and they were guiding their people. When the Romans succeeded in killing the druids, they also destroyed the defense they had met in England. The last battle was 61 A.C. In a last desperate act, the druid prince sacrificed himself, to get the support from the gods, but it failed. The reason for the failure seems to have been that the Romans finally understood the basics of the druid culture, and got them to start the battle in a place that was more suitable for the Romans then for the British.

In “Prehistoric Britain” by Timothy Darvill (1988) discusses the origin of farming at the British islands around 5 500 B.P. Around 5 000 B.P. It can be seen that forests were cut down, as especially tree pollen decreased. During this time period the use of Megalith monuments as graves become very common all over the British islands, although often peat and wood was used specially in the eastern parts instead of stone. Around 4 800 B.P. the long barrows became common, and some became very long, up to 100 m like at West Kenneth, Wiltshire or Na Tri Shean, Highland. In these stone monuments multiple inhumations was the general rule. Up to 50 burials are common in most tombs. Some of them were used during 500 years, at least. Generally grave goods are sparse in long barrows and megalithic tombs. It is not possible to correlate a special gift to a special individual, except in very few cases. Bones were removed from tombs and sometimes stored at some special chamber. The forecourts of the tombs often had fire pits and hearths. Some bones often were taken away, and in one tomb seven skulls but 22 mandibles were found. Were the skulls taken to the living houses, as is common in the South East Asia Pacific, and earlier in Central and South America? This would indicate remains of ancestor cult. Also other type of practical technical constructions were built.
during these years, like the 2 km long wooden road between the Polden Hills and Westhay in the Somerset Levels, from 5 200 B.P.

It is estimated to have lived perhaps some 200 000 people here at these days, in 7-8 major groups, according to differences in ceramics, design of the tombs and similar. The tombs may have been marking territory, according to an idea by Colin Renfrew. The significant amount of work to build these monuments indicates that we had a collectivistic society, where people were helping each other. This is proposed by Ian Hodder.

Already during these days it is believed that there was endemic warfare, as so many arrow heads is the most common artifact found. Still, we don’t know if these were really used that often, or more “symbolic” to mark “territory” to avoid attacks from others. Some people have been found with arrows in bones, but relatively few. Still, the society seems to have been very stable until around 4 500 B.P.

Now new pottery, single body graves and other features became common. The rising and setting of both sun and moon becomes important. The long barrows become rare. Some henges like Stone Henge becomes expanded, and better designed stones are used, to get a better finish than before. Approximately 75 % of the tombs from the time period from 4 500 – 4 000 B.P. are single graves. Some of the graves now also get a lot of gifts and objects. Now we also see copper and bronze axes for the first time. From around 4 000 B.P. stone rows and stone alignments began to be built.

The Ancestor cult and a collectivistic society are replaced by a more individualistic society. We see a new population coming in as well, as short skulled people is found in the graves. Probably they brought the new culture with them.

The Recumberant **Stone Circles** of Scotland by Aubrey Burl, ScAm. These megalithic monuments, like many others, have been seen as ancient astronomical observatories. It seems clear that although they are astronomically aligned, their purpose was purely ritual.

**3.6 THE GERMANIC/ SCANDINAVIAN GODS RELATED TO THE ORIGINAL CULTURES**

When the Uralian speaking population had reach the area where the North European Indo-Europeans lived, the culture and religion probably changed dramatically. The Uralian speaking people came in several waves from around 5 000 B.P. to around 4 000- 3 500 B.P. Around this time, 4 000 B.P., the old “kentum-language-speaking” people started to migrate towards the south. First the most east of these, the Illyrians, emigrated. Then the Venetians moved south, and reached the area where Venezia is situated today. Thereafter the Italics invaded Italy, and finally the Celts and the Germans moved down. We now have reached approximately 2 000 B.P.

In the region south of the Baltic sea we can see three populations, who have merged two and two. This can be seen from the gods worshipped by respectively population. The Sky god is the Indo-European god. The Sun god is the Austro Asiatic god. The Moon god is the Uralian god. The different populations worship Sky+ Sun, Sun+ moon respectively Sky + moon.
This is of interest to note when we move down to Asia Minor around 3365 B.P. Then there is
documentations telling there was a peace contract signed between the Hettites and the Hurrites, refereeing
to their gods. The Hettites have two gods: Sun goddess Arinna and the “bad weather” god Teshup, which
in reality is the Sky god. The Hurrites or Mitanni, as the people also was called, had five gods.
Mitra, Varuna, Indra and the two Nasatyas. These last are the same as the most important ones in India,
why the Indian spelling is used here. The exact identity of these gods in not known by researchers, but in
Allan Dahlquist’s “Jesus förkunnelse och Indoeuropeernas fader himmel” (1987, in Swedish) this is
discussed.

The Germanic god “Oden” is in reality the Sun god. He is both a “sage man” and has only one eye. The
other eye he had to throw into the wisdom well, to become wise. The character of the sun god is to be
wise and he is often marked just by one eye. The Celts gave this god the name Lug, which the Germans
turned into Loke (compare to the latin “lux”, which has the base “luc”). All tales are written about Loke
and not Oden. Loke did not exist in the previously known Indo-European world. Lux means light, and
Loke has the typical character of the light, the sun. Oden was a warrier, an artist and the visdom
god. But he was also a magician, which was normally only a woman. Thus we can see
that he also had female characters. This is strange as it was not accepted that males did
prophecies. The most powerful shaman was the one who could stand the worst pain and
come into the strongest ecstasy. FoF 5/99

Tor was the combination of two gods: the Indo-European sky god Tyr, represented by the hammer and
the lightning. Tor is known because of the thunder and lightning’s he produce in the sky! It is also
representative of the Uralian Moon god. Tor also has the properties of being not very intelligent, and he
likes drinking heavily. This also represents the Moon god that was considered being drunk when there is
full moon! Tor has been assumed to come from “donar”, which means the one who causes “thunder”, or
“dundraren” in Swedish. The word Tor also is related to the Uralian word “Tur”, that means “to rule”,
and can be compared to “tyrann”. The word Tyr on the other hand is assumed being related more to the
Sanskrit word “Dyaus”, which is “sky”.

Frey was the German god corresponding to the Uralian Mother goddess, and is seen as both a male and a
female god, Frej and Freja.

If we now go back to the Mitanni (Hurrihs) and later India we can see some other interesting relations.
Mitra – Varuna is in India the combination of the Austro Asiatic Sun god (= Mitra) and the Indo-
European Sky god (= Varuna).

Indra is to some extent a variant of the Sky god, with the lightning (Vajran) and with the task to “deliver
rain”, as documented later on in history. The main task for Indra still was to fight the Dragon, and his
major interest was to drink until he was drunk from the drink Soma, which is a representation of the
Moon. Also Indra was stupid, just like Tor.

Nasatyas is a couple that is not very well known either in India or among Indo-European people. Only the
Greek have the corresponding gods as the Dioskures. This couple is met all over the world otherwise, as
the Sun and Moon gods as twins or as older and younger brother, in different variants.

In South America there are myths telling about the younger brother, that he is adventurous and bold,
without much of a good judgment over what he can manage or not. Because of this he runs into trouble
all the time. Every time he is saved by his elder brother, who is the smarter of the two. The moon could
never survive without the sun, which helps him get out of the trouble caused by his stupidity!

This myth is the original one, but it is found in many versions. In northern Europe we have the adventures
of Tor who would have died if not Loke had saved him. Loke is smart, and not evil except in one story,
when Balder is killed. The story is probably similar as the one about Indra in India. He is fighting the
Dragon Vritra. Indra has problems to beat the dragon, and then Vishnu gives an advice. Indra follows the advice and wins the battle. Vishnu is never taking part himself in violence, but his wisdom is used.

Here Vishnu, the sun god, is the passive part, but he helps Indra. Other myths have similar stories, and from these we can see that Indra must be the Moon god, needing help from the sun.

We then can conclude that Tor, who is similar to Indra in details, run into troubles and then get support from the sun, which is Lug in Celtic and Loke in Swedish, and correspond to the word “look” in English.

In the Balder myth, Loke is jealous on Balder, who is loved by everyone. He get someone else to shoot a deadly shot with myrtle, which is the only crop that can kill Balder. Here Loke plays the same roll as Vishnu does in the Vritra myth. Neither is doing the dirty job, but just instruct the others by advises.

Normally it is Indra who is the hero because of killing the dragon Vritra, but in one myth in Mahabharata everything is turned around. Indra is getting self-reproach because he killed the good Brahman Vritra, corresponding to the beloved Balder. This gets him to escape up into the mountains where he is hiding in a river, in a reed. The other gods are in despair because Indra is gone and get out looking for him. Finally he is found in the river. It is so similar to the Loke story, that there must be some common origin. Loke had to escape after the killing and did hide as a salmon in the river, to avoid being punished. The god went out to search for him, and finally caught him in a net in the river. Here we now have an explanation of the Balder myth. It was not the good sun who was responsible for the killing of Balder, but the rolls had been mixed up in the German version. Instead the good sun god had tried to save the gods by his advises.

In Iran we have the same reversed judgment of the gods. One god is a crook, the other one a saint. The difference in who is good or bad varies with the people, as the populations have different basis of valuation.

In the mixed populations with Indo-Europeans mixed with Austro Asiatic and later Indo-Europeans mixed with Uralic people, the dominance has been on different original people. The Uralian population has a low value on the sun, but high on the moon, the Austro Asiatic the opposite! The indo-European speaking people take up both these values.

With respect to the languages there are interesting similarities between India and Europe. We do not need to go through all details, but by comparing the religions we can understand the connection. Linguistic research says Sanskrit is a Satem language, which means that it is related only to the languages spoken in eastern Europe. Because of this it has not been possible to explain some parts of the body. For instance “heart” is “hrd” in Sanskrit. That these words are the same looks obvious to everyone. Still, the linguistic research has claimed that an English or Swedish “h” should correspond to a “sh” in Sanskrit, which gives “shraa” or “shraddha” instead, meaning “belief”. This then is interpreted as an original meaning “ what is in the heart”, “Heart” is in Greek “kardia” and in latin “cor” with the root “cord”. As a comparison the word is “Hertz” in German and “hjärta” in Swedish, both very similar to “hrd”. From this discussion we can see that it was not only people with Satem languages who came to the Middle East and India, but also others. It was not only the Mitanni or Hurrits, but also the Hettits. The Hettits had a “kentum” language, which influenced Sanskrit in such a way, that many Sanskrit words are very similar to the corresponding words in English, German or Swedish. Other examples are the Sanskrit word “sambanha”, which is “samband” in Swedish and German, although “connection” in English. The verb “bind” is “binda” in Swedish and “binden” in German, and “bandh” in Sanskrit. The imperfect form of “binda” is “band”, the same word!

It may be interesting to note here how the Hettits were handling war situations. The Hettits tried to win the war against the Egyptians by artifice, which they also succeeded with. In this way they could avoid killing people. The Hettits won the wars because they developed a better technology with two wheeled wagons after horses and better weapons made from Iron.
After the war the Hettits pushed through an agreement that everyone who had escaped to the opposite side should have the possibility to go back to their respectively side without punishment.

After the war the Hettits let the people they had conquered keep full autonomy over their land area. This led to better economic conditions for both parts after the war! Tolerance was a sign of the Hettits, both in religious matters and in economics/politics. This attitude had its origin in the “Austro Asiatic culture with sun religion”. We see this also in the Indian “Jaina” religion. The Jainas refuse to kill an enemy, if you can beat him in any other way. It is interesting that the hettits could live so long without mixing up the original religion and cultural attitude with the Uralian one, which perhaps could have been expected. Still, tolerance may be a long term good strategy!

The Indo-Europeans were dominating with respect to language and culture, but not with respect to religion. The Austro Asiatic has been good at sustaining their mentality, but language and religion as well as some cultural attitudes have been lost.

Major changes took place in the society in Scandinavia 400-500 ac. Network with Germanic tribes was built all over Europe FoF 2/99.

In Ill Vet nr6, 1994, astronomer Göran Eriksson presents interesting facts about rock painting/inscriptions. He has found facts supporting the hypothesis that the inscriptions were astronomical notes primarily. At the solar eclipse 3596 B.P. this was documented with a combination of figures. A comet was inscribed at three different sites at Onega lake in Russia, Ekenberg in Sweden and Midlothian in Scotland together with this solar eclipse. Three different engravers have seen this and documented it in similar, but not identical, ways. The combination of wagons and a sun also indicates that these people were worshipping the sun. This supports the hypothesis about a population 

Viking women were very self dependent. They took care of everything at home and got a very strong position in society. There were women in half of the major graves with a lot of gifts from 800- 1050 showing the importance of the females. There were even erected stones for the women. of 7/94

4. HISTORICAL OVERVIEW

4.1 THE THREE TIME-PERIODS: STONE-AGE, BRONZE-AGE AND IRON-AGE; AN ASSUMPTION MADE FROM THE DANISH CASE

Many facts point at the division of history into the three time periods always following each other is not correct. The reason for why this has been made a fact is that in Denmark archaology became of interest at a very early stage. When there was a museum made, all stone artifacts were placed in one room, all bronze in another etc. The director noticed that in Denmark all stone finding were the oldest, bronze artifacts came there after and the iron tools came last.

In Italy the stone artifacts were oldest, but there was no clear indication if bronze or iron came next. In reality it turned out later on that the iron artifacts were older than the bronze, but as they both were very old, people didn’t bother too much.
This is interesting to note, as there is much evidence for that the oldest type of humans used primarily stone tools, but bronze tools and weapons followed the Uralian speaking populations and iron has followed the Indo-Europeans.

The Ethruscs came to dominate in Italy at an early stage and then introduced the use of bronze, but before that we had Indo-Europeans living at the same places using iron. There is evidence for that Indo-Europeans entered all the way up to the Baltic sea around 6 000 BP, and probably they entered Italy around the same time period. The Uralian speaking populations, primarily the Ethruscs, entered Italy much later.

We don’t know any exact times but Hans Krahe presents probable movements of people from the Baltic sea area down to Italy around 4 000 B.P. (Sprache und Vorzeit, 1954). There were several waves of movements. First we had those speaking original Germanic languages (kentum languages), then Baltic, Slavian (Satem), Italic, Venetian and finally Illyrian languages.

They moved down to the Alps, and passed over these. We can not be sure what populations these Indo-Europeans were meeting, but we know that the Romans worshipped the ancestors, or the “manes”, later on, and this indicates that there was ancestor worshipping before the Indo-Europeans.

The worshipping of ancestors was most probably dominating in the oldest populations. In Italy we don’t find any Megalith monuments, which indicate that the oldest population did not have the Megalith cult that was common further to the west. Still, stone was used for tools and weapons.

As then the Indo-Europeans moved down from the north into Italy, they had iron tools and weapons with them. This happened before 3 000 B.P, most probably. As then the Ethruscs entered Italy around 2 850 B.P. they brought bronze and the culture with strong kings with them. It is better to use the words Stone culture, Bronze culture and Iron culture, than talk of them as belonging to a sequence of time periods.

Iron is first made in Asia Minor around 3 400 B.P., and then spreading towards the north. 2 500 B.P. it had come to Scandinavia. Ill Vet 8/97.

There were mines for Lead, Silver, Copper in the Aegean islands already 5 500- 4 900 B.P. Noel Gale and Zofia Stos-Gale, Sc Am /before 1989)

4.2 ART, KINGDOM AND PROMISCUITY

The Ethruscs had a language which is now forgotten since many years. Still, it is known that it was related to Finnish, Esthonian, Hungarian, Turkish, Mongolian, Tungusian, Japanese, Korean and south India Dravidian languages. All these languages are well known and have been studied intensively.

Unfortunately languages are normally not studied in a world wide perspective, and thus it has not been recognized that all these languages are related. Some researchers still have found relations between some of them, and if you add all these different studies together, the overall relations are seen, as the characteristics are the same.

Allan Dahlquist has studied these languages and others and presented them in a series of books. Here we can see the different basic language types spread all over the world, actually. We can also see that in many languages there is remaining of other languages spoken at the site sometime in the past.

If we now combine the findings of artifacts and relate to the language types we can draw the conclusion that the oldest humans used stone tools, had a simple mono syllabic language and worshipped their ancestors. They also were hunters and gathered whatever there was to eat from nature.
Thereafter we can see the development of a culture with growth of crops, gathering shells and sea food, raising Megalith monuments and worshipping the sun. Stone was still the dominating material aside of wood and bones.

The bronze culture on the other hand is connected to a population developed later in the Uralian mountain area. They have their own language type, called the Uralian languages, where Finnish- Ugric languages and Dravidian languages belong. This culture formed under a strong leader, a king, who had power to really control a larger population. To do this, the king had loyal soldiers, and tough rules for the people to follow. Prostitution was accepted, art was favored, including the first alphabet. The population also wanted to dominate others and real wars with disciplined armies started with the Uralian speaking people. They also had sheep, goats and similar animals, which needed guarding during the night to avoid predators. Probably this also led to the worshipping of the moon, and the belief in the superstitious. Shamanism from earlier cultures was developed further, with often strong priests and churches. Rites of different kind were used to control the people, something that has later on been forwarded to all major churches. The culture also worshiped the mother goddess through different rites, and this also gave the females stronger rights in the society than many other cultures. There is i.e. no word for he or she, but a common word for both in the typical Uralian language!

The Iron culture on the other hand had a different origin. It was developed within the Inflecting language speaking and Indo-European language speaking people. These populations had real farming and raised cattle. They also had a sky god, who should give them the water needed form the farming and the cattle. This Iron culture was earlier than the bronze culture in the areas where these cultures were developed.
5. SPREADING OF CULTURES

There have been a lot of discussions around the issue if culture has spread by diffusion or by people who have been bringing their cultures with them when they have been moving into new areas. Most probably we have had a mixture of these two ways.

In the beginning of the 2000th century a researcher wanted to investigate the different religious beliefs in South America. To his surprise he found them very similar in many ways to the ones in the “Old World”. He then asked himself and his supervisor if there could be a possibility that the people in the New world and the Old world could have a closer relationship, as they were thinking in the same way. His supervisor was well-known and respected and with his authority he replied: “It can not have the people that have traveled so far, but the thoughts must have flown as pollen during spring time and fell down here and there.” This formed the general belief of how the spreading has taken place, and still is the general scientific hypothesis.

The name of the researcher was Paul Ehrenreich and he found it to be a good strategy to withhold his thesis as his professor found the hypothesis he wanted to state absurd: that actually people had been spreading from the old world to the new one, and brought the ideas with them. In the introduction to the thesis he tells what his professor had said, but otherwise he is careful not to stress his own finding in the thesis to strong. Still his belief is that it is people who have brought the ideas with them, and different populations have brought different ideas.

Still, Ehrenreichs ideas were not accepted generally, and in 1950 the famous Dutch Indologist, language researcher and researcher on religions Jan Gonda had to repeat the statement:”It is not the ideas that spread in the wind as pollen, but people who spread the ideas as they spread around the world!

Today we have year 2003 and still the generally accepted hypothesis is that ideas spread as pollen that is just pop up in some persons mind spontaneously in different parts of the world. The reason for this is that a questionable scientific method has been used that does not look for similarities in a structured way.

If we compare in parallel religion, language, culture and even some racial characteristics we can see that these may match pretty well between populations living very far from each other.

From this we can see that mankind spread around the world a long time ago, and people with common culture brought their ideas with them. The traces can still be seen from these different beliefs and cultures.

Often these cultures can be traced by the languages. The French language researcher Paul Rivet states: “For this people in South America there are many words for the lower parts of the face like “mun” and “tunga””. This researcher new many languages but he did not know Swedish. The words are actually exactly the same in Swedish! In English and German we have very similar words,”mouth” and”tongue”. In English we lack the “n”, while the Swedish word lack the “t”. In German we find both the “n” and the “dental t”, or “d”. This form actual once was found also in ancient Swedish in “rosenmund” (or rose mouth) which points at being original in Swedish as well.

If we look at Latin instead the word “mun” is “os”, which was the oldest Swedish word for “opening, exit”, and still can be seen in old city names like in “Vasteras”. This means the “western opening of the river”, and can be compared to Uppsala, “the eastern opening “, which was once called “Ostra aros”. The word “mun” does not exist in any other Indo-European languages. In Greek the word “mun” is “stoma”, which we recognize in the tooth paste Stomato! In Sanskrit the word “mun” is “mukha”, which is also quite different from the Latin and Greek words, but quite similar to the Swedish word.
When we take a look at the Swedish word "tunga" we can compare to the German "Zunge" and the English "tongue" and see similarities, while the latin word "lingua" is very different. The Greek word "glotta" or "glossa" are even more different.

Here it would be interesting to look at some words related to the domesticated animals, and try to understand the origin of the words. The word “tjur” in Swedish is “bull” in English. This word means “stiff”, “rigid”, “staring”. This should relate to the way it looks or behaves.

In Swedish and German "dog" is “hund”. The word “hund” means “swelling” and relates to the penis that is swelling in the vagina, so that the dog has to proceed to the bitter end during the sexual intercourse. This is a feature that is only valid for dogs among all animals. Etymological we can see that we have the same word for both “swelling” and “dog” in both Greek and Sanskrit, “svan” respectively “kyon”.

“Cat” and “horse” on the other hand are words of which we have no idea what they mean originally etymologically, neither the English, Greek, Latin nor Sanskrit forms. This means that our ancestors got these words from some other language before the Indo-European language started to split up in different versions.

The “dog” and the “bull” in Germanic, “hund” and “tjur” in Swedish, were names given directly by the Indo-European ancestors. Often when we have studied the many different languages all over the world we have been surprised over the fact that many Swedish words belong to ancient languages that the linguistic research is not aware of. We already have been discussing “tunga” and “mun”, but there is another word, “kall”, meaning “cold” in English. This word has no etymological meaning in Indo-European languages while there is a word “keel” meaning “cold” in Maya language!

There is a French researcher, Paul Rivet, who has produced tables with languages from many distant countries, where he can show that the word has almost the same meaning in many of these languages. The words “tung” and “mun” are part of his collection, although he did not know that these words exist also in Swedish!

Once a professor in Sanskrit was asked by a professor in Geography what the name of the dessert “Thar” in India meant. Did it relate to the Swedish word “torr”, in English “dry”? He did not know at that time, but later we found that there is a word “thol” in South America meaning “sand” while a word “tarro” in Australia means “stone”. Several different languages in South America have words with the meaning “soil”, which is “jord” in Swedish, sounding very similar to the Latin “terra”, French “terre” and the Indian dessert “thar”.

The Swedish word “tala” (= talk) has similar words in both South America and Australia with respect to both the sound and the meaning. On the other hand there is no corresponding word in either German or other European languages except for the English word “tell”, which also has an Austro Asiatic origin. It looks like both Swedish and English have a lot of Austro Asiatic words left from an ancient time, when Austro Asiatic languages dominated along the coast from Sweden down to Spain. The counting with 20 as the base also indicates this. We still have it in French, Danish and in English and Swedish they were used earlier, although not anymore.

The Sanskrit word is “jihva”, which has similarities with “lingua” as “j” and “l” correspond in many words, while the transition from “h” to “ng” is more doubtful if possible. The conclusion is that neither “mun” nor “tunga” are Indo-European words, but brought in from some other language type.

We have already mentioned that there are other words following the same "rules" like "kissa" in Swedish is "piss" in English and "tisse" in Danish and kiss, "kyssa" in Swedish, is the same word as "pussa". This transition of sounds from "p" to "t" and into "k" is typical for Austro Asiatic languages.

We have tried to collect examples of these sound transitions to identify how different languages have borrowed words from each other. The problem is that the languages in the world have borrowed words from each other in all time without saving the transitions in a clear way.
Thus some of the examples may be a bit strange. The Swedish word for neck is “hals”, and this has the same meaning in German as well. The original Indo-European word for this was “krk”, which is still the Check word for neck. In Lett the word is “kakls” and in “Lithuanian” “kaklas”, while the Swedish word for throat is “strupe” and in Lithuanian “gerkle”. This can be compared to the Swedish “gurgla”. This indicates that “r” has been transferred into “l” in the two Baltic languages, where also one of the “k” have disappeared. In Swedish we have got a softening of the “k” into “h”, and so we got “hals”. The Indo-European word still has survived in some Swedish geographic names like the name of northern part of the Baltic Sea, “Kvarken”, where a “v” has been inserted after the first “k”. The same basic word also seems to form the basis of the word “kork”, which is inserted in the throat, or “hals”, of a bottle. The word “kork” has also the synonym “propp”, where we can see the transition from “k” to “p”. Sometimes we also use a throttle, or “tratt”. This is inserted in the bottle when filling up. This is the third variant of the sound. We have the transition from “kork” to “prop” and to “tratt”. All these words are used for something inserted into the neck (“hals”) of the bottle.

The words are all Indo-European, while the sound transitions are Austro Asiatic!

The explanation may be that the transition took place after two well-known mixed languages were formed, the Hettit and Hurritic languages. These are both mixtures of Indo-European and Austro Asiatic languages.

The Hettit language developed probably around 5 900 BP at the west coast of the Baltic Sea, where Austro Asiatic people living here at that time were mixed with Indo-European people arriving from the south. The Hurritic language probably developed around 5 000 BP along the river Weischel (mid way) when Uralian language type people reached southern shores of the Baltic sea, and mixed with austro Asiatic and Indo-European people.

Both these people arrived to the Middle East approximately 1 000 BC. 1 365 BC they are known to have fought in a battle, but agreed to form an alliance and went together towards India, which was conquered.

When they arrived to India, they found that the country was populated with a people worshipping ancestors and mostly doing hunting and gathering crops for living. This people became the lowest caste, the Sudras, which were marked by the black color.

Of the newcomers one ingredient formed the Vaisyas that is the farmers. These were Indo-Europeans, who had a cultivation culture already 3 900 BC.

The other ingredient in the newcomers was Uralian as part of the Hurrits. These formed the Kshatriyas, or the worrier caste, and were marked by the red color. From this caste the kings were selected.

The highest caste in India was formed from the austro Asiatic ingredient, as they were related to the sun, which became the highest ranked god. This caste was called Brahmans, and got the white color. The priests are Brahmans.

From this we can see that the newcomers formed separated groups at the same time as they also formed an integrated society. This is one of very few examples where the original cultures and people have kept their original character in this way for such a long time so sharply separated in castes.

Only at some sites in Africa we can find similar distinct separation between people with different origin. In Western Africa we can find people with different colors of the skin, where those with brighter skin form a higher caste, dominating the people with darker skin color. A curious fact is that the same darker skinned population in the northern area is forming the ruling class a bit further down to the south! Here they are ruling over an even darker colored population. Researchers have noticed this, but have no clear explanation.
Can it be a similar structure to the one in India? In India also the higher castes have brighter skin color than the lower castes!

There are also similarities between today very distant populations. The Swedish priest Gunnar Helander was working many years in South Africa and learned Zulu- language and also learned a lot about Bushman people. He refers to the language researcher Bryant who has compared Zulu language and East Asian Papuan language. The word for “child” is ngane or mtwana in Zulu, and ngone or twana in Papuan. “Mother” is “nina” in both languages. “Human, man” is “munthu” respectively “mothu”, and there are many more words in common. The Negroid populations from Africa to East Asia and Australia also have similarities in their living and culture. The Zulu people have always been very peaceful, except for during the times of king Shaka, who started to kill enemies and conquer the other tribes in the beginning of the 1900-th century (1787-1828). Before and after him “wars” were more like games. When the tribes wanted some excitement they called another tribe to “war”. Both sides lined up and shouted first insults to each other. Then they throw there sticks, but no one was hurt, as all had long shield for protection. After the “war” they went home again and told stories about how brave they had been. Similar stories we hear from many other tribes all over the world.

In tropical Southern Andes in South America we see also peaceful people, the Quechua and Ayonara, and the Keshwa who performed irrigation. These populations have been considered meek and withdrawn. The culture has a duality. This means that everything is seen as pairs- yin and yang! They see a link between humans and spirits. When there is no harmony and balance in the society movements and activities are initiated to restore the harmony. The ownership of properties is collective, and not personal. The local leaders seldom have authority to give people orders or governance. When people lose trust in their leader they abandon him (Dan Rosengren, SIDA report 2002, Gothenburg: Indegenous People of the Andean Countries: Cultural and Political Aspects).

This is quite similar to what is seen in much other “collectivistic” culture all the way from Africa to South America, but also in many ways characteristic for the Scandinavian of culture of today!

5.1 DEVELOPMENT OF THE LANGUAGES DUE TO MEETINGS BETWEEN DIFFERENT POPULATIONS. SOME GENERAL ASPECTS

The original monosyllabic language spontaneous developed just like every language still does today. We see new words coming up, but also new grammar. Since the different languages had developed we got the situation that people from different countries came together, and even more differentiation took place. A modern example is the US, where both grammar and words are simpler in the US compared to England. Earlier we saw how first German influenced the other languages during the Hansa time, and after that the French. During the last fifty years English has been the strong influencer on many languages all over the world.

Now we do not want to discuss this, but try to identify what were the languages mixed a very long time ago. An example is the Hottentot languages in South Africa. These are typical mixtures of two very different languages, the monosyllabic bushman language and an inflectional hammitic language. Other similar mixture is the Haussa and Ful languages in West Africa.

In Europe we have the Bask language which is a mix of Austro Asiatic and Uralian languages. The counting with twenty as the base is indicating the Austro Asiatic part. The originally missing “s” sound proved the Uralic origin (there is only a “sj” sound). If there are also other language elements we do not know, but at least these two can be seen.

Another language that is not either that or that is Sumerian. This seems to have a basic monosyllabic origin later taking up Uralian influence and even some Austro Asiatic words.
The classical Greek is a mixture in the same way. We can easily see that many words are borrowed from Latin and Sanskrit, but it is difficult to show that the words related to the culture are Indo-European. In some cases it can be shown that the words originate from Uralian languages, like “an”, with emphasis on the last “a”. This means “up” and is related to the Dravidian word “an”, which means “what is up”. This also has given the Sumerian word “an” for “the sky”.

The Austro Asiatic character in Greek language can be seen from the Indo-European word for “star”, “stjärna” in Swedish and “stern” in German and “st” in Sanskrit, totally without a vocal! This word also exists in Latin and Greek, but has been modified quite a lot. Vocals have been added, due to the Austro Asiatic influence. In Greek “str” has become “astär” with accent on the last syllable. In Latin the word has several forms: “sidus” with the genitive form “sideris”, but also “aster” and “stella” (from “ster-la”). The foreign language elements in both Latin and Greek could not handle the word without vocals. “Aster” and “astär” both are reflecting the Austro Asiatic languages, while “sidus” and “sideris” relate to the Uralic languages, probably through the influence from the Etruscan people during an at least 100 year period of Etruscan dominance in Rome, when Etruscan kings ruled. “Stella”, going back to “ster-la”, was the original Indo-European word “ster” or “str”. The ending, suffix, “la” is new and has caused the root to change from “r” to “l”, and so we got “stella”.

5.2 RESULT OF THE SPREADING: INDO-EUROPEANS AND AUSTRO ASIATIC PEOPLE FORM THE “KENTUM-LANGUAGE” PEOPLE.

We have seen already earlier that probably a group of Austro Asiatic language speaking people left West Africa and moved up into Western Europe some 9 000- 6 000 B.P. They probably used ships to get to the British Islands, and had long skulls, were worshipping the sun, were cultivating the soil, had an Agglutinating language with twenty as the base and started to erect Megalith monuments along the West European coast from Spain to Sweden. The number of people still was very low, and the pressure on resource probably not very high. Shell fish and sea fish was as much as you needed.

From the other end of Europe we know that the Indo-Europeans moved to the west and north from Bulgaria, Yuogoslavia, Roumania and Hungary. Around 5 900 B.P. there are archeological findings showing that this population had reached south of the Baltic sea around the opening of the river Weichsel (Visla). From here they spread both to the east and to the west.

Moving to the east brought them to Lithuania, where they could live without to much mixing with people speaking other languages. Thus the Lithuanians still have a language sounding very similar to the first versions of Indo-European languages.

When the people moved to the west on the other hand, they met people with other languages, and modifications took place. Here words beginning with more than three consonants were not possible, and these consonants could not be all existing, but only certain combinations. These contrary to the original Indo-European languages, where there could be words with only consonants. The words must have at least one vocal.

There were also changes in how sounds could change. Earlier a “p” could be changed to a “f” or “b”, which later could be a “v”. Now the change was from “p” to “k” or “t”. This would have been impossible according to the “language laws” of the Indo-Europeans. Instead these changes are typical for the Austro Asiatic languages. This we can find regularly in the Far East and in Polynesia.

In Celtic languages we can see this as the word for “son” can be “map” in one language but “mac” in another (pronounced “mak”). We can also find the same type of changes between languages in Italic languages like Latin, Oscic, and Umbrian languages.
Another example is the word “piss” in English, which is “kissa” in Swedish, “tisse” in Danish and “pisser” in French. Probably the word for “kiss” is another example. This sometimes is “pussa”, sometimes “kyssa” in Swedish, “kyssen” in German and “kiss” in English.

This indicates very strongly the influence from old Austro Asiatic languages on the Indo-European ones, although we do not have any clear historical documentation of this ancient population, as no writing existed yet. We still see the Megalith monuments, but they do not explain what language the ones erecting them spoke.

The pronunciation of “a” in both English and Danish also is pointing in this direction. In Samoan language “a” is pronounced if twice in a word as “a” first time (like in “car”) and as “ä” second time (which is the way “a” is normally pronounced in English, like in “where”). Even more astonishing is that the same word can be pronounced differently in the same sentence! First time it is pronounced “a”, second time as “ä” and last time it may be as “e” (as in “bed”). This is very typical for Austro Asiatic languages, as these languages are totally free from strict language rules. Just like English today!

This is very different from the Uralian languages with very strict pronunciation laws, where even accents are very important.

A scenario approximately 5 900 B.P. could be that the Indo-Europeans moving from the area south of the Baltic sea from the opening of Weichel to the westmet a people coming from the west. Both people were peaceful and came to live together in a peaceful way. There was a mixing between the two population groups through marriages and the children came to speak both languages. The children came to invent new features into both languages, and after some generations the languages had changed. A number of new versions developed.

To the very west the Austro Asiatic influence was strongest, and we got the Celtic languages. East of these the Germanic were formed and south west of the Germanic the Italic. These developed into Latin, Oscian and Umbrian later on, after the migration over the Alps to what is now Italy.

South east of the Germanic languages the Venetian languages evolved, now spoken around Venetia. East of the Venetian we also find the Illyrian language.

All these “western languages” are called Kentum languages. They differ from the eastern more original Indo-European languages, which have gotten the name Satem languages after their word for “one hundred”. This is described in Hans Krahe: “Sprache und Vorzeit”.

We now have described the major differences of the two major Indo-European language groups. To understand what is happening from around 3 000 B.P we still need to know a bit more about the change of the religions of the western peoples as well.

The Indo-Europeans had principally only one god, the Sky god. The Austro Asiatic people had in the same way only one god, but the Sun god.

There are no written documents from this time, so we can only speculate what happened when the two population groups met. Still, a bit later we get documentations from the Hettits in Asia Minor around 3 000 B.P. They were very peaceful, which seems to have been related to their religion and culture, and they had two gods. These were the sun goddess Arinna, who was the most important, and the “bad weather” god Teshup. He has all the characteristics of the Indo-European Sky god, which make sense if the Hettits was a mix between Austro Asiatic and Indo-European populations.

The Hettit language shows it came to Asia Minor from the Baltic Sea area and was closely related to the Germans. Their word for water was “va-tar” which gave the interpreter of this language for the first time, F. Hrozny’, the suspicion about the Indo-European origin. This is almost the only example we have where we actually know anything by written documentation about Kentum language speaking people at this
ancient time. Much later we know there were other influences leading to other religions. We will go through some more examples of these now.

5.3 THE MIXING OF INDOEUROPEAN AND URALIC LANGUAGE SPEAKING PEOPLE RESULTED IN THE HISTORICAL INDO-EUROPEAN PEOPLE.

So far we have met the people developing as Indo-Europeans met Austro Asiatic language speaking people south of the Baltic Sea. The south eastern of these people were the Illyrians, living east of theItalic and Venetian people.

The Illyrian language is still seen in a number of geographic names in specially Greece; “Korint”, “Athens” and “Knossos” are supposed to be Illyrian.

These assumptions have been made by knowledgeable linguistics who have known Greek and Indo-European languages, but not anything about Uralian languages. Allan Dahlquist has noticed that a number of endings (suffixes) like “-int”, “-ant”, “-ossos” and similar are typical of the Uralic languages. Thus it is most probable that Illyrian is a mixed language of Indo-European origin, with proven features from Uralic languages, and possibly also features from Austro Asiatic languages.

The Uralic language speaking people probably originally came from the Nile area in Africa, moved into the area from Ural Mountains to the area north of the Kaspic Sea, the Aral Sea and further west to the area north of the Alps from Paris to Vienna (Wien).

From the Ural area they also spread to the north west to Finland and east part of Sweden, around 4 500 B.P. This is indicated by a new type of ceramic with pits in the decoration and single graves. They also came in south of the Baltic Sea, but also moved towards south and east, into India and Mongolia, Asia Minor and towards the west all the way to the British islands.

Just south of the Baltic Sea they settle in Estonia, which still has a language very similar to Finnish. In Latvia we get a mixture of Indo-European and Uralian language speaking people.

Another part of the Uralian speaking people moved towards the east and developed into Mongolian, Tungusians and Turks.

In the south a third group is spreading into Sumer, Egypt and Crete, while one group moves into India, and some even into south India.

From the Mediterranean Sea representatives of this population probably traveled all the way to southern Africa, as there are still Uralic characteristics in many African languages along a line from Syrten Bay down to Angola. These characteristics are separation between older and younger child respectively brother/sister. Also the cult of the mother goddess and the typical Uralic sounds “sh”, “t/d” and some other features in several languages indicate this. Also there is a moon cult at some places. All these characteristics are not present everywhere, but some here, some other there. Still, the influence has been on more or less the whole continent, at least to some extent. This has not been shown before.

South of the Baltic Sea we now are especially interested in the meeting between this people and the Indo-Europeans. All the Indo-European people sooner or later became very strongly influenced by the Uralic language speaking people with respect to both language and religion, and genetic properties as well. The Uralic speaking people probably were much more short skulled than the more western populations, as can be seen in findings in the graves. The Indo-Europeans mostly were somewhere in-between, with a mixture of different forms. We can see the movement of the Uralic speaking population by the short scull form, single graves, and beautiful gifts together with the dead. It is possible to follow from oldest times to more recent, from east to west, showing this movement. The mixing stated from around 5 000 B.P. New
waves moved in from the east many times during history, and in almost historical time Djingis Khan took control over Europe all the way to outside Vienna, in Austria.

We can thus see people with many different racial characteristics in Europe today, although the main characters are still the original European. This can be seen in e.g. DNA analysis comparing different populations described in a separate chapter later on. How the Indo-Europeans looked like is unfortunately not easy to say, as they had the habit to burn the dead.

The linguistic influence by the Uralian definitely was very strong. Just a few of these features will be described.

First the sounds were increased by new vocals and consonants. The new vocals are: “ü”, which is in two forms in Swedish- “u” and “y”, and later “ö”, which exist in several versions in the Indo-European languages today.

The new consonants are the “sch”-sound in different forms and perhaps the secondary “tj”-sound. This secondary sound does not exist in Danish, Latin or Greek, while the offspring Italic, French and Spanish have it, among others. It also seems to exist in Hamitic languages and a question is if this sound is original in Berber languages or depends on influence from the Uralic languages on the Indo-European languages. A problem is that there is too little historic material available.

That Swedish has gained a lot of words from Finnish may be interesting, and we can see the word for boy, “pojke” from Finnish “poika”. This has given us both the English word “boy” and the Greek “pais”. We also can see it in the Dravidian languages in south India: “paiyan” (Tamil).

Another interesting word is “ej”, which is the negation word in third part singularis in Finnish: “ei”. The negation is bent like a verb in Finnish!

In the area of religion we can see very evident proofs as well. The Uralic religion has three gods: the mother goddess, her husband and her son. The mother goddess is focused on fertility and everything related to sexuality. The other two are not so well described with respect to characters in ancient material. Not until after 2 500 B.P. we start to get written documentations about them, which is a difficulty.

In central and south Europe we have many names of places showing that the Uralic culture was dominating here once. This is seen in names of rivers, lakes, mountains and others. This was presented in some papers by the author A.C. Schoener 1927-1928.

The Scythic people loved art, and especially gold. They came from the east around 2 600 B.P., from the prairies. They were very keen on wine, and drank a lot. When the king died he was embalmed. After traveling around as dead, they buried him. His wife, servants, horses and many other (50 young men) were killed to follow him in the grave, which was covered by soil to form a big heap during 40 days. It sounds very much like Uralian culture, with a strong leader, loving wine (alcohol) and beautiful arts. Il Vet 8/97.

The first real temple was built at Malt (neighbor island Gozo) at Hagar Qinn. This was a full temple with halls and complex structures built already 5 000 years ago. It looks like six kingdoms were competing on building the most beautiful temple. There were a number of fat women in relief, indicating a fertility cult. There was probably also ancestor cult, as some bones probably were first buried, then brought up and buried once more. There were many bodies in each grave, up to 7 000 in one found.
Around 4,500 B.P. suddenly the ceramics is different, bronze knives and copper is seen and the bodies are burned. The burned bodies then are buried inside the temples, which never had been the case before! A mixture of Uralian and Indo-European culture followed the invaders, we can guess, from the combination of burning bodies and the usage of bronze and copper. IIIVet 12/96.

5.4 THE RESULT OF POPULATION MIXTURES IN EGYPT.

Earlier we thought it would be impossible to get any information about the history before the High Cultures in Egypt. By looking at the history, religion, language and culture we can make some intelligent guessing about how the high culture developed in Egypt.

First we had a monosyllabic language, hunting and gathering culture, ancestor cult, probably the race is somewhat “Mongolian-like”. Every city in Egypt had an animal with which they had a special relation. This has been documented from the time before the creation of the High Culture.

Archeological findings has shown that the dead were buried in there houses, where the descendants had given their ancestors food just as was the case in China until 100 years ago.

The ancestor cult was from the time before the High Culture had been created. In this we have Toteism, but no sign of “male houses” in Egypt.

When the High Culture arises it was due to an invasion from Libya, which indicates the new rulers could be Austro Asiatic speaking people with their culture.

Egypt had had Hamitic tribes living in their territory since long ago. When the High Culture evolved the Hamitic language was used in the way Austro Asiatic speaking people had always done. The Austro Asiatic population adapted to the local language at the site that is the Hamitic language.

As being a Hamitic population the Egyptians had had only one god, the Sky god. When the Austro Asiatic people arrived first the sun became the only god worshipped under the Austro-Asiatic name “Ra”. This name is still living in the Pacific Ocean in different versions like: Ra, Raa, La, and Laa. In some papers the name Re has been introduced instead by scientists. The reason is that there are no signs for vocals in Egypt writing. For simplification reasons Egyptologists introduced the standard to use “e” as the only vocal except in connection with the strongly accentuated laryngates. The name “Re” does thus not exist in the Egypt language!

It is not known when the Austro Asiatic people came to Egypt but an estimate could be around 6,000 B.P. Still, their impact on daily life was not that strong until the Uralian arrived around 5,000 B.P. Then all the old was destroyed and the Uralian gods became the only ones being worshipped: the mother goddess Isis, her husband Osiris and their son Horus.

4,800 B.P. a highest priest Imhotep lived in the temple of the Sun god in Heliopolis. He turned out to be the single most important person ever in Egypt with respect to the religious beliefs. He was an architect and as such he built the most impressive pyramid of them all. He was also a doctor and became famous as the best one ever in Egypt history. He also became famous as a very wise philosopher 2000 years before the great philosophers in Asia Minor and India!

But Egypt did not have only two elements in their cultural composition, Austro Asians and Hamites. A female French researcher, L. Homburger, had started with studying a lot of Indo-European languages, among other Sanskrit. During the studies of Sanskrit she came across also some other languages in India, and especially she learned Tamil. When she then moved over to study African languages she started with Egypt. She then found in an ancient Egyptian word that it existed in two different forms: the first and the last consonants were the same in both words but the letter in-between was different. Now it turned out
that she recognized these two words from Tamil, where a word with the same sound had the same meaning. But the consonant in-between was a sound that does not exist in other languages. Obviously Egypt had borrowed this word but as the sound was not fitting the language they just changed this consonant. Unfortunately she did not mention which word it was, but only the principle of it. The conclusion was that Egypt had been influenced by Uralian languages at the time when these very old texts had been written.

Now as we mentioned we have two other facts indicating this as well. The Uralian gods with the mother goddess Isis, her husband Osiris and her son Horus are clearly showing this influence.

What is less well known is that there are proofs of Matriarchal culture through the most important symbol of the High Culture in Egypt: the Farao. Everyone writing about Farao only speak about this King, like he was as any other king. But the fact that the Farao does not inherit his position from his father as being the oldest is less well known. Instead he must marry his oldest sister to become Farao! This is as a result of the Matriarchal culture in Egypt. The power is going from mother to daughter, although the daughter passes on the power of ruling the country to her brother. This is why they have the marriage between sister and brother in Egypt High Culture. This shows the very complex composition of the culture and religion in Egypt.

The next question is now from where the Uralian came to Egypt. Some evidence indicates that they may have come from Syria. There is some indication that a population with a mix of Austro Asiatic and Uralian culture was conquering Egypt, but due to the Austro Asiatic character of avoiding more fighting then necessary they did this in a smooth way, which gave wealth. The Uralian part gave the organization of the state with development of cities. This could have happened around 5 000 B.P.

5.5 ANOTHER MIX OF CULTURES: SUMER

When we now come to the High Culture in Sumer it is interesting to note that the Ethruscs were primarily Uralian. This has not been noticed by researchers earlier, because the analysis had been done without looking for language structures. The features of the Etruscan language are typical for Uralic languages.

When looking at the Sumer language we can see similarities to the Etrusc language, although not as pronounced.

The Sumer people seems to have settled in the area between Euphrates and Tigris around 5 000 B.P. The sludge from the rivers had precipitated in the Persian Gulf giving new land. This new land was occupied by a Semitic people know as “Ackkadians”. We do not know much about the origin of this population except what can be seen from the language that was written using “cuneiform”, where they call themselves “Schumeres” and their country “Schumer”. From this we can see that they do not use “s”-sound but “sch”. This is typical for Uralic languages, as described before. Still, there are no signs of Uralian pronunciation of "d","t","n", and "l". Only “s” is pronounced “sch”, although we know that Acadian, which is Semitic, has both “s” and “sch” sounds, but use different sign for them.

But there is another feature in the Sumer dictionary that indicates a Uralic base in the Language. The word b is noted as “b/p” and when we come to “d” it says “d/t” and at “g” we have “g/k”. We have exactly the same way of writing in both Mongolian and Tamil languages. Finnish has just one of these three. When the Finnish language borrowed the word for “gold” from Swedish they say “kulti”, which shows that Finnish does not have “g”, and not “d” either. The parallel sounds “k” and “t” have to be used instead. On the other hand Finnish does not pronounce these as we do, but more like our Swedish “g” and “d”. Finnish has the same pronunciation as French, which also has been influenced by Uralic languages. The word “capital” is in French pronounced more as “gabidal”.

These facts indicate that also Sumeric has a base as an Uralian language. Still, it is a mixture of several languages. Before writing was invented the language was probably Austro Asiatic. This is based on the work done by the French linguistic researcher Paul Rivet in his book: “Sumerien et Oceanien” (1929). He
shows that a large number of the Sumerian words have an Austro Asiatic origin. Also the Sumer had the same type of culture that is common for the Austro Asiatic speaking people, that is a cultivation culture without plowing.

The Sumerian counting words are difficult to understand. One feature is that they have 60 as the base corresponding to our base 100. This was discussed earlier. The Uralian counts from one to six, where after a different word is used for seven. Eight is “two from ten”; nine is “one from ten”. In Siberian Uralian languages this system has been kept. They calculate “six” for each finger, which gives 60 for all ten. This also is the way the Sumer count.

The word "moon" is "tingal" in South India (tamil) and it is related to the word "sky" and "god" in Mongolian, Turkish and Sumerian. Sky and god both are “tängri” in Mongolian and Turkish, while god is “dingir” in Sumer. At Iceland and some Swedish dialects we have the word “tungí” meaning “moon”, showing that the word for god in Sumer, “dingir”, is related to the moon, which is a major god for the Uralian after the mother goddess. The word “tungí” probably came to Iceland from Norway, which has a mixture of Austro Asiatic, Uralian and Indo European languages and culture.

The Sumer word for Sky is totally different, “an”, which is also “Uralian” but meaning “at the top”. This is the word” king” or “god” in Dravidian languages in India but it is not a word for “sky”.

From this we can see that there are several characteristics indicating that Sumer has a basis as a Uralic language.

This also fits the assumption that it is Uralian cultures forming the High Cultures, including also the Sumer one. The writing is special where every sign is a word, and not a letter. For a word with two syllables there are two signs needed. This indicates that there is also a component from the monosyllabic languages.

We have the word “lu” which means “human, man”. This word is often combined with the word “gal” who means “big”. Together these two syllables or words form the new feature” king”. Hereby a new population has presented themselves in the Sumerian mix of people. It is the monosyllabic language speaking people. This population probably had ancestor cult and “male clubs”, although not clearly documented in the Sumerian culture. But the “male club” society had a leader with a strong position. The leader was called “big man”, a word still valid in many original populations at different parts of the world.

All words in Sumer seem to have had only one syllable, as indicated by the written language. The mentality behind the kingdom was the Uralian. Only one person should rule the country or tribe. It is a dictatorship. The importance of the leader is seen as the graves are with a single person and the gifts following the dead are related to the position of the person in the society. We also have the Uralian word for “king” which is “tyrann”, which indicate the type of person the king normally was. In Latin the word is “turris” and in Greek “tyrsis”, which both means “tower” or in Swedish “torn”. In Turkish- Mongolian languages the word mostly means “ruler” or “emperor”. The function of the tower was the rulers’ means to control the land area from enemies or even the people.

In the Uralian society the king was the dictator, and did not need to take considerations to what people thought of him. This was the origin of the centralized kingdom. The word for “king” in Sumer was not the Uralian word, but the mixture of people was using a monosyllabic word, but this is of secondary importance when we know this.

The Uralian speaking people probably had their origin in the African Sudan area, where it was monosyllabic. There may have been premature kingdoms within this ancient population which later develop the “tyranny”. At the same time as there are Uralian characteristics in the language we can see that the culture is not an autocracy. Instead there is human kindness in the Sumerian culture. The people took well care of also their old and sick, which indicates this.
This may be a result of the Austro Asiatic influence from people moving from west Europe, the Mediterranean and through Syria to Sumer. The word 40 is “two times 20” which is Austro Asiatic, as well as the way for counting the numbers 6-9. Otherwise there is very little showing the Austro Asiatic influence in the language. Actually there is one more strange fact indicating Austro Asiatic presence. This is that the words “word” and “wisdom” are considered being godly aside of the sun. This is the case in the whole Middle East, in Egypt, in Sumer and in the Semitic language area. As the sun is the primary god for the Austro Asiatic language speaking people we see the probable relation. After the Austro Asiatic the Uralian arrived and formed the cities and the well organized society, with trading over long distances. Mines were producing Copper and Tin, which was taken down to the cities where weapons and beautiful artifacts were manufactured.

Actually there are only two of the high cultures which have only Uralian character: at Crete and in the Indus valley.

5.6 THE CASTE SYSTEM IN INDIA

Around 2 600 B.P. Arian immigrants came to India. 2322 B.P the Mauryic kingdom was formed, uniting India. It was first ruled by a tough king, Asoka. After a big battle with 100 000 dead he converted to Buddhism, where after he ruled the empire by love, peace and understanding. Hospitals were built and the forests were protected from too heavy usage. During this kingdom also the Cast system was introduced. Ill Vet 12/97.

We have to discuss a social structure of special interest in India. This is the caste system. In India they separate between two words “caste”, that is “jati” respectively “varna”. The last, “varna”, is the one we normally think of, where we have four main castes:

a) priests (Brahmans)
b) worriers (kshatriya)
c) farmers and burghers (vai’sya)
d) servants (sudra)

This division is what we think of while the Indians more think of “jati”, which has a division with many different castes. These can be people with the same profession, a small little population in a village etc.

Actually we have caste systems also in Africa, where we see that people with whiter skin has dominated over those with darker south of Sahara. Hamites have dominated over the other peoples they have conquered.

Wherever we have brighter people they dominated those with darker skin color. This has been seen all over the world and for thousands of years. We know the Greek people had the same attitude 2-3 000 years ago.

It is then interesting to look for correlations between the castes and the described cultures. The Brahmans are the wise ones as well as the ones with brightest skin color. There are evidence for that they were the carriers of the Austro Asiatic cultural elements. This is seen in the Upanishad literature where we hear about the Brahman-Atman who is bright, shining, the sun and the Brahman is the representation of the sun. The Austro Asiatic god!

The second caste, the worriers, is related to the Uralian cultural group, worshipping the Moon and the Indian god Indra.
The third caste is the Indo-Europeans, the vaisyas or farmers. They have a sky god, but this has a very minor importance in India, just like in Scandinavia. He has a tendency to disappear and let the sun and the moon come in focus instead.

It looks like each cultural group has kept his specialty throughout the centuries.

We can see the characteristics of the Austro Asiatic and the Uralian in the culture, but the language of the Indo-Europeans became the dominating.

In western Asia the Hurrites only used their Austro Asiatic language, which has not been interpreted. Already the Hettits had an Indo-European language, although the mixed population had the sun as their dominating god.

The fourth caste, Sudras, is primarily the descendents from the origin population with monosyllabic language and ancestor cult. Although this caste has a very low status, the ancestor cult is well accepted in India. This is shown in the texts where sacrifices to the ancestors, “pitiyas”, are described.

5.7 COMPARISON BETWEEN THE HIGH CULTURES IN SUMER; EGYPT; INDUS AND CRETE.

The definition we make of a High Culture is the well organized nations or societies associated with the four sites. At all sites there was an emporer or tyrann, who had a crew with civil servants helping him ruling. To these servants we also have the priests, of which the emporer is the highest.

To the emporer and his staff we also had a number of buildings, where these lived or had their offices. At all these four sites we had writers who were good at formulating documents, where the decisions and deed acts by the emporer were described. Also totally religious texts were produced.

Although the high cultures had these features in common, there were also differences between them, that we woul like to emphasize.

First we can separate the four cultures into two groups. The Egyptian and the Sumer cultures were very similar with respect to their monumental buildings, which differentiate these cultures from all others existing so far.

At Crete and Indus valley the buildings are smaller. Instead these cultures have very beautiful artisteries. There is also a movement in the figures at vases and bottles.

Sumer, Crete and Indus valley all have tyranns, where no respect is shown for the individual citizen. The emporer can behave as he want to, without risking to be convicted in any court. He could not even be critisized!. This is typical of the Uralian language culture, why we can be sure that these three societies were Uralian cultures. In Indus and Crete the Uralian culture was totally dominating, while it was influenced by other cultures in the other two.

In Sumer we have influence also from monosyllabic and Austro Asiatic languages. The monosyllabic culture was ancestor cult and had “male clubs”. The leader was an emporer called “Lu-gal” , meaning “big man”, or king. The way of counting indicates two different other cultures, both agglutinating. These were as already mentioned Uralian and Austro Asiatic.

In Egypt the Uralian culture never became that important as in the other high cultures. The sun god Ra shows Austro Asiatic influence as well.

The son god actually is so important that we can assume the Austro Asiatic language speaking population being the ones drivin the development of the Egyptian culture.
The Farao was behaving like a human among relatively equal people. This is very different from the Sumerian king. The Farao considered his chief engineer for building the pyramids his friend, even. This way of having contact between the emperor and the ordinary people is typical Austro Asiatic, but not at all Uralian. When the chief engineer got sick and died the farao built a pyramid also for him!

In the Sumer society the emperor was not allowed to speak with ordinary people, as he was more a god than a human.

The large number of animal figures indicates that also totemism was common in Egypt. Totemism is related to ancestor cult, showing that also the Egyptian culture had a strong influence of the ancestor cult aside of the other two.

Thus it looks like we had a succession from Ancestor cult over Hamites, Austro Asiatic and to Uralian in Egypt.

In the Sumerian culture we had Ancestor cult followed by Uralian and Austro Asiatic culture forming the high culture. The Semites arrived after the high culture.

In the Minoan and Indus cultures it looks like the Uralian culture was the only one responsible for the creation of the high cultures. Here they gave religion, language and culture. Here we also see the strong influence of the matriarchal culture, and very strong emphasis on “the surface” and magic, like astrology and similar. This is opposing the typical Austro Asiatic culture emphasizing logics and a scientific way of investigating nature.

5.8 COMPARISION BETWEEN SEVEN EARLY HIGH CULTURES

In the book “Understanding early civilizations” (2003) the archeologist Bruce Trigger compares seven ancient high cultures. These are Maya, Aztec and Inca in Central and South America, Yoruba-Benin in Ghana and Egypt in Africa, Southern Mesopotamia and Shang in China in Asia. He covers different aspects of life. First an interesting feature is the power and role of the king. It looks like the king has similar features in all these religions with respect to the relation to the universe. He is a representative of gods and has supernatural powers. A difference is that he himself is a good in most cultures, while in Aztec i.e. get the powers through rites after he has been elected king, but is not born with these powers. The supernatural powers are used to get health and prosperity to the people. Due to this he also has a very strong influence over what happens. Because of this there are powerful rites needed to transform him from a normal person into a king, with all these powers. The Incas sacrificed 200 boys and girls throughout the kingdom when the king was installed, to enforce his supernatural powers. Originally the Shang kings were considered being god, but later on they only considered themselves as powerful contact persons between the people and the gods. The Yotuba kings shared political authority with the title holders of powerful non-royal partilineages. To acquire the powers from the previous king, the new had to eat parts of the dead king in a ritual way. There were also human sacrifices accompanying these rituals, to enforce the kings’ supernatural powers.

The Maya and Inca kings were representatives of the Sun at earth, and believed to go back to universe when they died, to reunite with the sun. The Maya king was born like the sun was rising and when he died it was like the sun setting every day. The Shang
Kings had unique supernatural powers to promote the well-being of the whole nation. When they died, their spirits were aligned to ten suns that were believed to shine one after the other during a ten-day cycle. Also, these dead kings were offered humans and animals. The Aztec king was elected among a group of persons. When he was installed, supernatural powers were brought into him through rituals, where people were killed. Normally part of the procedure was to start a war, where as many prisoners as possible were taken, and thereafter sacrificed as part of the installation ritual. The Aztec king was identified with the creator and the fire god. When he died, he was actually cremated, to go back to the sky.

If we look at society aspects, we have normally heritage from father to son in several of the cultures, while election among a group of strong persons and families in some other, like the Aztec. The reason for this may be a result of how stable the situation is. In the Aztec power there were many wars, and an experienced leader was needed to defend the territory, and thus it was better to elect one, who had proven to be good at leading wars. In China the kingdom was more stable and thus the father to son relation was ok. In Egypt we actually had the daughter inheriting the kingdom, but she should always marry her oldest brother, who became the ruler. In Yoruba the new kings’ mother got a strong political position, but not together with her son but in parallel with him. Generally the first wife of the king should be the queen, and her oldest son became the new king, if inherited kingdom ship.

To keep the power distance from ordinary people a lot of rituals and special etiquette was introduced at the royal palace. Also beautiful art and buildings were part of this ‘game’. The kings also had a strong political position, and normally he was also the leader for armies in battles. This also made it possible to control people through the army, if needed.

Cities probably were formed for protection, for religious purposes as well as for simplifying cooperation between traders, workmen (like smiths) and customers (noble men) needing the products.

With respect to society, it is believed that there was a strong hierarchy where the young had to obey the older, and father, king or god were a bit the same for the young. This attitude still can be seen in many societies, but was specially marked in the Uralic culture, it looks like (our comment, not Triggers).

In the old high cultures the hierarchy was not as cats like in India today. Instead the top religious leaders as well as the army officers were belonging to the royalty and the noble class, while soldiers and lower ranked priests were belonging to lower classes.

The king had control over what different classes were allowed to own, and by controlling luxury goods the king could also control people. In the Inca society every class had their own dress code, and the Inca strictly controlled what every person was allowed to own. Those he wanted to promote and get support from later on could get
anything from territory to women and gifts. Similar attitudes were also present in the other high cultures.

Normally most land was owned by the noble people in these high cultures. In the Yoruba society the land belonged collectively to the family, or tribe. This is principally still the case in Ghana today. In most of the other high cultures also land was owned collectively and only a few farmers owned their own land.

There were slaves in many of these societies, but not as common as later in Roman and Greek societies. Often it was war prisoners or criminals who became slaves or were sacrificed. An exception is the Incas, who normally sent war prisoners either home or to other parts of the empire, instead of enslaving or sacrificing, although some were also sacrificed during rituals. In Yoruba, Egypt and Mesopotamia slaves were used as labors, as the population density was low.

The women were legally subjects to their husbands and daughters were not inheriting property.

If we generalize all these we can see that all these high cultures have similar attitudes, where the king is seen as a representative of gods and universe, and has supernatural powers. Because of this people have to obey him, as he has more information about how to act and what will happen. On the other hand, if things go wrong, he may have to kill himself or will be killed by others, as he has lost his powers and a new king with better relations to the universe is needed, to get good harvests and luck in war.

To enforce the power of the king he gives different favors to the closest men and families, and thus a class pattern can be sustained. It looks like people were born into a class, and thus normally accepted the rules and traditions, although they could be very negative for those born into a poor family. The only of the high cultures without a formal class system seems to be in Mesopotamia, although also here we had cooperation between the king, priests, administrators, land owners and others.

The relation to the sun in several of these cultures may be due to influence from other cultures, if we assume there has been an older sun worshipping cult related to the Austro Asiatic language family. The other features with strong kings with divine features and supernatural powers are on the other hand very typical for the Uralian language type tradition.

What we also can see is that there was a strong belief in a life after this, and thus it was natural to kill servants, wives and children to accompany and serve the king on the other side, and thus get benefits back as he would keep a hand on the still living as well, from the other side. This is an extension of the ancestor cult, which has very old traditions.

In the earlier societies of the seven high cultures it looks like the women had quite a lot of power in the beginning, and worked as priests and at high social positions. Later on it
looks like the men took more and more of the power and the influence of the women diminished, but never as far as for women in the Greek and Roman societies

5.9 EAST ASIA AND THE AMERICAS

There has been a lot of misunderstanding with respect to the relation between the Japanese and the Chinese. Therefore it can be interesting to take a bit look at this. First we can see that the Chinese most probably belong to the earliest kind of modern humans, have ancestor cult, a monosyllabic language and originally hunter and gathering culture, which were followed by cultivation of crops.

The Austro Asiatic influence has given many words with several syllables. Also some specific words can be seen coming from Austro Asiatic language, like the word for Water. This is “kang” or “kong” or kiang as in Yang Tse Kiang.

In Chinese we don’t have “r” while we don’t have “l” in Japanese. This indicates a different origin for the two languages. The Chinese mainly belong to the early modern man evolving in West Africa

They then got in contact with Austro Asiatic groups of people and later also Uralian speaking populations from Mongolia, playing an important roll later on in history. May it be a tradition from Megalith monuments and wish for peace when the Great wall was built? We can only guess this, but the great wall should be very efficient to protect from the hordes of Mongolians coming on their horses to destroy and steal. If you want to avoid having to fight and kill this should be the preferred solution. It is also a master piece with respect to engineering magnificence. It is climbing up a thousand meters and down again, steep and high.

Another impressive building construction is all the channels crossing the lower country side between the rivers. This diminishes the negative effects of flooding, and is similar to what was done also in West Africa, New Guinea and the Andes in South America. When one river had too high level, they could open a gate and let the water flow through a channel into another river

The thinking in China has always been considered very different from other peoples. Still there similarities you can be astonished about. It has been assumed that China has been separated from the rest of the world for centuries, without interference from the western world. Still, this is not true. Through the “silk way” communication has occurred for thousands of years. First it started in Greece, later in Rome. At least it existed 2 400 B.P., but probably several hundred years before. This road hade its other ends in the area where Konfucius and Laotse lived. This area of China actually has a population with a lot of westerner characteristics. This should have been coming in to China a long time ago and not only by a few individuals. There ought to have been a lot of contacts and cultural influence at the same time. The same thoughts were driving the development in Greece, Rome and China, and also in India. Allan Dahlquist noticed during his thesis research that there are no ideas – strange or not – that does not exist in both India and Greece. This indicates that all cultures and people giving the ideas exist at both sites. These populations are Austro Asians, Uralian and Indo-Europeans.

The Indo-Europeans never came to China on any larger scale. Still, the other two both have influenced the philosophy development in China, as well as the original ancestor cult people, with monosyllabic language. This has given a different way of thinking compared to the common European way.

In America and the Pacific Ocean area the dominating influence on culture, religion and philosophy has been from the Austro Asiatic language speaking people with sun worshipping. This has given a different way of thinking, which we recognize in tales from American Indians. There are other cultural elements as well in America, like the Eskimo in the north, who are more Uralian type. There also are monosyllabic people with ancestor cult here.
In Europe much of the thinking is based on the Austro Asiatic base. Emperor Augustus made decisions on logical and reasonable grounds, and preferred peaceful discussions before pure violence when possible. Everything should be done to make things good for everybody, and not only for the king or ruler. The marriage should be monogamy and shall last life long. When Augustus died, still, many other thought from the Etruscan influence became evident. This was more Uralian, and we had these two ways balancing each other.

Melanesia was described by a bishop Codrington. He documented 36 Melanesian languages and described at least briefly the religious belief. The population has a strong Austro Asiatic base in their religious belief. The main ideas are to take care of other people. The one who has it difficult should be helped. Codrington emphasized the “power”: “mana”. This became the mantra for religion historians all over the world, either you could find this “power” or not. Codrington never spoke of the sun as the well bringer to the people. Still we can see this peaceful attitude of this people which is the most important. At New Zeeland we can see this attitude in a slightly different way. When a young women notice its time to give birth she walks out into the water to bring the baby out. Thereafter she washes it and examines it carefully. If she detects some difficult defect she will prefer to drown the baby before causing it problems to survive later on. This is a different way of taking care. This was told by J.G. Wood in “The Uncivilized Races”. The way of taking care is different from our attitude today.

Still, it is the care for the baby that is governing the behavior of the mother. This as the baby would have major difficulties in this culture and would not be fully accepted with physical defects.

It is assumed that the people of America mainly came via Bering’s sound. Still much indicates the majority came from the Pacific Ocean, if we look at the genetics of the populations. The first most probably were people with ancestor cult and monosyllabic language, although later on Austro Asiatic people came with their sun worshipping. Exactly when this took place we can only guess. The oldest human may have come already 30 000 years ago, if we notice that man came to Australia before 40 000 B.P. The other cultural ideas probably developed some 12 000 B.P. as we got the climatically changes driving development.

Archeological excavations in Central America have revealed that there was a movement from south to north and north to south in parallel. Still, the cultural character of these people is not sure. Probably the people moving from north were Uralian or Monosyllabic while the ones moving from south probably were Austro Asiatic, as we can see so many indications of sun worshipping culture in the south from very early days. May also be Monosyllabic language speaking people, as these also existed even at the very south of South America.

Already in ancient Greece and the neighboring countries magnificent buildings from even older times were recognized. These were called the “seven miracles of the world”. A lot of fantastic stories were spread about these although the “koloss at Rhodos” was built 2290 B.P. which was in “historical time” in relation to this time. These enormous monuments, including the Great Wall in China and the Megalith monuments like Stonehenge may have been built as a result of people who were very good at cooperation and with good engineering capability or by a dictator, who could drive people without caring about their wellbeing. We believe it was the first of these two alternatives governing the erection. This because the tradition of building the megalith monuments still are made by the Austro Asiatic speaking people in our time. Still, we can not be sure.

It can be interesting to note that these monuments have been considered as miracles, and thus could not have been built by humans, but there must have been aliens from other planets. Especially the planet Sirius has been connected with these thoughts.

The interest in engineering seems much more realistic. We remember how Tor Heyerdahl discovered how the magnificent statues at Eastern Islands were transported. The population had transported them in upright position using ropes, and just been moving those like you move a heavy cupboard. Inventions and
cleverness was giving high status, and promoted further improvements in this field of science and engineering. The channels between rivers were also examples of this.

Modern research believes that Maya culture was **not at all peaceful**, as earlier believed. They were fighting each other all the time, and this probably was the reason for there extinction. In the book “A forest of Kings” the authors L Schele and D Freidel claim that there were wars to conquer each other, and those who did not accept surrender were killed by wearing the heart out of the breast. Kings were decorating themselves with sculls. Other features of the Maya culture were growing crops, and they had a written language, a hierarchical society with the king at the top and had strong armies. In the graves there were several people, and the gifts following the kings were not more than those for other people. Ill Vet 8/95.

The **Mayas** had a twin calendar with 260 resp 365 day cycles. They wanted to determine the time very accurately. The written alphabet was used to determine for instance what position a person had in the rigid hierarchy of the society. The texts mostly describe the most important episodes of the rulers. The rituals very often was to offer from the humans own blood to the gods. Still, it is not sure that these rites were that dominating in the social activities. There were wars between tribes, and they were serious. A king may be described as “he who took 20 prisoners”. Still, it is not known the real importance of the wars- if it was to conquer more space. One interesting feature is that the Mayas thought of themselves as “plant stones” or “tree stones”, and the pyramids were probably seen as “artificial mountains”. This is according to the texts they wrote. The cities then were considered as composed of mountains and trees. It would be very interesting to know if this is common beliefs to what was once the case in Western Europe, with all their megaliths. As the Mayas also have 20 as the basis for calculation and worshipping the sun, there are many similarities. They also were very interested in Astronomy and science probably, which also seems to have been the case for the Austro Asiatic population. Wisdom and knowledge was the ultimate goal. ScAm Aug 89.

The **Aztec** was in continuous wars and had bronze artifacts. ScAmSep97.

Moche people at Peruan coast 1900- 1350 B.P. murdered war prisoners “en mass”. 70 captured were killed at one site. This took place at the Moon pyramid! Aztecs fought wars only take prisoners they could sacrifice and it might be that the Moche did the same. Bloody sacrifices are also common pictures on ceramics here. Ill Vet 14/99 (moon worshipper= Uralian)

**Cannibalism** has been part of many cultures all over the world for 10 000 of thousands of years. Still we have it in ritual at Papua New Guinea. Other places were we know it has been a custom is in Meso America (Aztec), at Pacific islands (Maori) an in central Africa (Zulu). There are also 800 000 years old remains in Spain, Sierra de Atapuerca, where bones from prehistoric man have carvings, which may be due to people eating dead man. Later it is believed that Neanderthal people had cannibalism in Europe. In Croatia there are to sites with fossill Neanderthals, and at both it looks like they
practiced cannibalism. It looks like it is much more difficult to know why there was cannibalism, then to know that it really was practiced frequently by early man. Sc Am Aug 2001.

There was a Copper-Alloy Metallurgy in Ancient Peru, more than 1000 years ago. Presented in ScAm July 1991, p 62.

The Chinchorro people in Chile embalmed their dead already 7000 years ago! They had a lot of diseases. Ill Vet 10/99.

Peter Bellwood discusses Austronesian Dispersal and the Origin of Languages. During a 1500 year time period farmers spread 10000 km in the Pacific together with Austronesian languages. ScAm July 1991, p70. The result is that Taiwan was the first to get settlements 6000 B.P. Thereafter the Philippines 5000 B.P., Borneo, New Guinea and Celebes 4500 B.P., Sumatra and Malacca peninsula as well as a number of islands 3200 B.P. and the rest of the Pacific all the way to Eastern island around 1600-1700 B.P.. Finally New Zeeland around 1200 B.P. Before that we had the related Thai-Kadai languages in Thailand. At New Guinea and neighboring islands there was an old language, which remained and mixed with the Austroneisan, or Austro Asiatic languages. The reason for starting at Taiwan is, that this language seems to be the oldest, but there may have been older versions once upon a time at Chinese coast, and connected the Thai, but these have disappeared during the years (our comment). Approximately 3200 B.P it is also believed that groups moved from Sumatra all the way to Madagaskar.

6. THE CHARACTER OF THE FOUR ORIGINAL CULTURES

6.1 GENERAL

It looks like there are significant differences in the character of the people of the different original cultures. At least between two of the original people there seems to be a strong difference in what is “normal behaviour”. Could it be that the different populations use the two parts of the brain in different ways? The Austro Asiatic people emphasise logics and scientific thinking, while the Uralian seems to emphasise signs given by gods as messages that have to be interpreted by knowledgeable people, normally known as shamans or vice people. They also are very good artists, and art is highly valued. The first attitude corresponds primarily to the usage of the left half of the brain, while the other attitude corresponds to the usage of the right half of the brain.

When the Romans got in contact with the Ethruscs they noticed especially the strong interest in beautiful art, and the buildings produced by the Ethruscs where also very beautiful. This was very different from the case with the Indo-European Romans. The whole city lay out changed.

Another attitude of the Uralians was the strong interest in erotic, and males were allowed to rape females that could not be accepted by the Romans. This caused a severe problem when once the Etruscan king saw a beautiful lady, and became so horny that he raped her. This was quite OK within the Uralian culture, while the Romans found this extremely unacceptable. The lady got so upset that she killed herself, which was very uncommon within the Indo-European culture. The Romans got so upset that they forced the Ethruscs to leave Rome, and democracy is introduced after this. The Uralian dictatorship was replaced with the Indo-European democracy! In the Indo-European culture women were respected as
equal to the males and principally all free people should participate in decisions, both males and females. The female had the right to make decisions of her own.

This was very different from the decisions in the Uralian society, where the king took all the important decisions, and the people accepted this, as the king represented the order of the gods. Thus also decisions opposing the opinion of the people could be made, as the people believed this was the will of some higher power.

From this we can see that the strong kingdom has it’s origin from the Uralian language type culture, represented by the Ethruscs in Italy.

All the other cultural traditions made decisions in a democratic order, although the males made the decisions of general interest, while the females made the decisions inside the household. Probably the females had a strong power to make decisions for the group once upon a time, and this caused the males to form “male houses”, where only males were allowed to participate in meetings. This is still the way of living in some cultures today, where mono syllabic languages are still used.

In the austro Asiatic language type culture females often dominate over the males, and we sometimes even have a matriarch society. Still, in major important matters of general interest for the tribe, the males made the decisions in a democratic order. This probably also was the case for the inflectional language type people.

If we return to Rome we later on get a very strong impact from the Uralian language type culture that we hear that king CLAUDIUS’ wife participate in a competition, where the goal is to satisfy as many males as possible sexually. This is a competition with the most prominent prostitutes in Rome. The king becomes very upset as he still follows the behavior relating to the Indo-European culture, and he let the queen be killed. The Uralian spirit is strongly influencing many parts of Europe ever since these early days, overrunning the original Indo-European lifestyle.

The culture with promiscuity strongly influences also other parts of the world, and today this is causing severer problems in Africa, where sexually related diseases are killing many people today. The worst of these diseases is probably AIDS, which is killing millions of people all over the continent.

This type of problems probably arises as a consequence of the dictatorship with strong kings and soldiers supporting their power position. The king needs strong support from allied strong men, and to sustain this different favors were given to these. The privileges to a few promote an attitude that some people can do as they want towards other people. Slavery is introduced as a consequence, as well. It looks like the introduction of the hierarchical cultures follows the interest for beautiful arts and promiscuity, as well as privileges for a few, as well as the wish to conquer other populations. The strong kingdom also needed power tools. One of these was writing, and introduction of writing has followed the introduction of well organized societies. First business needed control, and probably the need for tax control was a strong driver for documentation of this. When privileges were given, it was also important for the king to keep control over what he had given to whom, to keep the control of the allies. When other countries were occupied the king needed control over the taxes paid by these, and then also documentation was needed. Writing also was important for the king to document his version of the history where he was the “good guy”, while his enemies were the “bad guys”. Very often wars were documented, with the king as the hero!

6.2 COMPARISION BETWEEN THE RELIGIONS

Many of the books you read on the subject the history of native people’s religions only treat the religion of these people today. In reality it is mostly a classification of religious phenomena and elements. First the book starts with describing the god as he is perceived in tribe after tribe. In a book about the history of the Egypt religion this was not described in the section about religion but culture. The scientific treatment
of religion is primarily treating different phenomena and without including chronological order of these. Conclusions about the history have been drawn without taking the historical chronology of different religious beliefs into consideration. Because of this the conclusions have been wrong. The assumption is that the very first humans believed in a god, but in reality they most probably did not.

The major exception to this among German researchers is Diedrich Westermann who in some of his books treated each tribe with respect to ethnography, language and religion. When he was young he came to Africa. He studied first a few languages, but realized that he had very easy to learn new languages and started to move from tribe to tribe, covering a large part of Africa in this way.

He came to the conclusion that in African old religious belief there did not exist any god. They did not believe there was a creator, which led to the god concept. The people Westerman spoke to did not have this abstract feature in their minds. They just took the world as something that had ever been there, and would sustain for ever, as well. This is their own view of the world. Foreign researchers have asked questions in the wrong way through interpreters and thus come to the wrong conclusion that the people have a concept of a god, while Westermann who took the time to learn the languages could ask himself. This makes a big difference. Westerman comes to the conclusion that the concept of a god comes from foreign populations, but is not part of the original belief in these tribes. Still, this could have happened in a very remote time.

In one of his book also Westermann includes a discussion about a “high god”, that is a god who created the world, as was believed all people should have had originally. This should have been related to the sky, as the sun or the moon. This seems to be a concession to the publisher of the series “sources to the history of religions”, to fit to what most researchers claimed. This was to get the book published in this prestigious collection of books.

In this way it is known that the pater Wilhelm Schmidt put a strong pressure on his coworkers and PhD students when they found that there findings did not fit to the hypothesis of the well known researcher. If they did not only describe what he wanted, no publication was accepted.

6.3 COMPARISON BETWEEN DIFFERENT RELIGIONS AND THEIR GODS.

Originally both Nordic Tor and the Indian Indra today are represented by thunder and lightings, and Indra also sends rain. Still, these were not the original character of these gods. Originally they had the character of the Uralian moon god. Indra is connected to the Soma drink, which was used to become drunk by Indra. In Rigveda the Soma drink is identical with the moon. Tor also was related to beer, and is a heavy drinker. Tor and Indra are also very “masculine” and strong. They did not exist in the original Indo-European religion, but were acquired from the religions the Indo-Europeans met during their movements, and in this case from the Uralian.

In the Nordic we also have Frej and Freja who have different name variants. Tyr has completely disappeared from the “living religion”. But it is “Tyr” who directly corresponds to the Indians “Dyaus”, the Greek “Zeus”, the Roman “Jupiter” and means: the sky. Also Dyaus is called “the father in the sky”, “Dyaus-Pitar” and Zeus is sometimes called “Zeus-pater”. Frej and Freja are two versions of the old mother goddess as well, a male and a female version!

Dyaus disappear in all Indian texts after Rigveda, but both Jupiter and Zeus sustain in both Rome and Greece.

Comparing the Nordic gods with the Indian we can see that three gods in the Nordic correspond to at least five in India.
Oden corresponds to Mitra and Varuna in India, but the characters are only those of Mitra, in reality as he is also representing the sun (= the sky). The single eye of Oden represents the sun. Varuna on the other hand is a new god, a variant of the old Dyaus, the sky.

Tor is Indra in Indian (The masculine, the strong)

Frey is in India Nasatyas (here we don’t know the etymologic translation. The Swedish word Frey can be evolved from the Sanskrit word “pri”, which means "to love". “Nas” which means “approach”). In reality Nasatyas is a merger of the Austro Asiatic sun and the Uralian Moon, which is represented by Indra in India. We can also see that Frey is a version of the Mother goddess, Freya, but in a male version.

How can this be known then?

The answer is that there are friends and brothers or even twins at other places all over the world. The closest parallel is the Greek “Dioskyrs”, but unfortunately they don’t give that much support to this. In South America on the other hand we have a lot of myths about two brothers or even twins. The younger of these always run into problems due to the fact that he is stupid or imprudent. Every time he is rescued by his big brother or twin. In South America this myth has an explanation as well. The Moon is the younger, imprudent brother which is always rescued by the older, wiser brother “Sun”.

From this we get the myths about Indra and Vishnu in India and Tor and Loke in the Nordic explained! This explanation did not exist until comparison with other tales in other parts of the world was done.

In India there are many variants of the myth where Indra is fighting the Dragon Vritra. In one variant Indra feel bad after killing the old Brahman Vitra. Therefore he runs away into the Himalayas, where he hides in a straw. The gods look for him everywhere to save the nature, that is not surviving when is gone. Finally the gods find him in a fish ( which is the same as for Loke in Scandinavia) in a river. Both Vishnu and Loke are having very passive rolls in the legends in both India and Scandinavia, which is very typical for myths where they represent the sun. For instance Vishnu does not want to participate when Indra shall fight the dragon Vritra. Instead he gives good advices, that gives the victory to Krishna. In the same way Loke is smart and by acting smart he does not need to fight actively.

From this we may conclude that Indra in India and Tor in Scandinavia do not correspond to any original Indo European gods. Their only god was the Sky god. Still, here he has been set aside in favor of the Sun god and the Moon god as well as the Mother goddess ( or in Scandinavia the mother goddess Freja is sometimes replaced by the male god Frej).

Like the Indo-Europeans were strongly influenced by the Uralian language speaking people’s religion also other people have been influenced. The Jewish religion never accepted the mother goddess, but included the Uralian moon cult into their religion. This can be seen when we compare the Old Testament with the new. In the Old Testament we have typical influence from the Uralian religion, but in the new the Austro Asiatic type is dominating.

This way of analyzing different characters in a culture, religion and language can be used also when trying to identify historical events.

It has been assumed by researchers that the oldest population with monosyllabic language, ancestor cult and living by hunting and gathering came through the Khyber Pass.

Only the Uralian language speaking people should have come through the Bolan Pass. The motivation for this is that a people living in the Bolan Pass are considered having a Dravidian language, Brahui. But Brahui is not very Dravidian in its character. It is a mixture of several languages. The mentality is absolutely not Dravidian or Uralian, but Austro Asiatic. When this people were described first the Austro Asiatic language speaking people were not recognized yet by researchers. Since then the Austro Asiatic
culture has been described in many papers. The mentality of the Brahui people and the described Austro Asiatic is very similar.

Archeological investigations have shown that there was no population in the Bolan Pass 5 000 B.P. The river Indus changed its direction approximately 4 600 B.P but got back to the same route a hundred years ago, to the route it had 5 000 years ago, when the Uralian invasion took place. Still, no high culture is seen in the Bolan Pass 5 000 B.P. It is more probable that India was invaded from west over the Khyber pass by first the Monosyllabic, the Austro Asiatic approximately 7 000 B.P, the Uralian 5 000 B.P, the Indo-Europeans 3365 B.P and the Mohammedans around 1 000 B.P.

But also these people were mixture of different cultures. We already have been talking about the Indo-European Hettits and Hurrites.

In the literature we can see that Rigveda with the other Vedas represent the Indo-Europeans while the Brahman literature represent the Uralians and the Upanishads the Austro Asiatic.

The three major people are represented today by the Munda (Austro Asiatic), Dravidian (Uralian) and Aryas (Indo-Europeans). The whole history and culture has been influenced by all these different elements.

6.3.1 COMPARISION BETWEEN THE NEW AND THE OLD TESTAMONNY OF THE BIBLE IN THIS PERSPECTIVE

So far we have touched on the comparison between the old and the New Testament. We will now look at it more in detail.

In the Old Testament we find many myths and rites. This is the infancy of a religion and differs a lot from what Jesus Christ preached. In the Old Testament we find myths which also are present in the Sumerian or Acadian religion. The description of the creation of earth is normally not considered to be part of the religion, but in reality it is included in many religious texts, like the Old Testament.

God created the earth in six days, but on the seventh he took a rest.

The purpose of the creation myth is to motivate the Sabbath on the seventh day. This is the only relation between the creation myth and religion. When Christ speaks about nature it is something very different than the creation myth in the Old Testament. He says: “look at the birds in the sky – god takes care of them too. And the lilies on the ground – god takes care of those too. Why should he then not care about you, too? “. This is Christ’s version of creation!

The reason for why god needed to rest on the seventh day was because god created man as an image of himself. God was like a man, and thus he needed to rest. Christ on the other hand says:” my father is working until now”. It is in John. 5:17 where he is said to have said this.

What Christ says is that god does not need to rest. Because of this Christ says he does not need to rest on the Sabbath either, which he also demonstrates week after week.

The background of the Sabbath has to do with the different phases of the moon, and relates to the Moon religion, where time was depending on the moon phases.

If you consider only the sun you only differentiate between day and night, and this is what Christ does in the following text:” During the day we shall do what he who sent me wants us to do. During the night no one can work”. Otherwise the sun split time into years and seasons.
That Christ did not share the opinion from the Old Testament that god created man to his image is seen in his description that: “god is spirit”.

At the time when the Old Testament was created and even during the time when Christ lived in Israel god was considered to be fixed in space and time. Christ was belonging to the temples of Jerusalem and nowhere else. Daniel who was in a foreign country had to prey through a window directed towards Jerusalem. This was a strict condition for him for being able to prey to his god.

Earlier this had not been enough. Before this the Jews believed god was bound to the ark, which Moses brought from Egypt. When the ark fell into the hands of the enemies the Jews lost their god! Instead God caused a lot of problems for the Filistees when god stayed by them!

Christ does not support these ideas at all. He means god is not bound to a specific place. In the Mountain sermon he says: “When you want to prey go into your room and prey in silence”. Johannes says in (4:21-24)” There will be a time when you can not prey at this mountain or in Jerusalem, but god should be preyed in spirit and truth”.

Another myth in the Old Testament tells about the flood of sin which god sends in anger and almost killed all people. Jesus gives his view on this several times. A couple of examples:

Lukas 13:1-4: Some people came and told him about some Galileans whose blood Pilatus had mixed in a sacrifice. Christ then says: Do you mean these Galileans were more sinners than all other Galileans, as they had to suffer like that? No, I tell you. But if you do not do better you will all suffer in the same way!

Lukas 9:54-55: When the two Disciples of Christ Jacob and Johannes heard that people in a Samarian village did not want to open their village for Christ and the Disciples of Christ they said: Master, do you want us to prey for fire coming down from the sky and punish them? But Christ answered “You do not know what spirit you belong to. The son of god has not come to ruin spirits but to save them”.

The Disciples were thinking of the tale in Kings Book 1 where we hear about king Ahasja who sent fifty men to arrest the prophet Elia and bring him to him. The prophet then told the officer: “If I am a god’s man fire will come from the sky and burn you and your men”. The god in the Old Testament had no hesitations to harm and hurt or even kill people.

Christ had a very different opinion. He cured sick and helped even his enemies like the high priests and his servants in Gethsemane, when Christ was brought for execution (Lukas 22:51).

The Old Testament is strongly influenced by the Uralian language type people’s religion with a punishing and frightening god.

Christ on the other hand has a different spirit of helping and serving others. This is a typical character of the Austro Asiatic language speaking people with their sun god.

We also must take a look at the rites in the Old Testament and compare to the absence of rites in the New Testament.

There are a number of rites described in the Old Testament like you should paint the doorpost with blood. You shall it some dishes, but not others. Etc.

But Christ is never putting any emphasis on external acts like meaningless rites. What Christ does is always meaningful. When he touches the ear of a deaf and the tung of a dumb it is to heal them. The touch makes the suffering aware of Christ’s wish to help. This is how you can get people engaged and interested.
Christ never introduced Baptist. He never introduced this while he was alive. Instead we hear in Johannes 3:18: “The one who believes, he will not be judged. But he who does not believe is already judged”.

This comes back in a slightly different form in Markus 16:16: “The one who believes and is baptized, he will find salvation. But he who does not believe will be damned”. The gospel of Markus is the oldest. Gospel of Matteus has got most of its content from Markus’. The sentence above is actually part of an amendment to gospel of Markus, but has a strong connection to Johannes 3:18.

When Matteus make a demand for baptism, then we have come far from what Christ would have said. Matteus says: “Go out and make all people to disciples and baptize them in the name of the father, the son and the Holy Spirit, telling them to obey what I have ordered”.

It is strange that there is a completely different spirit brought into the preaching of Christ when he is dead compared to when he was alive! When he was alive he did not accept baptism. Johannes the Baptizer did baptize people but not Christ, and this is said explicitly in Johannes 4:2: “It was not Christ who baptized but his Disciples”.

None of the other gospels says a word about Christ and his disciples that they did baptize. The baptism is thus not documented from the time when Christ lived, but only from later times.

Everything Christ did was to help people in trouble, mostly sick people. He never used any magic or rites to do this! What he did was meaningful and strait on. The only exception is the eastern dinner. This was principally a rite, but Christ made it into something else. In Johannes 6 there is an alternative description of the dinner. Christ is washing the disciples’ feet and speaks about Christ being the “bread of life” in connection with the story, where Christ turn a few pieces of bread and fishes into food for hundreds of people.

An important word in this chapter is verse 27: “Don’t only work to get the food that will not last, but also for the food that last and brings you an eternal life, the one the son of god will give to you”.

Here Christ is warning us not to put too much emphasis on the external that you can touch and see. In verse 35 Christ says: “I am the bread of life. Anyone who comes to me, he will not be hungry, and anyone who believes in me, he will not be thirsty”.

To eat the bread of life is to believe in god!

In the whole gospel of Johannes the talk is about external materia, but it is all expressions for “believe in”. Once it is “to be reborn”, another time “to be born by the spirit” and third time “to drink from the water has to offer us”, fourth time “to eat the bread of life”, in 8:36 “to be free” and finally in 9:35-39 “to get the capability to see”.

The gospel only speaks about “to believe” but uses varying expressions for this reality. The Holy Communion is not about eating and drinking something physically, but to believe. While eating and drinking something substantial we should think about Christ, like if we ate him. He is giving us the strength and nutrients feeding our spirit just like ordinary food feed our bodies.

Christ is only caring about the internal life, what is important in life and religion. In the Old Testament there were rites, which we call sacrifices. In Hebr 9:22 we have” in this way almost everything is cleaned by blood according to the laws and without blood no forgiving is given”.

All Christ’s disciples were Jews. They new all the rules in the Old Testament. When Christ started to question all these rules, they run into problems. When Christ died they first tried to find answers to what he meant by studying the Old Testament, according to Mika Waltari: The secrets of the country. Nikodemus and Josef of Arimatea studied the Old Testament and concluded that Christ had died as a
sacrificed lamb to counteract the sins at earth. It had not been noticed that Christ said all the time:” walk in peace. Your sins have been forgiven”. Christ tried to explain to the audience that god loves everyone, and is forgiving everyone who wants to be forgiven. He has no hatred to anyone, not even the evil. All sins were forgiven without any sacrifices first. This is the heart of what Christ preached. For the Jew god is holy. For Christ god is the father. These two are in opposition to each other. The “holy god” is rejecting the sinner while the “loving father god” attracts everyone to release her from her sins.

Because of this it is not relevant that the Christian mass starts with the Old Testament’s words from Jesaja 6:” Holy, holy, holy…” Instead it should have been something like:” …Come to me, you all who are suffering due to too much work and poverty, and I will give you peace in your hearts”, which would have been typical for Christ.

Later the church has put a lot of emphasis on “having faith”. It has been a real achievement to have faith, while Christ finds having faith being something very simple.

First of all, to believe does not mean that you shall believe everything letter by letter of all that is told in the gospels and myths in the Old Testament. Instead to have faith means to trust the god who gives us flowers on the ground and birds in the sky.

But this way of having faith is changing the mind of people so that he or she get a driving force to do good for other people spontaneously, so that they will be happy. As a result of having faith and do other people what you want they shall do to you- that is the way Christ want us to live. Christ said:

“I was hungry but you gave me to eat
I was thirsty but you gave me to drink
I was naked and you gave me cloths
I had no home and you invited me to your house
I was sick but you came to me
I was in prison but you visited me”

Surprised people then said:” Master, when did we see you in these troublesome situations and helped you?” They had done good actions without thinking about it. They had not done this to gain favors and “buy a ticket to salvation”. God love lived in them, and this was driving their wish to do well. Thus they got the promise: “Come you who are blessed by my father and live in this state which was created for you in the beginning of time”.

This means that it is not necessary to have faith in such a way that you believe everything in the confession of faith. This is not necessary in the Christian belief. Instead the Christian god wishes “a faith driving you to do good for others like the fruit comes on the healthy tree”.

Thus no confession of faith is needed. Christ would not have followed the use of it during a ceremony, as he found this being unimportant for a Christian. For him faith was to trust god, and no prayers were needed for this!

Many of the thoughts and words in the Christian religion of today are brought in from the Uralian moon religion, and these rites and ceremonies like going to churches with many decorations.

Also the mother goddess cult has been adopted from the Uralian cult in the form of Maria, Christ’s mother. Christ said about her:” Who is my mother? Who are my brothers? The one who does the will of god; he is my brother, my sister or my mother”. Maria did not have any further importance for Christ at the time, and no other statement related to him has been found later on changing this, although Maria was one of the women standing below him at the cross and cried.

After going through all religions of the world you can see that the Old Testament basically is representing the religion of the Uralian language type speaking people. This religion is seen all over the Middle East
and the rest of the world a long time ago. Due to this fact you have to be careful as a Christian to follow what is said in the Old Testament. Instead you have to follow what is said in the New Testament which almost in all statements is opposing to what is said in the Old Testament, as well as in the religion of the Uralian language speaking people.

If we compare what Christ was preaching to the religion of the Austro Asiatic speaking people it has the very same main ideas and characteristics. These are:

- Love and a wish to take care of every other man
- No interest in wealth.
- Happiness, a happy mind
- Accepting any condition in life without complaining
- Generosity towards everyone
- Peaceful at all conditions

Actually we can describe the character of the Austro Asiatic sun religion by looking at Paulo’s word about the fruit of the spirit in Gal 5:22: “The fruit of the spirit is love, happiness, peace, patience, mildness, kindness, loyalty, meekness, temperance”.

The characteristics of the Uralian language speaking people’s religion are very similar to what Paulo’s call “the deed of the flesh”: “fornication, unclean, promiscuity, idol worshipping, witchcraft, unfriendliness, envy, anger, murdering, and drinking, wild living”.

This is associating to the mother goddess religion, where sexuality was a dominating character together with drinking alcohol to be drunk and a life had a low value.

These characteristics seems also relating quite well to the characteristics of the dominance of the left respectively right half of the brain. The right half has centers for aggression, pleasure, emphasis on external features like beautiful art and similar features. Feelings are driving decisions, not logics.

The left side of the brain is more using logics, rationalism, and a capability to think in abstract terms. Compassion also is considered having a center here.

A difference between the two halves is seen in the expression of “love”. In the left half love is related to happiness and tenderness to the one you love, and you want to do him or her good favors. The right side is only concentrating on sexual intercourse.

What we can say is that the Uralian religion is what we mean with “religion”: Myths and rites. The “religion” of the Austro Asiatic language speaking people is more like a spiritual attitude, or religiosity, than a real religion. The external acts like rites are unimportant.

The mixture between the two cultures has given mixtures also of the two “religions” as already described.
MAIN PART III.

HUMAN GENETIC DIFFERENCES.

(Erik Dahlquist)
7. HUMAN GENETIC DIFFERENCES.

7.1 DNA-ANALYSIS OF THE HUMAN HEREDITARY FACTORS TO TRACE THE ROOTS TO HOMO SAPIENS.

The last years DNA analysis of genes (e.g. Cann et al 1987) has given certain information about how long back certain genes can be traced. The method most commonly used has been to analyze mitochondrial-DNA from the placenta from women. Cann analyzed 143 women. These were 20 from Africa south of Sahara, 34 from Asia from China, Vietnam, Laos, Philippines, Indonesia and Tonga. 46 were Caucasians from Europe, North Africa and Middle East. 21 were native aborigines from Australia and 26 natives from New Guinea. 133 genetic patterns were found. 6 Australians had the same genetic sequence, and some other patterns had 3 or 2 individuals with the same sequence.

The most interesting with studying mitochondrial-DNA is that it is only inherited from mother to daughter, and thus is not affected by the male at all. All genetic differences thus are depending on genetic mutations.

The largest difference between two individuals was 0.57 % between two Africans.

By studying the difference between chimpanzee and humans it has been estimated that the number of genetic mutations would be approximately 2-4 % per 1 million years, and the “progenitor” then should have lived some 100 000- 200 000 years ago, from a statistical perspective. The figure is still very uncertain as only a small part of the DNA has been compared. In this study approximately 9 % of the DNA was analyzed. The mutation frequency can vary between different gene segments.

Special computer software has been used to analyze the genetic spreading in a probable genealogical tree, where the minimal number of mutations has been the target in building the tree.

Greenburg et al has presented another study where the mutation frequency was five times higher in the “D-loop”. If the rest of the 91 % of the genetic material is following this mutation frequency instead, the modern human is much younger than anticipated. On the other hand archeological findings support that modern humans existed already some 150 000 years ago in Africa.

New analyses will give better and better values.

We also can notice that the difference within each “racial” group is larger than between the groups in this study. This indicates that the spreading from the “progenitor “took place relatively late in comparison to when she lived in Africa. This means that the “racial characteristics” we see today are quite recent, and most probably not influenced by features from earlier men like Homo Erectus in China, Europe and Africa, at least not to more than a vary minor quantity.

The largest spreading with respect to mitochondrial-DNA was found in Africa in this study. One line was found to be totally separated from the others, while the other was common for the other people studied.

This indicates that the original home of human is in Africa.

In an earlier study on mitochondrial-DNA performed by Johnsson et al (1983) the conclusion was that the original home was in Asia, but then only 20 individuals were studied, which is too little for statistical significance.

The methods with mitochondrial-DNA is principally good, but we wait for analysis of more well-defined groups like Bushman, Hottentots, Pygmies, different Bantu people etc, as well as for other “races”.
By a corresponding DNA-analysis for these, and especially if more gene sequences can be analyzed from each individual, we will gain more information about how man developed in ancient times in a chronological way.

The HUGO-project had the goal to do this under leadership of professor Cavalli-Sforza, but the project had to be put on hold as native people were afraid the information would be used against them.

Still, you have to be a bit hesitant to take the results from the “tree mapping methods” from mitochondrial-DNA as being the absolute truth with respect to the development of modern humans. This is illustrated by a study by Wolpoff in “Origin of modern man” (1989). Here we know how a banana fly has spread in an area. The DNA tree was made, but it did not correlate at all to the real spreading pattern!! Theory and practice do not always walk the same tracks!

The reason probably was that you get a mixing of populations on a frequent basis in reality, and this mixing equalizes out the differences and makes the tree building unreliable.

It is also of interest to study how nuclear DNA varies. In this case we get an even more “analog” (any value between 1 and 0) case compared to the “digital” (1 or 0) one for mitochondrial-DNA, as the heritage is done in a very complex way. We will get gradients between different populations, but the difference will depend strongly on what number of people, or what group you select for the study.

There have been some studies performed on the difference in mutations between X-chromosomes at women and Y-chromosomes at males by e.g. Ellis et al (1990). In this study only very few mutations were find at all in the Y-chromosome, which made the author conclude that Adam lived after Eve. This assumption seems a bit drastic from this very small study, but show the complications.

In our own study later in this book we have compared many different populations with respect to a number of common blood groups (19 different) and also here we can see a significant difference between if we compare on a regional basis or more limited populations. If we try to identify “races” we see that the genetic difference is larger within each “race” than between the “races”. This makes the expression “race” very unreliable, why we put it into “brackets”. Still it gives us an image making it easier to follow the discussions.

Cann et al made a study 1987 where a conclusion was that 7 “ancient mothers” were living in New Guinea and later gave their own “lines” of heritage. In Europe the corresponding number of “ancient mothers” should be 36, for Australians 15, Asians 27 and Africans 10.

### 7.1.1 EVE’s SEVEN DAUGHTERS- THE MOTHERS OF THE EUROPEANS

A later study in 2001 made by Bryan Sykes: The seven daughters of Eve. The astonishing story that reveals how each of us can trace our genetic ancestor. Transworld publisher 2001) presented there should be approximately 7 original mothers moving into Europe the last 45 000 years, bringing their own “lines of heritage”. This should indicate that there have come groups of people into the respective region and then these have survived. Six of these daughters came before farming and cultivation was clearly brought in from Asia Minor. Sykes gave the daughters names and probable origins.

The first daughter was Ursula who should have lived somewhere around Delphi in Greece some 45 000 years ago. Her tribe should have moved in from Turkey. The tribe later spread all over Europe, but most of her relatives live in Scandinavia and Western Great Britain today. The most prominent relative is probably the so called Cheddar man in the UK. Today 11 % of the Europeans emanate from Ursula.
The second daughter was called Xenia by Sykes. She lived some 25 000 years ago. This was while the climate had become very cold and harsh, and there were large savannahs from Britain to Kazakhstan. She had bright hair and blue grey eyes. This tribe moved far to the east to central Asia and Siberia, and finally participated in the conquering of the Americas. One percent of the original Americans evolved from her. In Europe the tribe is mostly in Eastern Europe, but also some moved into central Europe all the way to France and the British Islands. 6 % of the Europeans of today come from her.

The third daughter was Helena. She lived some 20 000 years ago in France. She is the one who left most relatives. 47 % of the Europeans of today emanate from her, and they live all over Europe today. So most Europeans have a very long history from the time of the Ice Age.

The fourth daughter was Velda who lived some 17 000 years ago in northern Spain. Her skin was probably bright brown, but became deeper during the summer with a lot of sun shine. Her relatives are more common in Western Europe than East Europe. Some of her relatives also move all the way to Scandinavia, where they today are known as “Laps”, mixed with other “daughters”. 5 % of the European population emanate from her.

Also Tara lived some 17 000 years ago, but in northern Italy, close to Toscana probably. Where she lived the population had tougher times, as now large forests had developed, and caused problems for the population. It was more difficult to hunt the “big games” from the ice age savannahs to the North. The people developing from her today live in southern Europe around the Mediterranean Sea, parts of Western Europe, and especially at the western parts of Great Britain and at Ireland.

Katrine lived in Venice in Italy some 15 000 years ago. She probably had bright hair and green brown eyes. During these days the sea level was much lower and the sea some 150 km away. The land was covered with forests. The tribe spread from Northern Italy around Europe, and 6 % of the population comes from her. An interesting fact is that the “Ötzi-man”, who died high up in the Alps 5 300 years ago on the border between Italy and Austria, was related to her. Also one of the colleagues of Sykes turned out to be a relative to both Ötzi and Katrine, living today in Oxford.

The seventh daughter was Jasmine. She lived close to Euphrates in Syria some 10 000 years ago. During her days farming and cultivation became more common and people started to live in permanent villages. This gave place for larger settlements, but also problems when the weather was different from one year to the other. This may have given the incentive to move north into Europe. Still, this population of Indo Europeans did not replace the existing population, but probably mixed a lot with them, and the farming spread as an idea all over Europe. The climate was becoming warmer and warmer, and thus made farming and cultivation easier. There are reasons to believe that the more carbo-hydrate rich food removed the earlier hormone control of becoming pregnant after the previous child had been born. Earlier the mother was not pregnant again until some three years after her previous baby was born. Now a new baby could be “produced” only a year later. This caused a strong development of mankind “filling up the earth”. The population also received some unfortunate effects of raising animals. This was a lot of new diseases, like flue, tuberculoses, small pox, measles and other. The effect of this was development of resistance to many of these diseases locally. As Europeans moved to e.g. America, they brought the diseases, which killed millions of people, who had never been exposed earlier. Today 17 % of the Europeans belong to her relatives. One branch of the original tribe can be seen in Spain and Portugal, but also in Cornwall, Wales and Western Scotland a significant amount of her genes are seen. The tribe also moved to the north, where relatives still are seen in Northern Europe.

Sykes also tried to make a heritage tree linking these seven daughters of Eve to Eve and her “earlier daughters”. From mitochondrial DNA analysis it look like only one of 13 “daughters” moved out of Africa. All the others have stayed and are not traced outside Africa to any major content. This only “daughter” who moved out of Africa is known as Lara by Sykes. Of course also other women moved out together with Lara, but their genes have disappeared throughout the years, at least on the maternal side. Still, we should not forget that their may be other remains on the paternal side.
There was actually also a study performed following some special genes on the male y-chromosome. Interesting enough, also this found just a small number of ancestors, six males probably.

If we look at the rest of the world we see two daughters emanating directly from Lara moving to East Euro-Asia and the Americas. These were Chochmingwu and Djigonasee. Another branch closer to Xenia was Aiyana in Eastern Eurasia and America while Nuo is in Eastern Eurasia and Naomi in Central and Western Eurasia.

Still, we would not make to many absolute conclusions from these studies. Many more people need to be studied, and if you change the boundary conditions in the analysis, you can get different results! With many more individuals analyzed and on many more genes than the first ones it may be possible in the future to both trace a number of “original mothers”, but perhaps also get a chronology of how people have migrated over the world. What we can conclude is that people seem to have moved all over the world from the Middle East, and that when they move they normally do not replace but mix with existing populations. Habits and customs as well as technology are transferred, as well as languages, but also here we have mutual exchange, giving a very complex mixture for us to analyze today. Still, gradients can show directions of influence with respect to movements, if we look at genetics, and a systematic analysis of languages and religious beliefs can give relative strength of impact by different ideas and cultures. We come back to this later on in this book.

Figure VI.  
(From NATURE, vol. 325, Jan. 1987, p. 34)

Until we have got all that wonderful new information that will come out of future research we have to make a hypothesis from what we have got. We also should realize that all the research done during 100 years on blood groups is very valuable information. Calavilli-Sforza and we, as well as Renfrew and others have tried to analyze it. We have done it from the perspective to look from differences of populations, where we have known language characteristics, and cultural background described. This will be presented later.

From Cann’s et al study a chronology was made, which is presented in the table below. From this we can conclude that there should have been a number of emigrations out of Africa from some 100 000-200 000 years ago (don’t take the figure for anything else but rough indications). One population in Africa has a divergence from the average of 0.57 %, which indicates that this lineage is the oldest. Then we have new differentiations later on in history, and with a genetic difference of 0.25 % indicates one much later, roughly 50 000- 100 000 years ago. A lot of groups have emigrated and then mixed with other groups locally. These groups then have spread further and mixed with even other groups etc. The blood group pattern we see today is the result of all these mixings. If we then remember that there were not that many individuals in these early days compared to later we can understand that what we see today is what survived during all these years and generations, and dominant genes have “killed” the recessive genes.

All these mixings have made the genetic variation larger in each region than between them, although we can see a difference between the average percentages of a blood group between the regions. This is indicating how the movements have proceeded, as the gradient can be followed. This is as far as we can proceed with the information existing today.

<table>
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<th>Ancestor</th>
<th>Total</th>
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<th>Asia</th>
<th>Australia</th>
<th>Europe</th>
<th>N. Guinea</th>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>0.57</td>
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<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0.45</td>
<td>112 - 225</td>
</tr>
<tr>
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<td>0</td>
<td>7</td>
<td>3</td>
<td>1</td>
<td>3</td>
<td>0.43</td>
<td>108 - 215</td>
</tr>
<tr>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0.39</td>
<td>98 - 195</td>
</tr>
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<td>2</td>
<td>2</td>
<td>4</td>
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<td>0.34</td>
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<td>7</td>
<td>4</td>
<td>4</td>
<td>1</td>
<td>0.30</td>
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<td>3</td>
<td>2</td>
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<td>0.28</td>
<td>70 - 140</td>
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<td>0</td>
<td>15</td>
<td>1</td>
<td>0.27</td>
<td>68 - 135</td>
</tr>
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</table>
The number of “original mothers” coming to the different regions and roughly when the original mother lived.

Figure VII.

7.2 GENETICS

Analysis of mitochondrial DNA shows the largest difference in Africa, indicating that modern humans emanate from Africa. At Klasies in South Africa remains from the last 100,000 years have been found from people living and visiting the cave. These people were found around a fire place. At the layers with skeleton parts, 90,000 years old, and sculls from individuals with relatively modern form are found. In Border Cave at the border to Swaziland 80,000 year old sculls were also found, and also these are “modern”. In the Karmel mountains close to Haifa in Israel there are several caves with many findings from settlements. In a couple of these at Qafzeh and Skhul modern looking persons have been buried in graves. In a grave close to these at Tabun, a skeleton from a Neanderthal looking person was also found. The layers in the caves with modern looking people are dated to be around 90,000 – 115,000 years old, while the skeleton in Tabun cave is slightly older, showing that there was no direct line from Neanderthal to modern man. Also in Kebara a buried Neanderthal was found, from approximately 60,000 years B.P. Neanderthal and modern man seems to have been living side by side for 30,000 years, using the same type of tools. Both groups buried the dead in graves and thus seem to have had similar ideas about a “future life” after death. FoF 8/94

Mitochondrial DNA analysis indicate that Asians moved out of Africa around 73,000 years ago, where split into Europeans around 51,000 years ago, to Yanomani Indians, moving to South America around 34,000 years ago. A second wave of Indians are Paleo Indians 15,000 and Apache and Navajo Indians, around 9,500 years ago. The Polynesians moved out into the Pacific Ocean some 3-4000 years back. Ill vet 13/97

The methylation of DNA may be a major “epigenetic” mechanism by which gene-activity patterns- as opposed to genes per se- are passed from one generation of cells to another during development. This is discussed be Robin Holliday in ScAm June 1989, p 40.

Luigi Cavalli-Sforza wrote “Genes, Peoples and Languages” in ScAm Nov 91. In this article he shows that Rh-negative factor is common in Basque, Germany-Poland, West Norway, Scotland, and Ireland and at some spots in Northern Africa. Then we can see relatively high concentration in the rest of Europe as well, but then decreases to almost none in eastern Asia and southern Africa. Here we have a tree where Sforza tries to correlate genetics to languages, as classified by Merritt Ruhlen.

The Emergence of Modern Humans by Christopher Stringer, ScAm Dec 1990. The theory that all humans descended from a recent African ancestor was promoted by geneticists who study living populations. The fossil record provides independent support for this model. Good diagrams showing relations from also a DNA analysis point of view!

The recent African Genesis of Humans. Genetic studies reveal that an African woman of 200,000 years ago was our common ancestor, by A.C. Wilson and R. Cann, ScAm April 1992, p22. They have studied mDNA from 182 individuals. From this they have estimated the number of independent females who have colonized different regions. There were 15 to Australia, 18 to New Guinea, 31 to Asia and 36 to Europe from this analysis.

In the same number p 28 A.G. Thorne and M.H. Wolpoff go through and argue for a Multiregional evolution of humans instead of the "out of Africa" theory. They discuss from the continuous development lines seen in fossils in the different regions. They wonder why the mDNA gives this “false picture”.

The first modern men were probably very few. This can be assumed as they captured very slow animals like turtles. This is seen from waste pits from 44,000 year old findings in Israel. Not until 23,000 B.P. we find faster games in the waste pits. It is assumed that the number of people immigrating to Europe may have been in the range of 500 people. Ill Vet 10/99.

New findings in Australia are indicating modern man here already 100,000 years ago. If this is true, it may be that the “out of Africa” theory also for Homo Sapiens is not true, but several lineages have followed from Homo Erectus. It was possible to walk from New Guinea to Australia some 100,000 – 130,000 years ago, as the water level was 200 m lower than today then. Still, the dating is not that certain, so we will have to wait a bit further, before making final conclusions. Ill Vet 3/98.

At Gotland, an island outside the Swedish coast in the Baltic Sea, people have been living since 9,000 years back. From gene analysis it has been determined that 80% of the genes of the population of today is Indo-European, while 20% is Finish. At Ajvide people were living since 4,500 B.P. The population was mostly eating seal, fish, birds and pig, but also sheep, goat and cattle to some extent. Also crops were used as food. There was a grave field, 30*60 m large. In the middle of this seals were ritually killed. From the skeletons nine heads are missing. Probably they were brought into the houses and were part of some kind of ancestor cult like in the Natufien scull cult 8,000 years ago in Asia Minor. Some of the graves have bodies that were already rotten when they were buried. This is common in ancestor cult cultures.
It is interesting that the male and female graves have the same type of gifts, which is very different to the case in other cultures in southern Scandinavia, where you can see directly from the gifts if a grave has a male or a female. This can indicate a matrilineal or matriarchic culture. FoF 5/00.

2000 new research has detected that mitochondrial DNA from the father can also be passed on to children, and not only from mothers. This makes the assumptions done earlier about only transfer from the mother incorrect. Mutations in the father’s mDNA may give a much faster mutation rate than earlier expected, and thus the time scale may be too long today. Ill Vet 9/00.

It is believed that Lapps were living in the whole of Sweden and Finland down to approximately Malardalen 1000 years ago, while the Germans were hardly present at all in Finland, and in Sweden only up to Umeå.

If the Vikings had been Lapps, we could have followed them on their tours through Europe. Now it is difficult as there is no difference between mitochondrial DNA between Europeans, while the Lapps have strong differences in these. Not even the Basks differ from the rest. There are three clear markers in the Lapps mDNA, in 35% of all individuals. This marker can also be seen to some extent in Finns and Karelians, but is not present in any other people anywhere in the world!

At the Y-chromosome a tribe specific marker has been found that is present at 62% of all Finnish men, but is totally missing at Germanic men. Lapp women then will pass on their mDNA, but only to daughters. If they only get boys, the lineage is broken. The same is the case for Finnish men. Their Y-gene is only passed on to the boys, so if they only get daughters, they will break the lineage. FoF 5/99

7.3 WHAT ARE THE BLOOD GROUPS? WHAT IS THE CORRELATION BETWEEN HUMAN “RACES” AND BLOOD GROUPS?

The only really good statistical material existing on genetic differences between all populations of the world is the magnificent work done by professor Mourant et al (1978). In this work all known blood group analysis from all over the world for more or less well defined populations has been summarized. A large number of blood groups, enzymes and other blood factors have been collected and organized in tables. Hundreds or even thousands of studies have been collected. This material we have used in our analysis, and also Cavalli-Sforza most probably used this material as the main source in his study using PCA methods, published in Scientific American series year 2000.

The purpose of the analysis is to find correlations between populations, and hopefully conclusions can be made on how close different populations are with respect to genetics, and then compare this pattern with known languages, cultures and religions. It may be that the conclusion is that there is very little correlation, which then would indicate that people only migrated in a relatively low number of individuals, but that some of these have made such a great impact on culture and language, that we today have a total difference between the people in a country and the ones who brought the culture to the country or region.
7.3.1 BLOOD GROUPS AN “RACES”

1910 the discovery was made that different individuals of Homo Sapiens have different blood characteristics. When you injected blood from a human into a goat and then mixed plasma from the goat blood with blood from different individuals the blood coagulated sometimes, but sometimes not.

The conclusion was that some people had Antigen A at the surface of their blood bodies and at the same time Anti bodies towards B. Other individuals had Antigen B and Anti bodies towards A. A few had both Antigen A and Antigen B, but no Anti bodies. Relatively many also had neither Antigen A nor Antigen B, but Anti bodies towards both. The ABO blood system had been discovered.

At this time Mendel’s system for heritage had not yet been generally accepted. After some years, though, it was recognized that the blood groups of the parents would determine what blood group the children might get, with a certain probability. After the ABO blood group system a number of different blood group and enzyme systems have been discovered. There are not antigens at the surface of red blood cells, but also at the surface of white blood bodies. There are also antigens at the surface of a lot of different organs in the body, like the kidneys, liver etc. This is the reason why it can be very difficult to move organs from one individual to another, if they are not closely related by heritage.

Now we can ask ourselves what the antigens at the surface of blood bodies and organs exist. What are they good for?

The British researcher Mourant has gathered information on blood groups from people from all over the world. He also has tried to correlate the blood groups to investigations on resistance to different diseases.

It is not self evident what function different blood groups have, but at least we can see the difference between blood groups over the world and what the resistance to the diseases seems to be from a statistical point of view. Mourant determined the number of individuals who have caught a specific disease and have e.g. blood group A, minus those who never caught the disease and had blood group O. Then he calculated the number of individuals who had blood group A and did not catch the disease minus individuals with blood group O, who caught the disease. Then he took the ratio between theses two. The higher this ratio became, the higher is the probability for a correlation between having blood group A and having no resistance to the disease. For a small ratio, significantly below 0, indicates that blood group A correlates to having resistance to the disease.

The same was done for Blood group B.

In the following we have picked a number of examples from this investigation done by professor Mourant. Only examples where at least a few hundreds of individuals have been investigated has been selected. Still it must be emphasized that the correlation may be random. If you investigate enough number of factors, you will always get correlations without there being a real correlation, but only a statistical one!
<table>
<thead>
<tr>
<th>N:r</th>
<th>Disease</th>
<th>Number of patience</th>
<th>A/O</th>
<th>B/0</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Hemolitic streptokock A</td>
<td>(100)</td>
<td>1,48</td>
<td>0,89</td>
</tr>
<tr>
<td>2.</td>
<td>Tuberculosis in intestines</td>
<td>(180)</td>
<td>1,41</td>
<td>1,63</td>
</tr>
<tr>
<td></td>
<td>in urine system</td>
<td>(436)</td>
<td>1,05</td>
<td>0,70</td>
</tr>
<tr>
<td>3.</td>
<td>Syfilis, cerebrospinal</td>
<td>(341)</td>
<td>1,57</td>
<td>1,30</td>
</tr>
<tr>
<td></td>
<td>cardiovascular</td>
<td>(219)</td>
<td>1,03</td>
<td>0,70</td>
</tr>
<tr>
<td></td>
<td>Treated, +/- Wassermann-reaction</td>
<td>(1700 / 3177)</td>
<td>1,60</td>
<td>1,63</td>
</tr>
<tr>
<td>4.</td>
<td>Smallpox dead/survived</td>
<td>(417 / 798)</td>
<td>0,90</td>
<td>0,68</td>
</tr>
<tr>
<td>5.</td>
<td>Flue A 1</td>
<td>(129)</td>
<td>0,90</td>
<td>0,78</td>
</tr>
<tr>
<td></td>
<td>Flue A 2</td>
<td>(701)</td>
<td>0,67</td>
<td>0,96</td>
</tr>
<tr>
<td></td>
<td>(Flue cosachievirus)</td>
<td>(125)</td>
<td>0,84</td>
<td>0,48</td>
</tr>
<tr>
<td>6.</td>
<td>Bilharzial Hepatic Fibrosis</td>
<td>(353)</td>
<td>4,05</td>
<td>2,2</td>
</tr>
<tr>
<td></td>
<td>Tape Worm Anaemia</td>
<td>(197)</td>
<td>1,37</td>
<td>1,63</td>
</tr>
<tr>
<td>7.</td>
<td>Malign tumours</td>
<td>(340)</td>
<td>0,84</td>
<td>1,63</td>
</tr>
<tr>
<td></td>
<td>(Neoplasm)</td>
<td>(144)</td>
<td>1,22</td>
<td>0,58</td>
</tr>
<tr>
<td></td>
<td>throat</td>
<td>(266)</td>
<td>1,13</td>
<td>1,41</td>
</tr>
<tr>
<td></td>
<td>gall bladder</td>
<td>(1394)</td>
<td>1,16</td>
<td>1,28</td>
</tr>
<tr>
<td></td>
<td>Pancreas</td>
<td>(787)</td>
<td>1,34</td>
<td>1,38</td>
</tr>
<tr>
<td></td>
<td>Urine bladder</td>
<td>(1380)</td>
<td>1,07</td>
<td>1,31</td>
</tr>
<tr>
<td></td>
<td>meningiomas</td>
<td>(219)</td>
<td>1,00</td>
<td>1,38</td>
</tr>
<tr>
<td>8.</td>
<td>Diabetes mellitus</td>
<td>(1184 / 5244)</td>
<td>0,81</td>
<td>0,72</td>
</tr>
<tr>
<td></td>
<td>young/old</td>
<td>(6138 / 8102)</td>
<td>1,08</td>
<td>0,97</td>
</tr>
<tr>
<td></td>
<td>male / female</td>
<td>(23735)</td>
<td>1,07</td>
<td>1,05</td>
</tr>
<tr>
<td>9.</td>
<td>Pernicious anemia</td>
<td>(3446)</td>
<td>1,25</td>
<td>1,19</td>
</tr>
<tr>
<td></td>
<td>Tropical eosinophili</td>
<td>(780)</td>
<td>2,22</td>
<td>1,75</td>
</tr>
<tr>
<td>10.</td>
<td>Near sightness/long sightness</td>
<td>(312)</td>
<td>1,57</td>
<td>1,39</td>
</tr>
<tr>
<td></td>
<td>hyperop</td>
<td>(519)</td>
<td>2,55</td>
<td>2,62</td>
</tr>
<tr>
<td></td>
<td>myopi</td>
<td>(98)</td>
<td>1,56</td>
<td>1,55</td>
</tr>
<tr>
<td></td>
<td>astigmatism</td>
<td>(336)</td>
<td>1,41</td>
<td>1,03</td>
</tr>
<tr>
<td>11.</td>
<td>Reumatic heart diseases</td>
<td>(5103)</td>
<td>1,23</td>
<td>1,29</td>
</tr>
<tr>
<td></td>
<td>Malign hypertension</td>
<td>(180)</td>
<td>0,60</td>
<td>0,61</td>
</tr>
<tr>
<td></td>
<td>Arterosklerosis</td>
<td>(506 / 129)</td>
<td>1,81</td>
<td>1,04</td>
</tr>
<tr>
<td></td>
<td>Tromboembolinos</td>
<td>(931)</td>
<td>1,51</td>
<td>1,38</td>
</tr>
<tr>
<td></td>
<td>pregnant</td>
<td>(236)</td>
<td>2,97(?)</td>
<td>3,08</td>
</tr>
<tr>
<td>12.</td>
<td>Tracheols, Pneumonia</td>
<td>(496)</td>
<td>1,29</td>
<td>1,46</td>
</tr>
<tr>
<td>13.</td>
<td>Stomach: ulcerus</td>
<td>(30391)</td>
<td>0,87</td>
<td>0,87</td>
</tr>
<tr>
<td></td>
<td>bleeding</td>
<td>(600)</td>
<td>0,74</td>
<td>0,54</td>
</tr>
<tr>
<td></td>
<td>duodenum</td>
<td>(37160)</td>
<td>0,73</td>
<td>0,80</td>
</tr>
<tr>
<td>14.</td>
<td>Reumatoid arthritis</td>
<td>(2960)</td>
<td>0,73</td>
<td>0,80</td>
</tr>
</tbody>
</table>

(N:r  Disease                                      Number of patience  A / 0  B / 0)
We will now look at some other blood group systems than the most well known, the ABO system. The MN system is considered being a more stable system, which is not changing as fast as the ABO system.

### RELATION BLOOD GROUPS AND DISEASES

<table>
<thead>
<tr>
<th>No.</th>
<th>Disease</th>
<th>Number of patients</th>
<th>M  M/</th>
<th>M  N  +  N  N</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Leukemia</td>
<td>(265)</td>
<td>0,68</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Psoriasis</td>
<td>(356)</td>
<td>1,46</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Bacterie infections</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Tyfoid fever</td>
<td>(445)</td>
<td>0,57</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Paratyfoid fever</td>
<td>(237)</td>
<td>0,59</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Tuberculoid lepra</td>
<td>(997)</td>
<td>1,29</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Virus infections</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>mumps</td>
<td>(403)</td>
<td>0,63</td>
<td></td>
</tr>
<tr>
<td></td>
<td>mononukleos</td>
<td>(274)</td>
<td>0,59</td>
<td></td>
</tr>
<tr>
<td></td>
<td>virusmeningit (=meningitis)</td>
<td>(129)</td>
<td>0,58</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Malign tumours</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>osteom</td>
<td>(824)</td>
<td>1,38</td>
<td></td>
</tr>
<tr>
<td></td>
<td>skin</td>
<td>(268)</td>
<td>1,38</td>
<td></td>
</tr>
<tr>
<td></td>
<td>kidney</td>
<td>(105)</td>
<td>2,55</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Myocardial infarction</td>
<td>(2412)</td>
<td>1,31</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Arthritis</td>
<td>(628)</td>
<td>1,47</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>Hay fever</td>
<td>(471)</td>
<td>0,63</td>
<td></td>
</tr>
</tbody>
</table>

### secretorial / non secretorial

|     | Hemolytic streptokock A        |                    |       |               |
|     | - chronic m. f.                | (100)              | 0,38  |               |
|     | carrier / non carrier in throat| (310 / 1868)       | 0,72  |               |
| 2.  | Diabetes mellitus              | (3178)             | 1,24  |               |
| 3.  | Schizofrenia                   | (110)              | 1,71  |               |
| 4.  | Alcoholic                      | (841)              | 0,75  |               |
| 5.  | Multipelsklerosis              |                    |       |               |
|     | glaucom                        | (100)              | 0,18  |               |
|     | reumatoid fever                | (1308)             | 0,77  |               |
|     | ulcerus                        | (1416)             | 0,59  |               |
|     | duodeum wound                  | (5635)             | 0,57  |               |
COMMENTS TO THE TABLES

At least it looks like secrete with antigens/ antibodies of ABO type gives an enhanced protection against hemolytic Streptococcus and Duodenum tumors.

Blood groups B and O seems to give a better protection than A towards Streptococcus, while A gives a better protection than B against Flue virus. O gives a less good protection than B although O contains both anti bodies. Maybe the antigens activate some other virus deactivating mechanism.

We can assume that blood groups have had some kind of selecting effect, but it should probably not be over emphasized generally. Probably we can see fast changes locally due to epidemics.

Through studies of the overall picture of the percentage of different blood groups in a population we can determine the relation between the populations.

A net work of the connections like what we see in figure VII can be produced, and here we can see how close the populations are related to each other genetically. A rough chronological map can be produced on how the "races" have developed. Unfortunately we can not determine an absolute time scale. We can only do better or worse guesses.

It is now time to describe the blood groups a bit more in detail. Also some enzymes are discussed.

7.3.2 DESCRIPTION OF THE INVESTIGATED BLOOD GROUPS AND SOME OTHER "POLYMORF" ENZYMES

7.3.2.1. ABO - BLOD.

Anti bodies against A1 (and A2) exist at most people with B- blood group, but not in those with O blood group. Another antigen at the surface of red blood cells is the H- antigen, which is seen in the blood of almost all people, but the concentration is highest with those who have blood group O.

By some individuals, especially around Mumbai in India, persons without H- antigens have been found why this blood group has been called the “Mumbai blood group”.

A correlation between ABO blood groups and diseases in the stomach and intestines has been found, as seen in the tables. It has been noticed here that most people secrete antigens in saliva and other secretes. A-, B- and AB- antigens are formed by those with these blood groups, while those with O- blood group secrete H- antigen mostly. Those who secrete antigens normally have an enhanced immune defense towards specific diseases.

The Lewis antigen is water soluble and closely related to those in the ABO system. It is most common in secrete, while the concentration in blood is low.

The difficulty to measure these antigens have made statistics difficult, and by this also the correlations to different diseases.

The antigens at the surface of red blood cells are glycolipids, which are insoluble in water, but soluble in alcohol.

Antigens in secrete, that is e.g. saliva, are water soluble, as the polysaccharide part of the active group is the same as at the surface of the red blood cells, but bound to glyco proteins instead.
We can see the difference between individuals by looking at what enzymes, proteins that are formed. This can be seen in the DNA in the chromosomes. One example is glycotransferas.

Only the most outer part of a polysaccharide chain is modified. The rest is the same. This also is similar to the cell wall “capsules” of Pneumococcus.

From a development point of view H-antigen was first developed. Thereafter this is attached to a blood body or a glycoprotein (Lewis specificity) and finally a major part of the H-antigen is transferred into A-respectively B-antigens according to Rave and Sanger (1975). This should indicate that O-blood group with a lot of H-antigen is the oldest and then should be associated with the oldest type of humans. On the other hand also monkey have similar blood groups, so these may have lived together with humans since before we were actually humans. Other ideas is that if there are no new diseases coming in, O-blood group will start to dominate, while new diseases enhance the number of people with the other blood groups. Either of these explanations could be right if we notice that original American Indians are almost exclusively O-blood group.

It has been noticed that the “ABO”-system antigens are related to the Alkaline Phosphatase enzyme. It is known that the secretor factor stimulates the transfer of this system from secrete to plasma, while A-antigen is counter acting this transport (Beckman, 1968). This also seems to be related to gastric ulcer.

### 7.3.2.2 MN-BLOOD GROUP SYSTEM.

This blood group system was first detected by Landsteiner and Levin in 1927. Later it has been shown that first N-antigen is formed. Parts of this then are transferred into M-antigen to a larger or smaller part. This gives MN respectively MM.

Connected to these antigens are also the Sach’s s-antigens. Missing s-antigen (Su) is common among Negroid. This blood group system is of special interest to Anthropologists, but the correlation to diseases is difficult to find. It is also not that important when transferring blood between people.

### 7.3.2.3 P-BLOOD GROUP

This blood group is correlated to worm diseases. We have P1, P2 and p.

### 7.3.2.4 RHESUS BLOOD GROUP

From a medical point of view the Rhesus factor is very important aside of the ABO-system. Small babies may die if the combination between mother and child is bad.

Otherwise there seems to be only minor correlations between this blood group and different diseases. Still, there may be more correlations, but so far only few studies have been done on this subject so far.

The most important antigens are denoted D and d. Two closely related genes produce C (c) and E (e) antigens. You seldom see any antibodies to these antigens in human blood.

### 7.3.2.5 DUFFY- BLOOD GROUP

This is a quite complex blood group. There is a correlation to Fy4 and resistance towards malaria. Fy4 exist in the blood of almost all African Negroid, but never by some other people.
7.3.2.6 PLASMA-PROTEINS.

There are a large number of plasma proteins with unknown function. Some of these may have correlations to diseases. The nature of this impact may differ between individuals, although the area is still only investigated marginally.

Haptoglobines are glyco proteins and bind to all hemoglobin molecules in the plasma if the red blood cells are bursting into pieces. This avoids having red blood cells being excreted through the kidneys. This would cause anemia, as then also the iron ions would follow the rest out (Giblett, 1969).

By some people in Africa Haptoglobulin is almost totally missing, which causes anemia. The reason is then at least partly genetically related.

7.3.2.7 TRANSFERIN OR SIDEROPHILINES

Are proteins with approximately 5.5 % carbohydrates. These proteins are binding to iron in blood plasma and transport this to the red bone marrow or spleen etc. There is one main gene but with a large number of low frequency variants. It is interesting to note that this system is very important for cows.

7.3.2.8 GC-GROUPS

In blood plasma there are a number of variants from one of several alpha globulins, which transport D-vitamin (Scanfield at al 1975).

Gc stands for Group Specific Component. One variant of these is specific for the original people of New Guinea and Australia. Gc1 is quite common in sunny areas. Gc2 is common in area with only little sun shine. This indicates capability of transporting Vitamin D.

Gc1-1 seems to be connected to the skin disease Psoriasis, and maybe also Uterus cancer, neurodermatit, diabetes mellitus and reumatoid arthrites.

Gc A6 maybe can be correlated to Kuru at New Guinea.

7.3.2.9 PROTEAS-INHIBITORS.

Alpha-1-globulin is the most important trypsin-inhibitor in plasma and serum. It can also show up in different versions (= show poly morphism) at electrophoreses analysis. Electrophoreses is a method to separate charged macro molecules in an electric field.

Laurell and Eriksson (1963) could show a correlation between alpha- trypsin- inhibitor and lung- disease. They also found out that this was inherited, which makes it very interesting. More than 20 variants have been found, although most are very rare. Two of the alleles, Pi-z and Pi-y are the ones causing the lung disease.

7.3.2.10 PSEUDOCHOLINESTERAS.

One type of Pseudocholinesterases exists in blood plasma. This decomposes acetyl cholin, which is synthesized at the ends of the nerves. An important function is to protect the breathing muscles from coming into a state of permanent tension.
Some individuals have been relaxed in the breathing muscles longer time without inhaling. This depends on a malfunctioning Pseudocholinesteras.

Forbat et al (1953) showed that this was inherited. The most common gene, which gives an enzyme with reduced function, is in the population of Europe with a frequency of approximately 1-2 %.

Another enzyme (and gene) has reduced activity but is not disturbed by a high concentration of Fluoride as the “normal” is. This variant is present among 0.5 % of the population of Europe. At Iceland the frequency is 1.7 % which is probably due to selection, as the Fluoride concentration at this volcanic island is high. Fluoride is known to decrease the activity of also other enzymes.

7.3.2.12 RED BLOOD CELLS

In the red blood cells we find a number of enzymes differing from person to person, aside of hemoglobin.

One important enzyme is Glucose-6-Phosphate dehydrogenas, which decomposes Glucose with six C-atoms to a carbon-chain with only 5 C-atoms.

A deficiency in this enzyme system has been shown to lead to “hemolyse” of red blood cells. This results in the destruction of the blood cells, as these cracks. Some variants lead to serious diseases, but others lead to “immunity” against malaria. This gene is called GdA+ and is common in Africa. It is both giving a protection against Malaria and a good enzyme function. Another variant is called GdA- and gives protection against Malaria, but is also having a reduced enzyme activity.

7.3.2.13 HEMOGLOBIN

Hemoglobin consists of 2 so called alfa-chains and 2 beta-chains of polypeptids. There is one Hem-group at each chain. The Hem-group is a porfyrin-ring with one iron atom in the center. The Hemoglobin transports oxygen from the lungs to the blood system.

There are a large number of variants with different beta-chains, although most of them are rare. One variant gives Hemoglobin S (“sickle cell anemia”) which leads to deformed red blood cells due to precipitations in the cells.

A child who gets this as “homozygotes”, that is having it from both mother and father, normally dies young. Heterozygotes, that is having one “normal hemoglobin A” and one gene with Hemoglobin S, have normally no symptoms at all.

7.3.2.14 PHENYLTIOKARBAMID

Phenylthiocarbamide has a very strong, bitter taste for some individuals, while other can taste nothing at all. The situation is the same for some other substances below a certain threshold concentration.

A connection between inhibition of Thyroidal hormone and these substances with strong taste has been determined, as well as with some other thyroidal diseases.

7.3.2.15 EAR WAX

Ear wax also has a genetic influence. Especially Mongolian people have dry, hard ear wax, while Caucasians normally have wet ear wax. Among Negroid people there are no individuals with dry, hard wax.
Breast cancer is also correlating to wax type. Japanese women with 90% having hard ear wax have almost no breast cancer at all. It is interesting to note that wax and breast glands both origin from modified sweat glands.

7.3.2.16 ARYLHYDROCARBON HYDROXYLASE

There seems to be correlating to lung cancer. Antigens at the surface of lymphocytes and other tissues have genetic variations located at Chromosome 6.

7.3.2.17 HISTOCOMPATIBLE ANTIGENES, HLA.

HLAs are the most important genetically determined antigens, correlating to different diseases. These HLA-genes have a cross-over frequency of approximately 1% per generation, which can be compared to the Rhesus system, where almost no single case has been found.

This indicates that HLA-genes should be impossible to use to detect historical relations far back. On the other hand they may reflect what has happened lately.

A number of diseases correlate to HLA-B27. Some examples are: Gersinia, Salmonella Arthritis and Juvenile Arthritis.

To HLA-B8 connections have been done to: chronic hepatite, skin modifications due to Herpes virus, Myasthenia gravis, Celiae disease, juvenile diabetes, thyrotoxicosis, idiopathic Addison’s disease and systemic lupus erythematosus. For diabetes mellitus it is believed that the Langerhanian islands are easier to infect by virus.

7.3.3 CORRELATION BETWEEN BLOOD CELLS AND “RASES”

In the table XXX the correlation between different people have been calculated. First the average frequency for a certain gene for all populations has been calculated, and then normalization has been done. The average has been given the value 0, while a span has been made with the max or min frequency for one population as + 0.5 or – 0.5. The value for a specific population then has been calculated as a value between + 0.5 and – 0.5. The difference in gene frequency for a specific gene between two populations thereafter has been calculated. The sum thereafter is divided with the number of investigated genes or blood groups.

A value close to 0 thus means a very close genetically relation between two populations. A high value means a large genetically difference between the populations.

In most cases there are good blood group data for approximately 20 different blood factors. Good blood group data means at least 200 individuals and that the investigation has a large geographic spreading. It is also important from our perspective to cover as many people as possible from the list we have determined from cultural and linguistic characteristics, in a historical perspective.

In the Appendix we have collected what blood factors are characteristic for the different populations as the frequency is either very high or very low compared to the average. Here we also have grouped linguistic, cultural and religious characteristics for the same different populations. In this last map it is a problem that different cultures have replaced each other and thus all are represented, but for details we refer to the text in the rest of the book.

There are also maps showing the frequency for some selected blood groups over the world. Finally we see the strength of the genetic relation between different people, where a wide line indicate strong relation
(a value below 0.1), relatively close relation slightly less wide lines (0.11-0.16) and even less strong relation marked by a dotted line (0.16-0.20).

From this last map we can see that all African people have a relatively close genetic relation according to the blood group analysis. The Bushman, San, also seems to have a relation to Mongolian people.

The genetic distance between the Vedas in southern India is similar to both Europeans and Mongolians, while slightly closer to the other Indian peoples. This indicates that they have an ancient origin and only mixed to some extent with neighboring populations.

The Lapps are more close to Europeans than to Inuit and Polynesians, while Mongolians, Chinese, Thai and Polynesians and others are relatively closely related to Australoids, almost as close as to Melanesians.

Polynesians are relatively closely related to American Indians in Central and South America, closer than both they and North American Indians are related to the Inuit.

According to this study Pygmies are closer to the Hottentots than to any other group with respect to the blood group pattern. Bushman is related to Mongolians, and the relation is seen by the flat face, complicated chewing surfaces of the teeth, yellowish skin and tilted eyes.

If the common ancestor has his origin in Africa or Asia can be discussed. Ancestors to Mongoloids and Capoids can be seen both in North Africa and China (Sinanthropus), if we move back to Homo Erectus 3.4 million years ago, but also in findings from much later.

From the DNA analysis presented earlier the differentiation into the “races” of today should have taken place the last 100 000 – 200 000 years. If we assume that all people had e.g. bulby teeth (molars) with a lot of pattern originally, the mongoloids and the capoids have kept this character, while the others have developed away from this. This is supported by fossils found.

If we now take a look at the chronology of the blood groups we can note that the 0-blood group seems to be the oldest in the AB0-system, while the A and B blood groups are mutations from this. In America 0-blood group is dominating except in the north east. One explanation can be that 0-blood group is replacing the others if a population is isolated, which is often stated in literature, but it may also reflect that the population has not been affected much by populations with the other blood groups, as these developed mostly after the separation of the “American Indians” from other people. This then should have taken place around 15 000 years ago.

The B blood group most probably developed in Central Asia and then spread with the Uralian language speaking people with the moon and mother goddess culture all over the world. This is indicated by the very high concentration of B-blood group here, and reduced concentrations the further away from this region. The A blood group is dominating (aside of 0-blood group) in West Africa, Europe, by Polynesians and south Australians, but also by Lapps and some north American Indians with European look (like the Blood Indians).

The spreading of the B blood group can have been over north Asia to Europe respectively southwards along the coast and further towards the east to America. Or the mutation has happened in two regions independently.

We also can guess that people moved towards the east from Europe/West Asia spreading the blood group A. When this happened and how can have been in several waves, as we see the very old populations in south east but also the Indo-Europeans in India. It is noticed that the Brahmans have significantly higher concentrations of blood group A then other casts for example. This could be related to the spreading of the sun-worshipping towards the east, but it can also be questioned.

Concerning the MN system, the N gene is considered being the original and M a mutation from N. This indicates that this blood group system has its roots in South East Asia where Ns are totally dominating
today. The mutation to Ms should have happened in East Asia, while NS/MS developed further to the west.

The Rhesus negative gene “cde” is recessive and must have developed locally without competition from dominating genes. The frequency of these genes is highest in Europe, and especially in Western Europe. Thus it is probably originating from a West European population. It may have followed the Megalith building populations towards the east, but due to the recessive character it may have disappeared.

We can assume that the amount of people spreading towards the east was relatively few and the spreading happened a long time ago. Geographically close populations have also genetically closer relations. This is reasonable as neighbors normally have closer relations than more distant populations.

It is very difficult to do genealogical trees over the genetic relations as we have a mixture of recessive and dominant genes, mixing between populations at many different times, diseases killing off people in an unequal way etc. We just refer to the experiments with the banana flies, where it was quite obvious that no genetic tree could be formed where it was possible to actually compare the results from a number of generations directly, and the corresponding genetic tree. It could be whatever result when the methods developed for this were used!

Thus we should all be a bit careful with make to strong conclusions from genetic mappings. Still we can see that there are some relations that are so strong, that we most probably can make use of them, as the spreading of the B blood group of today, the Rhesus negative factor in Western Europe and the high number of A-blood group in Lapps and some Indian tribes. In the last case it is interesting to note that the Iroquois already had a parliament in the north east of North America when the Europeans came. There appearance also is non-mongoloid and their culture matriarchic. Could it be that there were much more influence between Scandinavia and North America once, although not any documents exist today? Could the A-blood group by the Blood Indians emanate from these contacts? Perhaps Leif Eriksson and his companions were not the only Scandinavians immigrating to North America?

We can consider some other facts as well:

There is a similarity in appearance between Bushman and Chinese. They both have “mongoloid eyes”, legs, monosyllabic language, distinction in the tone level and other features. It indicates that the Chinese may have developed from the original modern man, and that this had these characters originally. As they both have brownish-yellow skin, we can guess the original man has a similar skin color as well.

The Polynesians seems to be a mixture of the earliest man and the Austro Asiatic population coming from the west. A blood group is high and the language is Austro Asiatic. The American Indians seems to be a mixture of Polynesians and North Asians, where the oldest man has a strong influence. The high amount of 0 blood groups may indicate this, if it is not just depending on long term isolation. The cultural similarities between the Polynesians and Indians in North West of the US as well as the South Americans still indicates, that there was a significant contact net between these for many years. The enormous Kula circles even today with canoes show that the transportations over the sea were not a major obstacle.

The Uralian languages are seldom in America, except for in the very north. Still, a Uralian type of culture seems to have been part of the Aztec culture and religion. The very low concentration of blood group B supports this as well.

We don’t know from where the Lapps descended from. The very high frequency of A blood group is noticeable. If they are originating from the Austro Asiatic population once living in Europe or not is difficult to determine. Religion, language and culture of the Lapps is a mixture of several, and it is difficult to no the original one. We can see that the “Uralians” have influenced a lot on language and culture and religion, but the genetics is very different!
TABLE OVER A NUMBER OF PEOPLE AND THEIR GENETIC RELATIONS WITH RESPECT TO BLOOD GROUPS

THE NAMES OF THE PEOPLE
(Separated into parts of the world):

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BLOOD FACTORS WITH CODE NOTATION

AB0-system: O, A, B, AB
Kell-system: K
Fosfatas A
P-system: P1
ABH secretion Lewis: Le (a-b+), Le (a+)
Rhesus: CDE, CDe, cDe, cDE, v+, He
MB, Ms, NS, Ns
G-6-P(Gd)
Alfa-globulin: Gc2
Transferrin (Tfc)
Haptoglobin (Hp2)
Kidd: Jka
Duffy: Fya

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*) Old tribes in the Atlas-mountains
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### Relation Between Specific Populations in Relation to Others with Respect to the Frequency of Different Blood Groups

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WITH A FINER SEPARATION BETWEEN DIFFERENT POPULATIONS

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The values in the tables also are shown in the figures XXXX below:
Figure X. Here the solid, thick lines indicate a very close relationship (difference < 0.1), the solid thin lines lightly less relation (0.1-0.2) and the dotted line even further separation (> 0.2).

We can see that the difference between different regions is smallest when these are geographically close, and increase by distance. This is natural if we assume that people bringing new cultural aspects and languages always are in minority in relation to the population already established in an area.

We also have tried to present the genetically distribution for specifically blood groups in a more visual way in the figures XXX-YYY.
High frequency of genes in the MNS-system of blood groups.
(for details, see the tables)
High frequency of genes in the Rhesus system for blood groups
(For details see the tables)
High frequency of genes in the AB0 blood group system
(for details see the tables)

Figur IX.
(Jämför föregående sida, CAVALI-SFORZA!)

Specially low frequency of some blood factors
Specially high frequency of some blood factors
### 7.3.4 OTHER TYPES OF RACIAL CHARACTERISTICS

The first thing we notice about a person we meet is normally the skin color. Generally someone from close to the equator has a darker color than those from far North. This is valid at least on the northern hemisphere of earth.

Today migrations and mixing of races have done, that this rule is not as clear as once, but still we see that Caucasians with a bright skin color as well as Chinese from northern parts have bright yellowish skin color.

Otherwise American Indians and pygmies have normally reddish color and Negroid (congoid) black skin color.

It is evident that the dark color gives a better resistance to hot sun shine. Physiologically it is just a matter of how much pigment you have in your skin and this obviously also vary over the year, at least for the brighter skinned people. Obviously we then can not state that skin color is a true racial character.

If we look at other characteristics we find that we have similar situation for most “racial characteristics”, and thus it is difficult to state that someone belongs to a certain “race”. Still we can have a “Mongolian appearance”, curly hair indicating “Congoid character” etc. It is the same with the blood groups, where we have a higher percentage for a certain blood group or blood factor in e.g. Lapps compared to other people, but it is very seldom a “digital situation”, with having or not having.

The hair color is an adaptation in the same way, to give protection against the sun. Mongoloid people have a lot of air in the hair, which gives a good protection towards the sun. The Caucasians have thinner, more compact hair that is brighter, and thus reflect light more efficiently. Studies have shown that bright, yellowish hair reflects light at the wave length 700 nm to 32 %. Light brown reflect to 18%, red hair to 12 % and black hair only to 1 %.

Negroids have a third solution for sun protection by the curly, very fluffy hair, where the air is between the hairs as “air mats”.

Also protection against cold weather has developed through different lines in different populations. Mongoloids and Bushmen both have solutions towards cold, but different!

The mongoloid “race” has the adaptation to cold weather by increasing the flow of hot blood through the hands and chins while Bushmen, Australians and Lapps can heat exchange hot arterial blood against cold venereal blood. This is achieved as the blood vessels are very close to each other.

It is interesting to note that Bushmen have an adaptation towards cold while the Negroids do not. Can it be that the Bushmen have their roots in some colder climate? Perhaps actually came to Africa from China and not the Chinese predecessors from Africa??

A third way for protection towards cold is to have more subcutaneous fat. Still, it is more important not to have too much fat under your skin in a hot climate. The Negroid “race” thus has adapted themselves towards the hot climate by having very little subcutaneous fat (and specially Nilotic Negroids).

It can be noticeable also that males normally have less fat under the skin than women have, generally. In a Taiwanese study males had 10% subcutaneous fat, while women had 28% at an average, for males and females at the same young age.

Generally Alacaluf Indians (South America, Chile) and Europeans have more subcutaneous fat then other people.
Another adaptation to hot weather is perspiration, where we can see a direct coupling between what climate you were living in when you were up to 2.5 years old, and how you perspire during the rest of your life!

It looks like the sweat glands are adapting at a maximum sweating level as they are still infant. This depends on how many sweat glands are activated during these first years. It also looks like we have a similar situation for the fat balance, as if you have too much to eat during the first two years, you activate more fat cells, and these makes you fatter during the rest of your life! Negroids who have the most developed system for heat adaptation are not perspiring as much as Caucasoids do, neither with respect to volumetric flow or the amount of salt following the sweat. They can manage anyhow!

Another climate related adaptation is to adapt to living at high elevations. Here the “Mongoloid race” seems to be best adapted, as we can see that is “Mongoloid people” living both in the Himalayas (especially Tibet) and the Andes.

An important feature here is the ability to contain a high amount of red blood cells in the blood. Actually everyone living at high elevations will get a higher concentration of red blood cells. It is also noticed that Indians living in the Andes often have a very high lung volume and lung capacity, as well as a high blood volume.

Other “racial characteristics” are e.g. eye color, finger prints, body size, taste, ear wax, color blindness, flatness of the face, teeth shape and different cranial indices. In the following tables we have collected a number of these indices from different sources.

Only 2 % of gathering and hunting type of people have color blindness, while 6-10% of the Caucasoids and Mongoloids are color blind. Is there any correlation, by any chance?

With respect to the facial mimic we can see that both Caucasoids and Mongoloids have a very well developed facial musculature, but the two groups use different muscles most!

Concerning the shape of the nose it is normally large, thin and long among people living in cold climates, while it is broad among the heat adapted Negroids.

The long nose will give a temperature increase in the air we bread as well as increase the humidity to above 95%, which is important in dry climates. When heating cold air, we also need to humidify it, as cold air contains much less humidity than warm air at saturation.

The shape of the teeth is also interesting. In Scientific American Feb 1989, p 70-77, a researcher discusses the development in East Asia and the Americas. He studied the number of roots of the teeth (three respectively 2 roots at the lower teeth), shovel formation at the front of the teeth and 4 instead of 5 bulbs at the lower kin teeth. The frequency of these characteristics is shown in the table below:

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From this investigation together with some historical known facts the author makes a chronological development line for East Asians.
The first findings in Australia were dated to be some 30-40,000 years old. In these findings there is no “sundadonti”, while the predecessor of the Ainu, the Jomano, 15,000 years ago had a typical “sundadonti”.

This causes the authors to make the conclusion that sundadonti developed between 30,000 and 15,000 years ago.

Findings at Tabon at the Philippines from 20,000 years ago and later from Niah cave at Sarawak from 40,000 years ago, also seems to have characteristics of sundadonti. The absence of sundadonti among the Australian populations may be because they developed from a completely different line of early, modern man. From these very few findings it is wisest not to draw to far conclusions. What we can say still is that sundadonti existed at least 17,000 years ago.

Sinodonti was found at least 9,000 years ago in a cave in Zhou kou dian in China.
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TABLE OVER "RACIAL CHARACTERISTICS" OF PEOPLE OF TODAY
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The author concludes that sinodonti comes chronologically after sundadonti due to these findings and dating. It seems a bit drastic to make this conclusion from so few findings. The comparison between different people with respect to all these characteristics is still a good complement to the blood group analysis, DNA analysis and other genetic indicators.
The connection between North East Asia and the Americas is evident and indicates at least two waves of immigrants. A finding of a tooth from a man from 11 000 years ago from a cremated man shows sinodonti, that is has three roots.

Concerning the development from early man and apes into modern man is still lacking a lot of data, as the findings are very rare, and most of them are done at very few places. Very few skeletons have been found and even at these rare occasions the variation between the skeletons may be significant, which makes it even more difficult to draw strong conclusions.

So the picture we have today of how man developed in Africa and then spread around the world may change if more findings are done in other countries. Still, the overview of the cultures together with the genetic data indicates that this is true for the time being. The researchers try to organize the findings according to a chronological system where we at least have some data here and there with secured dating.

7.3.4.1 ARCHEOLOGICAL FINDINGS

If we now go back to the archeological findings done and try to correlate to the genetic evidence we organized in the last chapter, we can see that there are a very limited number of findings of Homo Erectus in Africa, Europe, Western Asia and East Asia.

The more modern of these Homo Erectus findings are from 400 000 to 100 000 years ago, when modern Homo Sapiens takes over more and more.

Different characters seem to have developed with different speed in different parts of the world, and there is not one strict, common development line.

Early findings of sculls with modern appearance have been done in South Africa and this “racial type” is probably more than 100 000 years old, although the dating is uncertain.

In West Africa at Zuttiyeh findings of modern man have been done and dating indicate they are 75 000 to 150 000 old. Other findings have been done in Middle East, where the dating may be from approximately the same time.

In Europe a discovery was reported last year that a scull had both Neanderthal and modern man characteristics, indicating a mix between the two “races”. Otherwise researchers normally assume the modern man replaced the Neanderthals, and did not mix.

Neanderthal man developed in Europe under the pressure of very harsh climatically conditions with repeatedly occurring ice times. The adaptations were to avoid cooling down the brain when it was cold, according to C.S. Coon (1962). It looks reasonable, as a major feature is a big nose for heating breathing air. As it is also looking “ugly” with big noses, researchers assume the Neanderthals were dumb. Still, we can see that some “races” in Croatia and surrounding often have the “big noses” without being dumb, and it may very well be that we have a significant amount of genetic material left from the Neanderthals in modern man today as well. It may be that we just haven’t found the right skeletons yet!

Otherwise Neanderthal people were looking like musculous modern men.

As we know that the differences in genetic material between different “races” today is very small, and normally varies less than within the “races”, we can assume that the genetic difference between Neanderthal and “modern man” was very small, and may very well have disappeared by dilution during the 30 000 – 40 000 years since modern man came to Europe.

It is interesting to note that researchers have found both modern man and Neanderthal man in the same cave in West Asia, where the findings are assumed to be some 60 000 to 100 000 years old. This may be
an indication that the two variants had contacts and even lived together. Still, it may also only be a coincidence that they have lived in the same cave but not at the same time.

If we look at the colonization of Australia we can see the first findings of modern man around 40,000 years ago, although some findings may indicate even much older activities. The first certain finding in the Americas is only approximately 15,000 years old, but no one knows if this is just because we haven’t found the remaining from earlier inhabitants!

### 7.3.5 EVOLUTION OF HOMO SAPIENS.

#### 7.3.5.1 HOMO ERECTUS TO HOMO SAPIENS.

In his "ORIGIN OF RACES" C. S. COON (1962) presents and discusses the fossils discovered so far. He is trying to identify the correlations between the fossils and modern man living today. He admits that the fossils are too few for a good analysis, but still there is evidence we can use. This is among others the facial flatness and the shape of the teeth.

In the table below, taken from his book, data for a number of characteristics of today’s “races” is collected. In the next table the corresponding data for fossils are given.

We will not go through all indices. They are described in C.S. Coon’s book.

The times are determined by C-14 dating (< 50,000 years B.P.) on organic materials found close to the fossils or on the fossils themselves. During the last years also amino acid analysis has been analyzed as well, where L- and D- forms have been investigated. A transfer between these two is taking place at a certain rate, which unfortunately is not known with any higher degree of accuracy, as it depends on the temperature as well. In the future, still, this method may be a good complement to C-14. For older fossils Uranium decomposition may be used. In most cases estimates have been done looking at plants and animals found around the fossils of the human skeletons.

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<tr>
<th>TABLE OVER THE &quot;RACIAL CHARACTERS&quot; OF DIFFERENT POPULATIONS</th>
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TABLE OVER THE "RACIAL CHARACTERS" OF DIFFERENT POPULATIONS

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TABLE OVER THE "RACIAL CHARACTERS" OF DIFFERENT POPULATIONS (Cont.)

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<td>B = Cranial index</td>
<td>2 = Solo</td>
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<tr>
<td>C = Basion Bregma L/H</td>
<td>3 = Tze Yang</td>
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<tr>
<td>D = Auricular Z/H</td>
<td>4 = Liu Kiang</td>
</tr>
<tr>
<td>E = Basion Bregma B/H</td>
<td>5 = Upper Cave (Kina)</td>
</tr>
<tr>
<td>F = Auricular B/H</td>
<td>6 = Chinese today</td>
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<tr>
<td>G = Fronto Parietal</td>
<td>7 = Australian today</td>
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<td>H = Cranio Fascial</td>
<td>8 = Bushman</td>
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<tr>
<td>I = Upper Facial</td>
<td>9 = Skhul</td>
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<td>J = Nasal</td>
<td>10 = Steinheim</td>
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<td>K = Orbital</td>
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<td>Ä = Hominid type</td>
<td></td>
</tr>
<tr>
<td>Ä = Racial type</td>
<td></td>
</tr>
<tr>
<td>Ö = Time before present</td>
<td></td>
</tr>
</tbody>
</table>

7.3.5.2 COMMENTS.

7.3.5.2.1 AUSTRALOIDS.

If we start with Australoids and their ancestors Weidenreich and C.S. Coon have seen a correlation between Pithecanthropus (= Homo Erectus 300 000 to 400 000 years ago), Solo (Homo Erectus 100 000 years ago), Wadjac (Homo Sapiens 100 000 years ago) and modern aborigines in Australia, Negritos at the Andaman Islands and the Melanesians.

Coon here describes:

1) The floor in the nose passage is very wide
2) The bones in the skeleton are very similar to the aborigines in Australia
3) The scull has a successive development where you can see how different characters increase or decrease.
4) The eye bows are similar and the strong eye bows of Homo Erectus are still seen in many present aborigines. This could indicate that Homo Erectus has mixed with Homo Sapiens and in this way carried characteristics also from these species in today’s humans.

Concerning the flatness of the face some of the Solo sculls have a flat face (index 15), which is close to Mongoloid race, while others have more Negrito like appearance. Some are mixtures of the two, as well.
From Wadjak one skull has a flat face (flatness index 18.6), while the other skull is like a present aborigine with index 24.7.

The sculls at Keilor are similar to those of Bushman and Negrito. At Celebes Toala the sculls look like a primitive Caucasoid of Vedas type. At Tampong the scull is long- index 70-78, like by Australoids.

The teeth of Pithecanthropos have a bit of the complicated pattern characteristic of Mongoloids, while the shape is even simpler for present day aborigines in Australia.

**7.3.5.2.2 MONGOLOIDES**

For Mongolides Weidenreich and Coon (and others) believe there is a development line from Sinanthropos (Beijing man, 350 000 years ago) over Liu Kiang (10 000 years ago) to modern Chinese.

During the 60’s (1961) there existed material from 21 individuals from 13 sites from the time period between Sinanthropos and the modern, but prehistoric, Chinese around 10 000 years ago.

The discoveries have been from a wide area, which is good and bad, from the perspective of studying development lines.

In a paper in Nature (March 1990) later findings in China are summarized. The first Homo Erectus discovery is from 150 000 to 200 000 years ago. The first Homo Sapiens (Erectus??) finding from Hindustan is estimated to be from 210 000 to 300 000 years ago, while the oldest Homo Sapiens discovery in China is from 67 000 years ago (Liu Kiang). No special details about the racial characteristics from these findings are given.

For the Sinanthropos findings the sculls are shorter and narrower than those from Solo, but as high. The difference between the sexes is also small, just like for modern Chinese. The upper part of the face and the nose are relatively long, like with modern Chinese. The eye bows still are larger for Sinanthropos.

Torus Mandibularis (= extension from lower cheek) is present with approximately 15% of the Chinese, but 42- 97% of the Inuit.

The same frequency is the case for northern Caucasoids and northern Mongoloids, while the Neanderthals totally lack this feature.

The tooth shape of Sinanthropos and modern Chinese are also similar, and especially the complicated chewing surface is common.

Sinanthropos had a flatter face than Pithecanthropus, which is also a Chinese character. Sinanthropus also had a protuberance at the eardrum, which is rare at Caucasoids, but 18- 20 % of the Polynesians and 12-30 % of the American Indians have it.

Also stone work indicates a continuous development in China according to Coon. One man from Liu Kiang (10 000 years ago) is Mongoloid, although there are also some Australoid characters, and indicates a transfer from Sinanthropus to modern Chinese. One of the three findings at Liu Kiang is a broad faced man looking mostly like an American Indian.

It can also be interesting to note that the oldest Japanese finding from 75 000 years ago is a Mongoloid and not an Ainu, and all ancient findings in America are from Mongoloids. Some researchers also claim that there are proofs for ritual cannibalism and usage of fire by the Sinanthropus.
7.3.5.3 THE CAUCASOID "RACE"

No typical findings of Homo Erectus from ancient times have been made in Europe. From the time when Homo Erectus turned into Homo Sapiens on the other hand we have some findings, that is the Swanscombe and the Steinheim findings.

Later Neanderthal man (Homo Sapiens Neanderthalensis) developed and came to dominate in Europe approximately 70 000 to 35 000 years ago.

It is believed that there were few contacts between the Caucasoids and the Mongoloids, while the exchange with Australoids, Negroids and Bushmen is believed to have been significant, at least locally.

The first signs of humans in Europe are the Mauer cheek or the Heidelberg cheek from around 350 000 years ago. It is relatively slender and “developed” and is pretty similar to the one you see by Australoids like Homo Erectus Pithecanthropus.

The teeth in the cheek look like the ones of modern aborigines in Australia or African Negroids, but are very different to the ones by Sinanthropus or modern Mongoloids.

The Steinheim cranium (250 000 years old) comes from a person who probably lived during the Mindel-Riss interglacial, which was a relatively hot period. The cranium is typically Caucasoid with upper facial index 35 and nose index 40. The Swanscomb finding from around the same period is according to Coon a typical Homo Sapiens.

Just like for modern aborigines in Australia we find many different sizes of eye bows for different findings of European fossils.

In Krapina in former Yugoslavia eleven skeletons of Neanderthals from 100 000 years ago were found. The skeletons look very modern with complete and in detail modern European shoulder blades, foot bones and ankle bones. The sculls are the first round sculls found in the world with a cranial index of 85.5.

This is the same index as for the Croatians of today, living in the same region. Compared to other Europeans living at the same time we can see that the difference was as big as for modern Europeans. At this time all other Europeans had long sculls. Long scull means that the cranium width is 75 % or less of the length. Short scull means that the width is more than 80% of the length. Between these two we have “middle long sculls”.

Concerning the teeth of the Karpina people there is some shovel formation on the front teeth in the upper cheek, but not as much as by Sinanthropus or modern Mongoloids. The pattern is very similar to the one for modern Finns. Coon believes the people at Karpina looked like the Vedas and Dravids in Southern India of today.

North Africans during the last interglacial looks like Sinanthropus. Nose and alveolar region of the Neanderthals is primarily Caucasoid.

The enlargement of the nosal region has also modified other characters close to this and the Neanderthals have the least flat face of all Homo Sapiens. The enlargement of the nose is assumed to be an adaptation to a cold climate.

It looks like the Neanderthals invented the burial of the dead. Most Neanderthal findings have been done in Western Europe, and these Neanderthals have more enlarged eye bows and nose regions than other modern humans. They were also very musculous compared to modern Homo Sapiens.
The hands were strong as by heavy workers. Neanderthals still would not have been noticed specially if walking around in Europe today. People built like the Neanderthals still are common in the Abruzzi Mountains, the Alps and in Bayern today (although they don’t necessarily need to be Neanderthals, but may have features from them).

Only few findings of Neanderthal people have been done in Central Europe. These Neanderthals had a prominent cheek, which is different from their relatives in Western Europe.

At Krim many Neanderthals have been found in graves where they are buried in east-west direction. In Teshik-Tash a scull was found without the enlargement of the nose and eye bow parts, and thus they look very “modern”.

Also other skeletons from upper Paleolitic time period (> 50 000 years ago) have been discovered who look very “modern”, especially with respect to the body, although they are Neanderthal. Among others is a 9-year old child.

In Skhul or Shanidar both Neanderthal and “modern Australoid” skeletons were found in the same cave. These findings are from around 40 000- 60 000 years ago, or even older. In Skhul a connection is seen between Neanderthals and long sculled Caucasoids. Caucasoids seems to have evolved in Western Asia and spread to Europe and North Africa from here.

7.3.5.3 CONGOIDS,BUSHMEN, NEGROIDS and PYGMEES

Bushmen are today believed to have their origin in northern Africa. When they developed they were originally “full sized”.

The ancestors of Bushmen and Neanderthals can have been a Homo with characters from Homo Erectus, Homo Sapiens, Pithecanthropus, Sinanthropus and Australopithecus. One finding is called the “Ternefine man”. In Tanger, Casablanca a cheek was found in a cave from the European Rises-time period. It is called the “Littering cave man’s cheek”. It looks like both the Ternefine man, Sinanthropos and Neanderthal. Coon believes this is a common ancestor to both Neanderthal and modern Bushmen.

When Caucasoid (Berbers) came to North Africa probably more than 10 000 years ago, they pushed the Bushmen towards the south. Remaining from the Bushmen is supposed to be the cliff paintings and cave paintings in Sahara. Further south in Tanzania we still have “relicts” from this people. They are Santhal with a Bushmen-Hottentot language.

As the Bushmen were forced southwards their size gradually decreased, and today they are not larger than the pygmies. This size decrease is believed to be not more than a few thousand years old. There were full sized Bushmen in South Africa as late as 400 years ago.

There are also skeletons of full scale size Bushmen in Kenya at Lake Victoria. Full sized bushman fossils were found south of Khartoum from 7 000 – 12 000 B.P. The Singa scull has a cranial index of 82 (short sculled) which also some modern people have in the region

There are also rock paintings in this area, and today they are still painted in the Kalahari dessert, where the Bushmen live today.

Hottentots seems to be a mixture of Bushmen and Hamites and/or Bantu. It was probably Caukasoids driving the Bushmen from North Africa south wards, but Negroids like Bantu who forced them further south. A few hundred years ago Bantu also came to south Africa, roughly at the same time as when Boer came from Holland. The Bushmen were trapped between the Boer from the south, and Bantu from North.
The ancestors of the Bushmen in North Africa had many characteristics of Sinanthropus (Pre-Wurm). Bushmen still have many “Mongoloid” characters like flat face, yellowish skin, adaptation to cold climate, coarse chewing surfaces of the teeth as well as similar basic characters of their language and religion with what the Chinese have. From this it is reasonable to believe that there are some common roots between the Bushmen and Chinese, although we don’t know how old.

If we follow the comparison between Sinanthropus and modern Chinese made by C.S.Coon but accept that there has been no local development, an explanation can be a common ancestor between Bushmen and Chinese, which had Sinanthropus from North Africa as his ancestor. The mitochondrial DNA analysis supports this explanation before a separate development in China. This would explain the common characters without having a local development all the way from Homo Erectus to today’s Chinese.

An alternative explanation could be that Homo Sapiens first evolved in China or South East Asia or somewhere else in Asia, and thereafter Bushmen have emigrated from here to Africa in parallel to other Homo Sapiens ancestors. This is less probable today, but we can not totally neglect the possibility, as the number of findings is still very few.

For Negroids, Negroes and pygmies, C.S.Coon has found a more or less common development line.

There are no fossils from Pygmies found. As they have a very primitive culture taking what they need directly from the tropical forests, where they live. They principally do not keep any storage and have almost no belongings. This is the reason for why we don’t find any fossils, as well.

The home land of the Negroids is believed be in West Africa and Sudan. The findings from Chellian 3 from 300 000 years ago have typical Negroid as well as Caucasoid characters. At Kanjera close to Lake Victoria a skeleton from 40 000 years ago was found, and it had typical both Negroid and Caucasoid character. At Soldanha Bay a skeleton from 40 000 – 100 000 year ago has characters linking Chelian 3 to the”Rhodesia man”, found at”Broken hill”, some 25 000 years old. The latter has a complete cranium with both ancient and modern features, which makes it an intermedial between Homo Sapiens and Homo Erectus. The teeth looks mostly like modern Negroes, while the face is flat like a Caucasoid. Some other features are Negroid.

Coon has presented a theory that modern Negroes have received genetic material from Pygmies. One example is “sickle cell anemia”, which gives good protection against Malaria, and is present at 26% of the Pygmies, as well as by Negroes. Capability to stand heat well is another common feature, which probably was taken up by the Negroes from the Pygmies. These features have formed the Negroe “race”.

It is known that Pygmies never take Negroe wives, and Pygmies never let Negroes be member of their tribes, while Negro men often take Pygmy women as wives. This shows that the genetic material flows in only one direction.

The creation of the Negroe “race” is believed to have happen relatively late, and can explain why modern Negroe skeletons differ a lot from ancient fossil findings.

That Negroes taken up the ability to stand heat is also supported by the fact that Indians in South America still after 12 000 years have not adapted to the hot jungle climate, although this time period is longer than the existence of Negroes.

Pygmies have a very short face. The nose is short and wide (nose index 100 or more). The hair is spiral wound like by Negroes, but seldom like “pepper”, as by Bushmen. The males often have big beards and the body is hairy, especially at the breast. The skin is normally reddish. The eyes are dark brown, but the white is not spotted by melanin, which is common by Negroes and Australian Aborigines. The teeth are not as small as by Bushmen.
The head is” round”.

The Bantus- Negroes- developed most probably in the area between the tropical forests and the Savannah south of Sahara.

In West Africa crops were grown and cultivated very early. The Negroes have shown a strong capability to survive and spread all over Africa in a relatively short time period. They also have spread all over the Americas. Although not by own means.

Immigrant Caucasoids ( Homo Sapiens) are believed to have entered North Africa from Western Asia approximately 34 000 years ago, where traces were left at Haua Fteah.

A second wave of immigrants came to North Africa around 10 000 years ago. This formed the so called Moillian culture. These Caucasoids may have come from either Spain or Western Asia. Remaining from them still can be seen here. These are stocky, snub nosed Berbers with wide faces and live specially in Kabylia, at the coast of the Mediterranean, Tenerife and at Gran Canaria.

One more Mesolithic or Microlititic culture has existed in North Africa. This is called the Capsian culture and came to Western Asia (Middle East) after the last ice time. The people were Caucasoids but more slender and with a narrow face. Some still had a relatively flat face and looked a bit like Mongoloids/ Bushmen. The inhabitants of North Africa today are mainly descendants from the Capsians.

Europe was populated mainly from Western Asia, as described earlier in this book.

Finally we would like to show a figure from L.L. Cavalli-Sforza in Scientific America Nov 1991 (see next page). Here we can see an attempt to correlate races to language.

The inheritance tree is mainly similar to ours, although the connection between Hottentots and Bushmen to Chinese and Mongoloids is hardly seen, and the relation between Indians and Polynesians is not seen at all. We have not found the same close relation between Melanesians and Polynesians as Cavalli-Sforza has got.

Merrit Ruhlen has made a classification over languages, but the one Allan Dahlquist has done is more interesting.

In the figure below we have tried to give the religious belief for different populations. This is given as Ancestor worshipping with male house and toteism(Anc), Graves for one man(One), No religious belief (No) Megalith/Mass Graves, Sun Worshipping (Sun), Sky Worshipping (Sky), Moon+mother goddess/Shamaism (Sha). Here we can see that all religious beliefs have been spread around the globe.
Religions: Ancestor worshipping with male house and totemism (Anc), Graves for one man (One), No (No), Megalith/Mass Graves, Sun Worshipping (Sun), Sky Worshipping (Sky), Moon+mother goddess/Shamanism (Sha)
<table>
<thead>
<tr>
<th>Time Period</th>
<th>Event/Development</th>
</tr>
</thead>
<tbody>
<tr>
<td>6000 BP</td>
<td>Megalith Bandkeramik</td>
</tr>
<tr>
<td>6000 BP</td>
<td>Cereals, cattle</td>
</tr>
<tr>
<td>4800 BP</td>
<td>Individual graves</td>
</tr>
<tr>
<td></td>
<td>Individual power, grave goods, weapons, gold</td>
</tr>
<tr>
<td>10500 BP</td>
<td>Agriculture and herding</td>
</tr>
<tr>
<td>5600 BP</td>
<td>Plow agriculture</td>
</tr>
<tr>
<td>8000 BP</td>
<td>Agriculture</td>
</tr>
<tr>
<td>12000 BP</td>
<td>Flooding, goat, sheep</td>
</tr>
<tr>
<td>7000 BP</td>
<td>Cattle domestication</td>
</tr>
<tr>
<td>8000 BP</td>
<td>Yam, plant top</td>
</tr>
<tr>
<td>7000 BP</td>
<td>For new crops</td>
</tr>
<tr>
<td>5000 BP</td>
<td>Lakes until</td>
</tr>
<tr>
<td>15000-10000 BP</td>
<td>Climate warms up</td>
</tr>
<tr>
<td>6000 BP</td>
<td>Cultivation + animal domestication</td>
</tr>
<tr>
<td>5600 BP</td>
<td>Water control/channels</td>
</tr>
<tr>
<td>9000 BP</td>
<td>Water control/channels</td>
</tr>
<tr>
<td>11000-9000 BP</td>
<td>Water control/channels</td>
</tr>
<tr>
<td>6000 BP</td>
<td>Thai yam, nuts etc</td>
</tr>
<tr>
<td>5000 BP</td>
<td>Water control/channels</td>
</tr>
<tr>
<td>4000 BP</td>
<td>Forest clearance, yam + taro</td>
</tr>
<tr>
<td>4000 BP</td>
<td>Sofisticated drainage</td>
</tr>
<tr>
<td>6000 BP</td>
<td>Yangshao</td>
</tr>
<tr>
<td>5000 BP</td>
<td>Yam + taro</td>
</tr>
<tr>
<td>4000 BP</td>
<td>Kula circles, Megalith monuments</td>
</tr>
<tr>
<td>3700 BP</td>
<td>Illinois Squash</td>
</tr>
<tr>
<td>9000 BP</td>
<td>El Riego Seed planting</td>
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<td>Mexico Maize</td>
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<td>Peru-food production</td>
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<td>10600 BP</td>
<td>Beans</td>
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<td>Water control</td>
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<td>Squash</td>
</tr>
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<td>7500 BP</td>
<td>Lama domestication</td>
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<td>Potato</td>
</tr>
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<td>Guinea pig</td>
</tr>
<tr>
<td>14000 BP</td>
<td>Use wild grass</td>
</tr>
<tr>
<td>6300 BP</td>
<td>Cereals</td>
</tr>
<tr>
<td>6000 BP</td>
<td>Longbarrows --- megalith henges</td>
</tr>
<tr>
<td>5600 BP</td>
<td>Collective power</td>
</tr>
<tr>
<td>3000 BP</td>
<td>&quot;Kula circles&quot;</td>
</tr>
</tbody>
</table>
| 2000 BP    | Farming, water managing and graves around the...
7.3.5.4 SUMMARY OF RESULTS

The blood group analysis together with other racial characteristics gives a reasonably good picture over how closely the "races" are to each other.

Due to the complicated pattern of inheritance for nuclear DNA, compared to mitochondrial DNA, we can not draw the same absolute chronological information. On the other hand statistically better measurement data is available. This will be difficult to achieve for the mitochondrial DNA method due to cost reasons.

Millions of people have been analyzed with respect to common blood groups. The pattern of the teeth and the number of teeth is also easy to collect. If it would be easy to find some measurable properties that are inherited through mitochondrial DNA it would be interesting to measure this systematically for different races. Still, this is not so easy to do, if there are no other advantages for the persons motivating the analysis. It will most surely come in the future, and then we may get a more reliable picture over the chronology of the development of different "races". Still, we have to remember that even this method has complications, when people mix on a frequent basis, as shown for the banana flies, mentioned earlier.

Complications with the mixing of “races” will last. Still, we can see some patterns. It looks like one DNA pattern from Africa is slightly older than the oldest seen in Asia. This is from a study on Mitochondrial DNA made by Cann et al 1987. Still, the number of individuals studied was small, so we will have to wait for more analysis before we can be sure. It can not be ruled out that we will find that people from Asia may be older than those from Africa in the future, but for the time being we will have to stay with the hypothesis that modern man originates from Africa, as supported also by the findings of fossils so far.

Also from Europe, Australia and New Guinea region specific patterns of almost the same age have been seen. Still, from climatic reasons these seem less probable for the time being.

From the tables XXXX we can see that the number of “original mothers” established in the different regions is relatively large, and that they can generally be traced far back.

This indicates that local development of Homo Sapiens probably has taken place for 100 000 years or longer, and the spreading from a common origin most probably started at least some 50 000- 100 000 years ago.

The number of emigrants was small, and they moved out in small groups. Thus it is not so strange that we have not found that much evidence of them as fossils or other archeological findings.

In Africa we have seen several local development lines. From racial characteristics like teeth pattern, shovel formation, flat face, adaptation to cold weather and blood group analysis we can see a clear correlation between Capoids - Hottentots and Bushmen - and the Mongoloids.

This can be because the original man had these features, and that all other people have developed away from this, or these two groups have formed a common branch on the tree of heritage.

It is also interesting to note that the blood group pattern is similar for Capoids and Pygmies.

From C.S. Coons overview over the morphology of African fossils there may be common ancestors to Caucasoids and Negroes. Still there are no signs for this in the blood group analysis, and thus this must be very far away in time, if at all, with respect to the Europeans. For the Berbers in North Africa the connection is closer, and there may also be a further connection through the Berbers to the Basks in Western Europe. The Basks seems to be our closest link between Europeans and African people. This can be due to mixing with North African people later in history, or there may also be common roots back in history.
The similarity between Negroes and Pygmies respectively Capoids can indicate that Negroes have taken up a number of genes from these people, and in this way the Negroes have been modified away from the Caucasoids.

Both Basks and Berbers in the Haute Atlas have a high frequency of Rhesus negative factor. This indicates a common origin, as Rhesus negative is a recessive gene, which is decreasing by time. From the beginning there should be a population with almost 100% Rhesus negative factor.

The genetic similarity between the Basks and the other Europeans still shows a very close general relationship. There is also a close relation between Europeans and Arabs in East Minor and North Africa today.

The Lapps shows a closer relationship with Europeans than with Mongoloids, but also the relation to the Mongoloids is clear. This still may be due to mixing between populations over the years, as the culture also is a mixture between different origins, where the Uralian and the Austro Asiatic cultures both can be seen, but maybe also other cultures may be involved.

The Capoids in Africa (Bushmen and Hottentots) are having the closest relationship to the Mon-people and the Nepalese among the Mongoloids.

Also the Vedas (at Sri Lanka) have roughly the same amount of blood factors in common with the Mongoloids as with the Europeans.

The relationship between Thai and Melanesians is as strong as between Australian Aborigines and Melanesians, and between Thai/Chinese and Australian Aborigines.

Inuit are as seen as closely related to Chinese, American Indians and Polynesians. This is not only for the blood groups but also with respect to the form of the teeth, like a very high percentage of shovel formation at the front teeth and three roots at the lower chin teeth (molars).

From a chronological perspective we know that the Indians in South and Central America diverged around 15 000 years ago from the Chinese. If there were no contacts between the Indians and the Polynesians we then should have the same genetic difference also between the Indians and the Polynesians as with the Chinese, but here we have a significant difference. The relationship between Indians and Polynesians is much closer than to the Chinese. This indicates that there have been significant contacts between Indians and Polynesians for many years, which can also be assumed when we see the similarity in culture between e.g. populations in the North West and Polynesians with totem poles, as shown by e.g. Tore Heyerdahl 50 years ago.

Also the Aborigines in Australia have a relatively high relationship to the Chinese from the blood group analysis. Still we know this racial separation must have taken place more than some 20 00 years ago as a finding of the Jomon man in Japan is typically Mongoloid. Probably the separation took place already some 40 000 years ago, or even earlier.

On the other hand- epidemics may change the blood group pattern drastically, especially if the population is living isolated from other populations. This can indicate that the difference is larger than it should have been otherwise.

With the blood group analysis we don’t get any digital “yes” or “no” as we are assumed to get with the Mitochondrial DNA method. Instead we get “analogue” results with a percentage between 0 and 100%. The good thing with this is that we get a bit of a damping, eliminating to strong influence from small groups of immigrants. These can have a strong influence on the culture, religion, language and the whole society, but still only add a small amount of the specific genetics of the total population.

Thus we can trace the “quiet majority” through the blood group analysis.
A problem still is that we don’t have as good data for all populations, and often only a small number of blood groups have been analyzed. Still, new data is added all the time.

The dating of when different “racial characteristics” diverged is difficult as there have been a lot of mixing between populations over the years. The fossil findings often have different racial characteristics at the same site, which makes it difficult to know which type was the dominating one, as the number of findings is normally low! The finding even may be representing lineages that never developed further to modern “races”.

For the later history, that is 5 000- 7 000 years ago, we have much more information, but on the other hand the picture is more complicated due to all migrations all over the world.

In Europe we had only long sculled people before around 4 500 – 5 000 B.P., when new findings of short sculled people are first seen in graves, and the graves then also become one- man graves instead of multi-men graves earlier. This is also the case in Spain. This also related to a new type of ceramics, with small dots or pits in the surface. Still, we don’t see a major difference in the genetics of the population, as the number of immigrants probably was not that large. We also see that the new comers were more emphasizing beauty, and the Stonehenge for instance, became much more sophisticated after the arrival of the new people.

In other cases we know that large amount of people have pushed out the previous populations at a site. The invasion of the Americas is one example, but we also can see how the Lapps in Scandinavia have been minimized in relation to once due to the Indo Europeans and Uralians coming later on. Remains in language, religious beliefs or even odd blood groups may unveil the original inhabitants. The Lapps for instance have a very high frequency of blood group AA+, which is unique for them.

In “Origin of modern man” (1989) a number of studies including also HLA antigens are presented. Still, the number of analysis is low compared to other blood groups, and the spreading between many different populations is still not that good, and thus we have not included the HLA antigens in our study.

**8 CONCLUSIONS**

When the reader has come to this point it may be obvious that some of the facts are contradictory. A reason is that we don’t have the same facts for all populations. For some populations we have information about language specifics, while for others we know a lot about blood groups or other genetic specifics. Unfortunately mixing between different populations during the years has changed language characteristics, genetics, religious beliefs and cultural habits. Sometimes we know that an original habit has changed, if there are notes about it, but often there are no notations done. Like the Kurds in Kurdistan. Ones women had a very strong position here, but today we note that the males want to dominate the women totally and claim this is an old tradition, although it is just some hundred years old. The habits from the Arabs have been adopted, without really noticing this.
In this chapter we would like to summarize the contents of a very interesting book “Cultures and organizations” by Geert Hofstede. He studied the differences between managers, secretaries and sales people at local IBM companies in 50 countries and 3 regions. The people had similar work tasks, giving this opportunity to study how their behaviour and attitudes differed primarily due to local customs. There are researchers opposing to this study, but we have not seen any better structure for determination of general characters of different cultures in a quantitative way, so we will neglect that. We all have our experiences from travels in different countries, and many of the results feel very relevant compared to that experience.

We will start showing the results presented as different index for different variables:

1) Power distance. High power distance represents a large difference in status between managers and employees, or a very hierarchical society. The manager has strong power.
2) Individualistic society, where it is considered positive to treat everyone in a fair way, independent on personal relations, and where it is positive to argue for your own ideas. This in contrary to collectivistic societies, where it is natural to e.g. promote a relative before a more knowledgeable “foreigner”, as keeping the group strong is the most important issue. “Bribing” is considered as a norm.
3) Uncertainty avoidance. With strong uncertainty avoidance is meant that you want strict rules and procedures, governing your life.
4) Masculinity. Strong masculinity means that you prefer solving problems with a battle and being best is the norm, while feminine societies solve problems by talking and compromises and being good enough is the norm, as well as being appreciated by your colleagues is a goal.

To these factors brought up by western researchers one additional factor was brought up by a group of Chinese researchers. They made their own questions. The four first characteristics achieved principally the same scores for the western and the Chinese researchers, but the 5th group, which is primarily emphasizing a long term perspective on life, really differentiate East Asian cultures from western cultures.

Results from the investigation 1970 (Hofstede):

<table>
<thead>
<tr>
<th>Country</th>
<th>Power distance</th>
<th>Individualism</th>
<th>Uncertainty avoidance</th>
<th>Masculinity</th>
<th>Long term orientation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Argentina</td>
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<td>Nigeria</td>
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</table>
I will explain the different categories a bit more in detail.

<table>
<thead>
<tr>
<th>Power distance</th>
<th>Small</th>
<th>Large</th>
</tr>
</thead>
<tbody>
<tr>
<td>Large middle class</td>
<td>Small middle class</td>
<td></td>
</tr>
<tr>
<td>All should have equal rights</td>
<td>The powerful have privileges.</td>
<td></td>
</tr>
<tr>
<td>Powerful people try to look less powerful</td>
<td>Powerful people want to look impressive.</td>
<td></td>
</tr>
<tr>
<td>Change political system by evolution (rules)</td>
<td>Power is based on family friends, charisma, and ability to use force.</td>
<td></td>
</tr>
<tr>
<td>Majority decisions.</td>
<td>Political change by revolution</td>
<td></td>
</tr>
<tr>
<td>Strong political center</td>
<td>Oligarchy.</td>
<td></td>
</tr>
<tr>
<td>Small income differentials.</td>
<td>Large income difference.</td>
<td></td>
</tr>
<tr>
<td>Native management theories focus on role of employees.</td>
<td>Native management theories focus on role of managers.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Individualism</th>
<th>Individualism</th>
<th>Collectivism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Everyone look after himself.</td>
<td>You belong to a group.</td>
<td></td>
</tr>
<tr>
<td>Children learn to speak of “I”</td>
<td>Children learn to think of “we”. Confrontations should be avoided. Purpose of education is learning how to do. Hiring and promotion within the group primarily.</td>
<td></td>
</tr>
<tr>
<td>Speaking ones mind is honest</td>
<td>Relationship prevails over task.</td>
<td></td>
</tr>
<tr>
<td>Purpose of educations is learning how to learn.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hiring and promotion decision supposed based on skills and rules only.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Task prevails over relationship</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Uncertainty avoidance</th>
<th>High degree</th>
<th>Low degree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uncertainty of life is a threat</td>
<td>Uncertainty part of life and accepted. Low stress.</td>
<td></td>
</tr>
<tr>
<td>High stress. Feel anxiety.</td>
<td>Aggression and emotions should not be shown.</td>
<td></td>
</tr>
<tr>
<td>Aggression may be shown</td>
<td>What is different is curious.</td>
<td></td>
</tr>
<tr>
<td>.What is different is dangerous.</td>
<td>Students want good discussions. A teacher may say “I don’t know”.</td>
<td></td>
</tr>
<tr>
<td>Students want the right answer. Emotional need for rules even if these don’t work. Time is money.</td>
<td>Hard working only when needed. Tolerance of new ideas. Precision and punctuality has to be learned.</td>
<td></td>
</tr>
<tr>
<td>Emotional need to be busy and work hard. Resistance to innovation.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Masculine society</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Material success dominant value. Men should be</td>
<td>Caring for others dominant value. Everybody is</td>
<td></td>
</tr>
</tbody>
</table>
ambitious and tough, women tender and take care of relationships. Fathers deal with facts, mothers with feelings. Sympathy for the strong. Best student is the norm. Live in order to work. Managers expected to be decisive and assertive. Stress on competition among colleagues and performance. Resolution of conflicts by fighting them out.

Long-term orientation in life

<table>
<thead>
<tr>
<th>Long-term orientation in life</th>
<th>Long term</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adaptation of traditions to modern context. Respect for social and status obligations within limits. Being sparing with resources. Large saving quote, funds available for investment. Willingness to subordinate oneself for a purpose. Search for virtue.</td>
<td>Respect for traditions Respect for status and social obligations regardless of cost. Social pressure to “keep up with the Joneses” even if it means overspending. Small savings quote, little money for investments. Quick results expected. Concern with “face”. Concern with possessing the truth.</td>
</tr>
</tbody>
</table>

supposed to be modest, and both may be tender and caring. Both fathers and mothers deal with facts and feelings. Both boys and girls may cry, but neither should fight. Sympathy for the weak. Average student is the norm. Work in order to live. Managers use intuition and strive for consensus. Stress on equality, solidarity and quality of work life. Resolution of conflicts by compromise and negotiation.

It can be seen that the differences between the cultures in different countries is quite strong. In Scandinavia we are generally very “feminine”, that is caring about people and employees, although having a strong individualism, and relatively low power distance and uncertainty avoidance, as well as relatively short term perspective on life, and company goals.

In the US and British countries the individualism is strong, while masculinity is dominating. Still power distance and uncertainty avoidance are low. In “roman” countries like Italy, South America, Portugal, France power distance is high as a heritage from the roman era 2000 years ago, and the same goes for the Chinese Confucianism that still is shown in the social behaviour. In the roman countries often the uncertainty avoidance is strong, shown in different bureaucracies, where it is important to have the right papers signed. Even in Germany there is a strong desire for this, as a heritage of the Prussian culture.

From the table we can see the typical general attitudes in each country according to this study. Still the differences between different companies or population groups in a specific country may be significant. This is what we can call the company or group culture. Still, it looks like the general behaviours and attitudes are very stable, and have been living for hundreds or thousands of years, and only minor signs of convergence are seen even today. Think about “murder of
honour” still accepted in many Arabic cultures, and brought with immigrants to many western
countries and surviving there by the ethnic groups. Religious sects living in closed societies in
the middle of secularised societies are other examples.

We still remember how different employees in Switzerland and Germany looked upon
management compared to the Swedish when ABB was formed from the Swedish company
ASEA and the Suisse company BBC in 1987. The Suisse managers were considered like
dictators by the Swedish employees, who did not like the attitude to tell the employees exactly
what to do. The Swedish managers coming down to Switzerland on the other hand were
considered being very unclear in their management. The employees always felt there were no
decisions made at the meetings because the managers said: “It would be good if you could take a
look at this” meaning: “do this!” The Suisse secretaries felt very uncomfortable when the
manager only told the secretary to fix something, but not exactly how! In Sweden most
employees want to participate in the decisions. When the decision is made on the other hand,
everyone will accept and do what should be done, and the details are solved by the employee
without detailed explanations. This is good and bad. The good is that if something turns out to
be more complicated than excepted, the employee will try to fix the problems by himself. The
bad may be that the solution may be something else than the management may have expected.
This is a clear difference compared to hierarchical cultures were the word of the manager is
followed in detail. If the manager has asked you to clean the floor you will clean the floor and
then sit down and wait for something else to be done. You do not proceed with something else
by yourself, even if this was finished within half the time expected. The manager gets what he
wants, but the efficiency may be poor, as the managers may not have either competence or time
to tell the employees exactly what to do and when. It is interesting that this way of obeying and
doing exactly as the manager says is common both in the Chinese world (China and South East
Asia, where Chinese companies are doing most of the industrial business) and in the US. In
China it is because of a long tradition, while in the US primarily because of the risk to be fired if
you break the rules. In Scandinavia the people are not so afraid of getting fired, and thus take
more responsibility and decisions on their own.

Another interesting thing is the way of doing business. In Scandinavia there may be a tough
negotiation about features and price. If there are problems to fulfil the demands, the supplier and
the customer try to make best possible solution, and to get an agreement on this. When it comes
to Chinese companies, the negotiations are often very, very tough, and a sophisticated game is
being played to get the “win-position”. You can tell the supplier that his products are scrap, and
don’t understand why he is trying to sell it at all. Then you know the customer really want the
product from you, and try to get you lose some confidence, and thus reduce the price. Very often
a long term relationship is proceeding the deal, and the price negotiations seems more to be a
price negotiation, while the customer already has decided to go for you, if you just can get down
to a competitive price, dictated by what also the competitors offer. So competitors are “rabbits”
for each other to get the right price, while the long term relations drive who will be the preferred
vendor. Also in Scandinavia the long term relation is important for a decision. Still it is more
difficult to understand who is the real decision maker in Scandinavia, as many people are
involved. In China it is the boss who is doing the decision, so you know who you have to
convince. If we look at the US, the bid is very often focused on functionality. When you sell,
you are telling a nice view of what you should deliver, but in the contract everything is stated
very detailed on what will actually be delivered. This is something very different compared to
what is common in Europe, and also Asia, where you want functionality as a “turn key
delivery”. On the other hand. In the US you will be brought to court if you do not fulfil
everything that is stated in the contract, at least if the order is in the range of perhaps 10 MUSD or higher. There is little room for negotiations after the contract is signed.

When we come to the Chinese world, we have an even more flexible situation than in Scandinavia. In the Chinese society the contract is seen as the starting point of cooperation. If either partner sees something will be difficult to deliver, or perhaps functionality in the contract is seen as not so important, you just agree on what shall be taken out, and what should be brought in as a replacement, to have the same amount of money in the contract. As an example we once had to add functionality we really did not have to a competitive price. If we did not add this we would not be allowed to offer at all. After the contract was signed, this was taken out, and never delivered! The key function had been the request of primarily one man, and when he was not around anymore, there was no problem for the others to take this function out. It is also interesting to note this with formality. In South East Asia, a contract paper can be with a lot of over writings, changes etc when delivered, and while in the US you have to have a very nice contract that is looking nice. The reason is that in the US this will be used in court later on, in very many cases, while in the Chinese world in South East Asia, people are much more flexible, and there is no reason to that formal about the contract layout.

In the Chinese world you also try to reduce the price very much during the negotiations. In South East Asia it has been a custom to reduce price on even very large contracts by some 35 %. This is very different compared to Europe or the US, where 4 % may be reasonable. The reason is that it is common to try to reduce all prices to roughly 1/3 of the original price, and then this goes also for industrial contracts!

What we can see is that there seems to be a hierarchical tradition probably emanating from the old “Uralian language type culture”, while there are other traditions like in Sweden and Norway with decentralised decision makings. This is also the case in e.g. Polynesia. Maybe the roots of the Austro-Asiatic language type culture?

In Perry Anderson’s book “Passages from Antiquity to Feudalism” (1974, New Left Books) we can read that the that many of the German families still around 400 AC were matriarchal/matrilinear, and had a “primitive communistic” production method. There was no private ownership of land. Instead the leaders of the tribes told the tribe what areas should be cultivated every year, and what families should cultivate which part. As there was a periodic redistribution of land, they did not build private fortunes or large differences in wealth between the families. There were no “kings” during peace periods, and only during wars a “war-general” was elected. The leadership in the tribe was also more a group task with a leading group. Very much similar to how it still is in how companies and communities are ruled in northern Europe and especially in Sweden and Norway! Around the time of Tacitus, the tribes close to the roman borders started to “romanise” and some families were favoured, and got fixed land areas. This to make them stronger linked to the “kings” and rulers. From this the feudalism emanated. Still we have have a strong emphasis on “taking care of” in Northern Europe, which is told to be Christian heritage, but may very well be the residuals of the old Germanic culture. As Scandinavia was furtherest away from the Romans, it also is logical that most of this “strange behaviour” has remained here. It is also known that the feudal leaders never became that strong in Scandinavia. Instead the king was ruling together with the farmers and merchants, keeping the nobel men “down”. The rules and laws that were implemented were first approved by the communities, before they were officially founded. This is in many cases still true, and thus also most laws are followed, but disussed a lot before approval. An old Germanic tradition”
In the religious beliefs we can also see the mixture of the cultures. Christ said: “If someone hit you at one chin, show him the other”. He also preached tolerance and no need for churches, priests and rituals. This is very similar to what the Mundas with their sun worshipping says. They always have followed the tradition to move on if someone attacks them, and then they have moved east wards towards the sun rise. The message by Muhammad was similar, as well as the one by Buddha. Still, today, the strong churches have very strong hierarchies with the pope in catholic churches, the Dalai Lama for at least the Tibethanian Buddhists and the mullahs and Ayatollahs in Islam. In fact much of the evidence is that it is the Uralian type of culture that has taken over the religions in many ways, as the other religions are so tolerant. The Uralian culture with its strong hierarchy has much less tolerance for others, and thus we have all the fights between the major religions! On the other hand the Uralian culture loves beautiful art and thus we have many beautiful churches all over the world. One aspect of beautiful art is also that you can give gifts to control individuals you want to cooperate with, or get benefits from later on. This of course can be seen as bribing, but in most cases it is more seen as “making friends”. You give me and I give you, and thus we have made links that are linking us together for the future. In many cases we see these networks where people who have taken exam from the same school keep the contacts throughout the whole life. When you get a good position in society, you help your friends, and later on he can reward by helping you.

In reality we have this in all societies, but stronger in some than in others. In Scandinavia and Great Britain or the US we formally give a job to the most qualified. In reality we also look for if this person has some good references that you know. If you look at a collectivistic society, you look first at if someone comes from “your group”, and thereafter you check that the qualifications are enough for the job. It is probably more a question of from what angle you start, but in all cases you try to find someone who is suitable for a job. It should also be reckoned that often many persons can all be suitable!

Do the cultural differences cause direct problems in companies then? Cecilia Pahlberg studied a number of international companies to try to find out. The study was presented in “Cultural Differences and Problems in Head Quarter- Subsidiary Relationships in MNCs “(Multi National Companies), 2003. The conclusion was that the biggest problems were not directly caused by cultural differences, but more related to other problems like a feeling that the Head Quarters did not respect the information and recommendations coming from the subsidiary. This was the same independent of which culture was driving the HQ! (Still, the conclusions may have the indirect cause to problems due to cultural differences, although the people who answered the questions did not recognize this directly - our own remark).
The Amazons. North of the Caspic sea close to the city Pokrova in Kasakhstan, women with special weapons have been found. The warrior was women, and the society was totally focused on women. Once a year the women had sex with their neighbors, according to Greek myths. When a son was born, he was put out to wild animals, while the girls were kept. This was some 2600-2200 B.P. From these dates 40 graves with females with weapons have been found recently. In some of the graves also the women seems to have died in war. IllVet 14/97.

Teeth and prehistory in Asia. Minute differences in tooth structure enable to reconstruct the great prehistoric migrations that peopled the new world as well as east Asia and the Pacific Basin. ScAm Feb 89. (Already described in the book, but uncertain if ref was included)

Modern Humans in the Levant. Modern Homo Sapiens preceded Neanderthals on Mount Carmel and followed a similar pattern of life for 60 000 years. ScAm april93. ( Ill Vet och Fof)

It is a myth that the pyramids were built by slaves. It was people who really believed the Farao represented the god, and thus building pyramids would grant good harvests etc. Farao was a living god. The gods were believed living in the temples. Ill Vet 12/98

More than 4 000 years ago rulers in Egypt and Mesopotamia, builders of pyramids and empires, became the first to embark on another pastime: collecting exotic animals and planting ornamental gardens. ScAm July99. ( Austro Asiatic habit?)

Boar was domestizised already 10 000 years ago in Turkey. This was before both goat and sheep, and before people started to grow crops in the region. Ill Vet 12/94

New findings I Chile shows that humans had come here already 12 500 B.P.IllVet 8/97.

The Nok Sculptures of Nigeria. Terra-cotta figures more than 2 500 years old.

Questioning the oldest signs of life by Sarah Simpson, ScAm April 2003 p 52-59. It is difficult to separate biological remains and signs from those produce by a physico-chemical mechanism.

Questioning the evidence for earth’s oldest fossils by Martin D. Brasier et al in Nature, Vol 416 p 76-81;March 7, 2002

Uncovering the keys to lost Indus cities by Kenoyer J. M., ScAm July, 2003 (ScAm Vol 15, No1, 2005, p25-33. Developed from 4800 B.P. included 1500 cities! Extensive well-planned cities were created, and luxury items exported to distant markets. Developed their own writing system that the society’s elite used as a mechanism for economic control and political power. They also developed a special glazing technique at Harappa.


Why settle down? The mystery of communities by Balter M., Science Vol 282, p 1442-1445; Nov 20, 1998. The life you lived was not dependent on if you were a man or women. It looks like both man and women could make tools, grinding grains, baking and heading a house hold. Still, men seemed more dominant in hunting and women in farming. This is indicated by findings in graves, painting, sculptures and others 9000 B.P. in this very ancient city in Turkey.

Precious metal objects of the middle sican by Shimada I. and Griffin J.A., ScAm Vol 15, No1, 2005, p 80-89. A Peruvian culture older than the Incas made unprecedented use of gold and other metals approximately 900-1100 B.P. Arsenical copper and bronze was used extensively. Gold objects were used by the elite and primarily as status objects and for ceremonial purposes.


The environmental context of early human occupation in Georgia (Transcaucasia) by Gabunia L., Vekua A. and Lordkipanidze D. in Journal of Human Evolution, Vol 38, No 6, p 785-802; June 2000. The Georgian remains prove that humans left Africa shortly after Homo Erectus evolved around 1.9 M years ago, as the finding in Dmanisi is from 1.75 M years ago.


Emergence of modern human behavior: Middle stone age engravings from South Africa by Hensilwood C.S. et al in Science, Vol 295, and page 1278-1280; Feb 15, 2002. Hensilwood has done extensive field work at Blombos and have come down to 75 000 years ago. The tools found are more sophisticated than “normal” of the age, and polished with ochre to achieve a smooth patina. This indicates a sophisticated mind as well. Many pieces of red ochre has also been found in Israel’s Hafez Cave dating 92 000 years back. Hensilwood believes humans had a sophisticated mind far before this, probably already several 100 000 years ago.
Teeth and prehistory in Asia by Turner II C.G., ScAm Feb 1989 p 70-77.

Modern humans in the Levant by Bar-Josef O. and Vandermeersch B. ScAm April 1993, p 64-70

Ice age lamps by de Beaune S.A. and White R. ScAm March 1993, p 74-79. Oil lamps already 40 000 years ago!

The peopling of the Pacific by Bellwood P.S. ScAm p 138-147.

Megalithic monuments by Daniel G. in ScAm p 64-76

The origins of Copper mining in Europe by Jovanovic B. p 114-120

Linguistics:

Linguistic origins of Native Americans by Greenberg J.H. and Ruhlen M., ScAm Nov 1992, p 60-65. The American languages can be divided into three types, as America was settled by originally three major migrations from Asia. These were Amerind, spoken by e.g. the Mayas, Na-Dene spoken by e.g. the Apaches and Eskimo-Aleut spoken by e.g. the Inuit in Canada and Greenland.


The Austronesian dispersal and the origin of languages by Bellwood P. in ScAm July 1991 p 70-75.


The dispersion of populations into the Pacific Ocean can be followed by archeological and language relations.

The early history of Indo-European languages by Gamkrelidze T.V. and Ivanov V.V., ScAm March 1990

Racial aspects:

Does race exist? By Bamshad M.J. and Olson S.E., ScAm Dec 2003, p 50-57.

Human population genetic structure and inference of group membership by Bamshad M.J. et al in American Journal of Human Genetics, Vol 72, no 3, p 578-589; March 2003. Analysis has been done on short segments of DNA called “Alu polymorphism”.
Here we can see that Europeans and Northern Africans have to 75% chromosome 1 Alu and 50% chromosome 7 Alu, and 25% both 1 Alu and 7 Alu. 60% of the Asians have 1 Alu and 50% 7 Alu, while 10% both. Of the sub-Saharan Africans 95% have chromosome 1 Alu and 5% chromosome 7 Alu and none both. Still, due to so much mixing of genetic material it is difficult to really define clear races, but the classification can be useful when identifying how to dose specific medicines and similar.

Genes, peoples and languages by Cavalli-Sforza L.L. ScAm Nov 1991, p 72-78.

The emergence of modern humans by Stringer C. B., ScAm Dec 1990, p 68-74

The transformation of the Kalahari !Kung by Yellen J.E. ScAm April 1990, p 72-79

The recent African genesis of humans by Wilson A.C. and Cann R.L. in ScAm April 1992, p 22-27. Genetic studies reveal that an African woman of 200 000 years ago was our common ancestor.

The multiregional evolution of humans by Thorne A.G. and Wolpoff M.H. in ScAm April 1992, p 28-32

Early hominid fossils from Africa by Leakey M. and Walker A. in ScAm June 1997, p 60-

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1. ANTHROPOLOGY & GENETICS

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ANTHROPOLOGY
ANTHROPOS
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BASU: The Racial Affinities of the Oraons
BECKMAN: Arv och arvsrisken hos människan
BECKMAN: Genetik och blodgrupper
BRYDEN & ALLARD: Visual hemifield differences
CANN, STONEKING m. fl.: Mitochondrial DNA and human evolution
CAVALLI-SFORZA: Genes, Peoples and Languages
-" : Intelligence and Race
-" : The Genetics and Human Populations
-" m. fl.: Reconstruction of human evolution
CHAKLADAR: Caucasian Peoples between India and the Pacific
CHAKLADAR: Problems of the Racial Composition
CHILDE: Människan skapar sig själv
COON: The Living Races of Man
COON: The Origin of Races
CROOKE: Tribes and Castes of NW India
DARWIN: Arternas uppkomst
DIXON: The Racial History of Man
DOBZHANSKY: Kritik av COON: Rasearnas ursprung
ECCLES: Evolution of the Brain...
ELLIS, TAYLOR m. fl.: Population structure...
FORBES: Mons of Pegu => Koles of Central India
FUERER-HAIMENDORF: Problems and Prospects
GHURYE: An Outline of the Racial Ethnology of India
GUHA: The Aboriginal Races of India
GUHA: The Racial Affinities of the Peoples of India
HOWELLS: The Distribution of Man
JÄRNVALL: Proteinforskning. Utvecklingsläran....
KEESING: Cultural Anthropology (= Etnogr.)
LOWIE: Psychologie, Anthropologie und Rasse
LUCASTE: Evidence of the Paternal Ancestry
MAYR: Evolution
MAJUMDAR: Races and Cultures of India
MAYR: Evolution
MELLARS m. fl.: The Human Revolution
MITRA: Indian Physical Anthropology and Racialogy
MOLNAR: Races, Types and Ethnic Groups
MOURANT: Blood-Groups and Diseases + Blood rel. +
          The Distribution of human blood-groups
OPPERT: Original Inhabitants of India
PAUDLER: Die hellfarbigen Rassen, Sprachstämme etc.
PELLMY: Så blev det OCH mellan blommor och bin
PETREN: Lärobok i anatomi
RAMSAY: The Intermixtiture of Races in Asia Minor
RISLEY: Tribes and Castes of Bengal
ROY: The Racial Problem of Bengal + Caste, Race
RUSSEL: Boken om hjärnan
RYGNEFORS: Jordens första atmosfär saknade syre
SAGAN: The Dragons of Eden (Evolution of Human Intelligence)
SARKAR: The Aboriginal Races of India + The Autochtones of India + The Negrito Racial Strain
in India

SHAPIRO: Bacteria as Multicellular Organisms
SIMONS: Ramaquithecus
SMITH & SPENCER: The Origin of modern Humans
          + The Y of human relationships
STONEKING & CANN: African Origin of Human mitochondrial DNA
THORWALD: Hur kriminalen arbetar...Fingeravtryck
TURNER: Teeth and Prehistory in Asia
VANDERMEERSCH: The Evolution of modern humans
VIGILANT m. fl.: Mitochondrial DNA sequences in single hairs from South Africa
WAINSCOAT: Geographic distribution of alpha and beta Globin Gene Cluster Polymorphisms
WASHBURN: The Evolution of Man
WERNICK: En drokke blod berättar
WEST: Physiological Basis of Medical Practice
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WILSON & FOSTER: Textbook of endocrinology
WOLPOFF: Multiregional Evolution: The Fossil Alternatives to Eden
WOOD: The Evolution of Early Man
WOOD: The Uncivilized Races
WORRELL: A Study of Races in the Ancient Near East...
YAMATO M. FL.: Molecular genetic basis of the historic blood group AB0-system
ZIMMER: Altinisches Leben. + Myths and Symbols
ÅRHEM: Dina hjärnceller är 700 miljoner år

2. ARCHEOLOGY

ALTHEIM: Der Ursprung der Etrusker
ANDERSEN: Danmarkshistorien Stenalderen
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ARNE...: De förhist. tid. i Europa
AYALA: The Mechanisms of Evolution
BARNETT: The Early History of Southern India
BARTON, George: Whence came the Sumerians
BEAZLEY: The World Atlas of Archaeology
BELOCH: Griechische Geschichte
BEVAN: Alexander the Great
BHANDARKAR: Asoka
BOGUCKI & GRYGIEL: Early Farmers
BOSE: Pataliputra - Patanjali
BRA BÖCKERS VÄRLDISHISTORIA I
BROECKER & DENTON: What drives glacial Cycles
BRONDSTED: De aeldste tider
BROOKS & WOOD : The Chinese Side of the Story
BROTHWELL: Science in Archaeology
BUMUELLER: Leitfaden der Vorgeschichte Europas
BURENHULT: Arkeologi i Sverige...
          : Speglingar av det förflutna
BURL: Megalithic Britain
          The Stonehenge People
CAMBRIDGE HISTORY OF AFRICA = CLARK
CERAM: Efter 4 000 år
AALL, Anathon: Der Logos bei Heraklit
AALL, Anathon: Der Logos
ADAMSON: The Development of Greek Philosophy
ASTER: Geschichte der Philosophie
BAILEY: The Greek Atomists...
BARDY: Philosophie et philosophie
BARUA: A History of Pre-Buddhistic Philosophy
BELVALKAR: History of Indian Philosophy
BURKERT: Iranisches bei Anaximandros
BURNET: (Early) Greek Philosophy
BURNET: The Socratic Doctrine of the Soul
CORNFORD: Mystery Religions and...Philosophy
DAHLQUIST: De Filosofiska Motivens Historia
DAMODARAN: Indian Thought
DASGUPTA: History of Indian Philosophy
DEICHMANN: Das Problem des Raumes i grek. fil.
DEUSSER: Allgemeine Geschichte der Philosophie
DIELS - KRANTZ: Die Fragmente der Vorsokratiker:
ECKSTEIN: Die Grundlagen der Indischen Philosophie
EDGERTON: The Beginnings of Indian Philosophy +
The Upanishads....
FLINTOFF: Pyrrho and India
FRAUWALLNER: Der arische Anteil...Philosophie
FRAZER: Indian Thought past and present
GLASENAPP: Die Philosophie der Ind. (2.1) +
Entwicklungsstufen
GOMPERZ: Philosophical Studies
GOUGH: The Philosophy of the Upanishads
GRISWOLD: Brahman: A Study in the History of Ind. Philosophy
GROUSSET: Les Philosophies Indiennes
GUTHRIE: 4 ARBETEN
HAAS: Hippokrates und die indische Medizin +
Medicinens ursprung
HACKING: Språk och filosofi
HEIMANN: Indian and Western Philosophy
HIRIYANN(A): Indisk Filosofi
HORNE: Atomism in Ancient Greece and India
ISVARA KRISHNA: Samkhya-Karika
JACKSON: History of India, (from foreign Travellers)
JACOBI: Uber das uspbr Yoga-system + u. das Verb.
der Buddh. Phil. zum Samkhya-Yoga + u. Tejas etc.
der der Vaish. Phil. + Zur Frühgesch. der Ind. Ph.
JAEGGER: Die Theologie der frühen Griech. Denker
JOHNSTON: Early Samkhya
KEITH: Buddhist Philosophy, Indian Logic, - Pythagoras, Plotinos and Ind. Thought, The Rel.
and Phil., Samkhya System + The Period of the later Samhitas—and the Upanishads
LÉVI: Recherches esséniennes et pythagoriciennes
LUMPE: Die Philosophie des Xenophanes
MAYR: Die Lehre der mittleren Stoa
Mc GOVERN: A Manual of Buddhist Philosophy
MISHRA: Conception of matter (Nyaya...)
MÖRKE: Akshara, a forgotten Chapter in...
MÜLLER: Beiträge zur Kenntnis der Ind. Phil. + The Six Systems of Ind. Phil.
NOWOTNY: Beiträge zur Geschichte des Weltbildes
POHLZEN: Der Geist der griech. Wiss.sch.
RADHAKRISHNAN: Indian Philosophy + The Princ.
Up. + A Source Book in Ind. Phil. (with MORRE)
RANADE: A constructive Survey of Up. Phil.
### 8. MEGASTHENES

- **BENFEY:** Bemerkung zu einer Mitteilung des Megasth.
- **BRELOER:** Megasthenes
- **BROWN:** The Reliability of Megasthenes
- **DERRET:** Megasthenes
- **LASSEN:** Bemerkung über dieselbe Stelle des Megasth.
- **MAJUMDAR:** The Indica of Megasthenes
- **McCRINDLE:** Ancient India as described by Meg. + in Class. Lit.
- **MEGASTH. AND ARRIAN.**
- **SCHWANBECK:** Megasthenis Indica
- **SETHNA:** Note on R. C. Majumdar’s objections against Megasthenes…
- **STEIN:** Megasthenes + Meg. und Kautilya
- **TIMMER:** Megasthenes en de Indische Maatschappij

### 9. RESEARCH ON NAMES

- **KRAHE:** Alteuropäische Flussnamen + Einige Gruppen alter Gewässernamen + Sprache und Vorzeit
- **LANDAU:** Mykenisch-Griechische Personennamen
- **MAYRHOFER:** Der Gottesname Rudra
- **PINNOW:** Untersuchungen zu den altindischen Bergnamen
- **PINNOW, H.J.:** Gewässernamen
- **SCHOENER:** Altdrawidisches in früheuropäischen Namen

### 10. PANINI

- **AGRAWALA:** India as known to Paninini
- **BONNERJI:** Panini-sutra "Vasudevarjunabhyam vun"
- **HERTEL:** Von Panini zu Phaedrus
- **THIEME:** Panini and the Veda

### 11. PYTHAGORAS

- **KEITH:** Pythagoras and the Doctrine of Transmigration
- **LÉVI:** Recherches esséniennes et pythagoriciennes

### 12. RELATIONS EAST-WEST

- **BERVE:** Das Alexanderreich…
- **BEVAN:** Alexander the Great
- **BEVAN:** India in early Greek and Latin Literature
- **DAHLQUIST:** Från Kultureramas Grynning
- **DUNBABIN:** Grekerna och deras östra grannar + 1
- **ECKSTEIN:** (Grekisk och Indisk Filosofi)
- **EDGERTON:** Indisk Filosofi, början
- **EDGERTON:** Upanshadrana
- **FILLIOZAT:** Les échanges de l’Inde et de l’Empire romain
- **FLINTOFF:** Pyrrho and India
- **FRANKE:** Beziehungen der Inder zum Westen
- **GARBE:** Indien und das Christentum
- **GARSTANG:** The Hittite Empire
- **GHURYE:** Egyptian Affinities of Indian funerary pract.
- **GOBLET..:** Ce que l’Inde doit à la Grèce
- **GÖTZ:** Das Hethiter-Reich: zwischen Ost und West
- **HAAS:** Hippokrates und die Indische Medizin des Mittelalters
- **HEIMANN:** Indian and Western Philosophy
- **HEWITT:** The ruling races of prehistoric times,…
- **HOFFNER:** Orient und griech. Philosophie
- **HORNE:** Atomism in Ancient Greece and India
- **HULTKRANZ:** The North American Indian Orpheus Tr.
- **HUTTEN:** Die Bhaktirelig. und der Christl. Glaube
- **JOUQUET:** L’Impérialisme Macédonien…
- **KEITH:** Modern Hind. and the Nestor, + Plotinus and Indian Thought + Pythagoras and the Doctrine of Transmigration…
- **KENNEDY:** Mod. Hinduism and the Nest. + The Child Krishna, Christianity
- **LA VALLEE POUSSIN:** L’Inde aux temps des…
- **MODE:** Ind. Frühkult. und ihre Beziehungen zum West.
- **OTTO:** Westöstliche Mystik
- **PISANI:** Indisk-grekiska relationer i Mbh + Indiens rel. till Medelhavsomr. före 3 000 f. Kr.
- **RADHAKRISHNAN:** Eastern Rel. and Western Thought
- **RAWLINSON:** INTER course between India and the West. +
- **RAY CHOWDHURY:** Prototypes of Siva in West.Asia
- **REESE:** Die Griech. Nachrichten über Indien (Före Alex.)
- **ROCCASALVO:** Greek and Buddhist Wisdom
- **SCHOENER:** Altdrawidisches in früheuropäischen Namen
- **SCHRADER:** Dravidisch und Uralisch
- **SCHROEDER:** Apollon and Agni + Herakles und Indra + Pythagoras und die Inder
- **SCHWEITZER:** Herakles
- **SEYDEL:** Das Evangelium von Jesu…Buddha-Sage…
- **TOD:** The Hindu and the Theban Hercules
- **WEBER:** Vac und Logos
- **WEST:** Early Greek Philosophy and the Orient
- **WIKANDER:** Héraclite et Iran

### 13. RELIGION

#### GENERAL

- **FRAZER:** The Golden Bough: I. The Magic Art…
- **GIMBUTAS:** The Goddesses and Gods of Old Eur.
- **GRENIER:** Les religions étrusque et romaine
- **GRUENBAUM:** Beiträge zur vgl. Mythologie
- **HEAD & CRANSTON:** Reincarnation in World Thought
- **HELCK:** Betrachtungen zur grossen Göttin und den…
- **HERMANNS:** Schamanen…
- **HOMET:** Solgudar + Solens söner
- **HULTKRANTZ:** The North-American Orpheus -Trad.
- **HUTTEN:** Die Bhaktireligion und der Christl. Glaube
- **JAMES:** Creation and Cosmology + Gravarna berättar
- **JENSEN:** Mythos und Kult bei Naturvölkern
- **KERN:** Die Religion der Griechen
KIRFEL: Die dreiköpfige Gottheit + Die Kosmographie
LEHMANN: Stället och vägen
MANNHARDT: Wald- und Feldkulte
MENSCHING: Das Heilige Schweigen
MORDTMANN: Mythologische Miscellen
MOURRE: Les Religions et Philosophies d’Asie
MÜLLER: Beiträge zur Kenntnis der Ind. Phil. + Die Todtenbestattung bei den Brahmanen...+
Vorlesungen über den Ursprung und die Entwicklung der Religion
MORDTMANN: Mythologische Miscellen
MURRAY: Five Stages of Greek Religion
NESTLE: Mithrasrel und Christ.
NEVERMANN M.FL.: Die Rel. der Südsee m.m.
OTTO: Gottheit und der Arier + Reich Gottes und Menschensohn
PARPOLA: Från Indus-religion till Veda
PEPIN: Idées grècques sur l’homme et sur Dieu
PREUSS: Die Religion der Cora Indianer + Gram.+ Tod und Unsterblichkeit....
RINGGREN: Word and Wisdom
ROHDE: Psyche. Seelencult...d. Griechen
ROHDE: Psyche. Seelencult...d. Griechen
ROHDE: Psyche. Seelencult...d. Griechen
RÖNNOW: Zagreus und Dionysos
ROSENBERG: Die Seelenreise...
SACRED BOOKS OF THE EAST
SCHMIDT: Jona
SCHULLER: Das Problem des Totemismus
SCHULLER: Das Problem des Totemismus
SCHULLER: Das Problem des Totemismus
SMITH: Dictionary of Greek and Roman Biography & Mythology
STÖHR AZOETMULDER: Die Religionen Indonesiens
STÖHR AZOETMULDER: Die Religionen Indonesiens
TEGNAEUS: Le héros civilisateur
WANGER: The Zulu notion of God
WIDENGREN: Synkretistische Religionen
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A. RELIGION IN AFRICA

1. EGYPTIAN RELIGION
MORENZ: Ägyptische Religion

2. OTHER AFRICAN RELIGIONS
BANTU STUDIES (?)
BASSET: Étude sur la Zénatia du Mzab
DAMMAN: Die Religionen Afrikas
MORENZ: Ägyptische Religion
SCHEBESTA: Die religiösen Anschauungen Südafrikas
SCHULIEN: Die Initiationsriten der Mädchen bei den...
SCHULLER: Das Problem des Totemismus
SPIETH: Die Religion der Eweser
WANGER: The Zulu Notion of God

B. EUROPEAN RELIGIONS

CLEMENT: Religionsgeschichte Europas
D:O: Umgangliche Religion
D:o Zum Ursprung der griechischen Mysterien

C. INDIAN RELIGIONES

INDIAN-IRANIAN and some other

BARTH: Les Religions de l’Inde
BENVENISTE-ROUEN: Vrtra - Vrthraghna
BERGAYNE: La Religion Védique
BERGH van EYSINGA: Indische Einflüsse auf Evangelische Erzählungen
BHATTACHARJI: The Indian Theogony...
BRANDES: Ushas... i Rigveda
BUSCHARDT: Rituell Demondrab i vedisk Soma-kult
CALAND: Altindische Zauberei
CHARPENTIER: Brahman
CUMONT: Die Mysterien des Mithra
CUMONT: Textes et Monuments (Mithrasmysterier)
DASGUPTA: Vajra och vahjrasattvas
DIEHL: Instrument and Purpose (om riter)
DOWSON: Hindu Mythology (Lexikon)
DUMÉZIL: Aspects de la fonction guerrière chez les IE + tre andra arbeten
ÉLIADE: Yoga. Immortality...
ELIOT: Hinduism and Buddhism
FARQUHAR: The Crown of Hinduism
FILLIOZAT: Brahmanernas lära... magi och medicin
GARBE: Indien und das Christentum
GELDNER: Der Rigveda (übers.)

Zur Kosmogonie des Rigveda

GLASENAPP: Brahma und Buddha + Der Hinduismus

Der Ursprung der buddh. Dharma-Theorie + Die Religionen Indiens + Entwicklungsstufen + Un-
ersterlichkeit und Erlösung, Heilige Stätten m. fl.
GONDA: Die Religionen Indiens + Inleiding tot het...

Notes on Brahman
GOUGH: The Philosophy of the Up. and Ancient Met.
GRIERSON: Modern Hinduism and its dept to Nestor.
GRIFFITHS: Folklore of the Kols
GRISWOLD: Brahman: A Study in the Hist. of Ind. Phil.
GUÉRINOT: La Religion Djaina
HAUER: Der Vratya. (Nichtbrahm. Rel. Altindiens)
HAUG: Brahma und die Brahmanen
HAY: Puranas in the History of Smriti
HEIMANN: Die Tiefschlaufsspekulation d. alten Up. + Studien zur Eigenart Indischen Denkens
HENRY: La Magie dans l’Inde Antique
### 1. VISHNUISM AND SAIVISM

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### 4. JAINISM / MAHAVIRA

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<td>BOHN</td>
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<td>JACOB:</td>
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<td>Geschichte der Indischen Literatur: II. Die Buddhistiche Literatur und die heil. Texte der Jainas</td>
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### 5. SAMKHYA

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<td>Mahabharata-Studien: Samkhya...</td>
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<tr>
<td>GARBE</td>
<td>Die Samkhya-Phil. + Der Monscheidn.fn.</td>
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<td>ISVARA-KRISHNA</td>
<td>Samkhya-Karika</td>
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<td>JACOBI</td>
<td>Der Ursprung des Buddh. aus dem S.Y. + Ueber das Verh. der buddh. Phil. zum S-Y.</td>
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<td>JOHNSTON</td>
<td>Early Samkhya</td>
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<td>KEITH</td>
<td>The Samkhya System</td>
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<td>SIMONSSON</td>
<td>Indisk Filosofi: Samkhya</td>
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<tr>
<td>STRAUSS</td>
<td>Zur Geschichte des Samkhya</td>
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### 6. SOUL/REINCARNATION/DEATH

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<th>Author</th>
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<tr>
<td>ARBMAN</td>
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<td>CZERNY</td>
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<td>HEAD &amp; CRANSTON</td>
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<td>HEIMANN</td>
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<td>KEITH</td>
<td>Pythagoras and the Doctrine of Transmigr.</td>
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<td>PREUSS</td>
<td>Tod und Unsterblichkeit im Glauben der</td>
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### 7. SIVA / DIONYSOS / RUDRA / INDRA / MOTHER GODDESS

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<td>Indra Ueber Rudra - Siva</td>
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<td>FRAZER</td>
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<td>LEHMANN</td>
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<td>MAYRHOFER</td>
<td>Der Gottesname Rudra</td>
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<tr>
<td>MEINHARD</td>
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<td>Origin and Early History of Saivism</td>
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<td>WINSTEDT</td>
<td>The Malay Magician, being Shaman, Shaiva and Sufi</td>
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### 8. SUNRELIGION / APOLLO / MITHRA

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<tr>
<th>Author</th>
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<tbody>
<tr>
<td>CHAUDHURI</td>
<td>The Sun as a Folk-god</td>
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<td>CUMONT</td>
<td>Mithrasmysterier, La Théologie Solaire (Rom)</td>
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<td>FROBENIUS</td>
<td>Das Zeitalter des Sonnengottes</td>
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<td>JOHANSSON</td>
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<td>NILSSON</td>
<td>Solkalender och Solreligion</td>
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### 9. YOGA / SHAMANISM / ASKES

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<th>Author</th>
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<tr>
<td>AIYER</td>
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<td>HAUER</td>
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<td>HAUG</td>
<td>Brahma und die Brahmanen</td>
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</tbody>
</table>
14. LINGUISTICS

A. GENERAL

BARRETEAU: Inventaire des études linguistique
BARTELS: Die Reihenfolge der Buchstaben
BAUER: Der Ursprung des Alphabets
COLLINDER: Språket. Inledning till ...språkstudiet
COLLISON: Dictionaries of Foreign Languages
FINCK: Die Haupttypen des Sprachbaus
FRIEDRICH: Glömda skrifter och språk
GAMKRELIDZE: The early hist. of Ind-Eur. Langu.
GRACE: The Position of the Polynesian Languages
GRAMMONT: Traité de Phonétique
GREENBERG: Contributions to the Hist. of.. Asceticism
HELT: Von Panini zu Phaedrus
JESPERSEN: Language, its nature etc.
KRAHE: Sprache und Vorzeit
KIECKERS: Die Sprachstämme der Erde
KLIENEBERGER: Bibliography of Oceanic Linguist...
KUIPER: Proto-Munda-words in Sanskrit
+ Rigvedic Loanwords
LINGUISTIC STRUCTURES
MALMBERG: Kort Lärobok i Fonetik + Språken i tid och rum + Språket och människan
MEILLET: Introduction + Les Langues dans l’Europe + du Monde
MEINHOF: Das Sumerische und die Sprachen Afrikas
PEDERSEN: Beitrag zur Kenntnis der Temsprache (Jfr Afr.)
OSTERMANN: Manual of foreign Languages
PEDERSEN: Sprogvidenskaben i det nittende Aarh.
PEI: The World’s Chief Languages
PERROT: LES LANGUES DANS LE MONDE
PHONETICA 1, 16
PORSDAL: Hoest’s Tysk-Danske og Danske-Tyske...
PREUSS: Wörterbuch Deutsch - Cora
RENOU: La Civilisation de l’Inde ancienne d’après les Textes sanskrits + La Géographie de Prol.: L’Inde
SAMARIN: Adamawa-Eastern
SAUSSURE: Cours de Linguistique générale
SCHOENER: Altindische + Ar-mal-ur-isches
SCHRADER: Dravidisch - Uralisch
SCHUMACHER: La phonétique du Kinyarwanda
SCHARANTHE: The History of African Linguistics
SCHUMACHER: La phonétique du Kinyarwanda
STAPHANSON: Did the early Semites use the Alphabet?
THOMSEN: Bemerkninger om de Khervariske Sprogs Stilliing (Jfr. HEUMANN)
VENDRYES: Le Language, Introduction Linguistique à l’Histoire

B. AFRICAN LANGUAGES

ADAMS, R. F. G.:English - Efik and Efik-English
ALEXANDRE: Langues et Language en Afrique noire
ARCANT du PICQ: Songhay-Dyerma
BENDER: Language in Ethiopia
BENDOR: Niger-Congo
BOUQUIN: Ur-Bantu-Wortstämme
BRYAN: Nilotiska - Nilo-Hamitiska språk
BRYANT: Zulu-Engelskt lexikon
BRYANT: Bantuspråk
CHRISTALLER: Asante and Fante -ordbok (=Tshi / Twi)
CLARKE: A Limba-English Dictionary
COHEN: Essai Comparatif ...Chamito-Sémítique
COLE: The History of African Linguistics
CURRENT TRENDS: Linguistics in subsaharan Afr.
Problèmes de Typologie dans la Classification des Bantu + Philology and Africa + African Bantu Languages

TORRENDO: A Comparative Grammar of the South-Terry: Chadic
TAYLOR: The Western Lacustrine Bantu in Akan Vowel Harmony
STEWART: Niger-Congo, Kwa + Tongue Root Position
SKINNER: Hausa-English Dictionary
SAPIR: West Atlantic (Languages)
SAMARIN: Adamawa-Eastern
RÖSLER: Shambala-Grammatik ..Wörterbuch
ROBINSON: Hausa Grammar
NEBEL: Dinka Dictionary
MUELLER, E.: Wörterbuch der Djaga-Sprache
MIGEOD: The Languages of West Africa the Phonology of the Bantu + Linguistische Stud. Grundzüge …der Bantusprachen + Introduction to + The Sprachen der Hamiten + Grundriss Bantu + Die Kpelle + Die Kpelle-Sprache + Die Mossi-Sprachen-Gruppe + Die Sudansprachen + Die westlichen Sudansprachen + Handbuch der Faul-Sprache + Nominalklassen in westafrikanischen Klassensprachen...+ Pluralbildung und Nominalklassen...+ The Nuer Language + The Shilluk People + Wörterbuch der Ewe-Sprache + Languages of West Africa (med BRYAN) + Practical Phonetics for Students of African Languages WESTPHAL: The Click-Languages of Southern and Eastern Africa

WILLIAMSON: The Benue-Congo Languages and Ijo C. AMERICAN LANGUAGES

BOAS: Chinook
BOAS: The classification of Am. Langu.
BOAS: Tsimshian
BOAS: Vocabulary of Athabaskan
BOAS: The classification of Am. Langu.
BOAS: Chinook

CUOQ: Lexique de la Langue iroquois
DIAMOND: The Talk of the Americas
DIXON & KROEBER: The Languages of the Coast of California, America

HARRINGTON: Kiowa-språket
HINZ: Eskimo- grammatic och ordbok
HOLMER: Grammatik över Cuna-språket (Sydam.)
HÖJER: Tonkawa +

WOLOGA: The Carrier Language (?)
MUELLER, E.: Wörterbuch der Djaga-Sprache + Beitrag zur Kenntnis der Tem-Sprache

NEBEL: Dinka Dictionary
PRASSE: Manuel de Grammaire Touarègue
ROBINSON: Hausa Grammär
RÖSLER: Shambala-Grammatik ..Wörterbuch
SAMARIN: Adamawa-Eastern
SAPIR: West Atlantic (Languages)
SCHUMACHER: La Phonétique du Kinyarwanda
SKINNER: Hausa-English Dictionary
STEWART: Niger-Congo, Kwa + Tongue Root Position in Akan Vowel Harmony
TAYLOR: The Western Lacustrine Bantu
TERRY: Chadie
TORRENDO: A Comparative Grammar of the South-African Bantu Languages

TUCKER: Neue Wege zur Gliederung der afrik. Nicht-bantusprachen + Philology and Africa + Problèmes de Typologie dans la Classification des Langues non Bantu ... + The Eastern Sudanic Languages + Linguistic Analyses. The Non-Bantu Languages of N. E. Africa.. d:o med BRYAN
WELMERS: Niger-Congo, Mande + African Language Structure

WERNER: Structure and Relationship of African Languages + The Language-Families of Africa

HINDE: The Masai Language
HEINE: Status and use of African Lingua Francas
HANDBOOK OF AFRICAN LANGUAGES
GUY-GRAND: Dictionnaire français-volof et v. v.
GUTHRIE: Comparative Bantu (4 arbeten)
GREENBERG: Nilo-Saharan and Meroitic
GARDINER: Egyptian Grammar
GRUNDSTUECK OF NATIVE AMERICA
GREENBERG: Nilo-Saharan, Eastern Bantu
HANDBOOK OF AMERICAN INDIAN LANGUAGES
HINZ: Eskimo- grammatic och ordbok
HOLMER: Grammatik över Cuna-språket (Sydam.)
HÖJER: Tonkawa +

LINGUISTIC STRUCTURES OF NATIVE AMERICA
HOUIS: Anthropologie linguistique de l'Afrique Noire
E. EUROPEAN LANGUAGES

ANGLO-Latviesu vardnika (Lettiska)

ATHANASSOVA: Engl. Bulgarian Dictionary

AUERBACH: Svensk-tysk Ordbok

BACKHOFF-MALMQUIST: Ryska utan språkstudier

BERGH: Finsk Språklära

BOBERG: Grekisk ordbok (Nya Testamentet)

BRAUNE: Gotisk Grammatik

BRUGMANN & DELBRUECK: Jämförande Indo-Eur. Grammatik

BULAS & WHITFIELD: English - Polish

CANNELIN m.fl.: Finsk-Svensk Ordbok

CAVALLIN: Latinskt skollexikon

Svensk-Latinsk Ordbok

CHARPENTIER: Brahman. Eine sprach...

CHOISE ENGLISH DICTION.

COLLINDER: Introduktion till de Uraliska Språken

Kortfattad finsk lärobok

CONCISE .. DICTIONARY OF CURRENT ENGLISH

DAHL - RISTIC: Engelsk-Serbokroatisk-Svensk Ordlista

EKBLOM: Ryska på egen hand

ESSELTE STUDIUM: Spanska på väg

FABRE: Fransk-Baskiskt lexikon

FEIST: Gotiska språkets ordbok

FIESEL: Etruskiska

FJELDSTAD: Laerebok i norsk for svensker

FOURMAN: Teach Yourself Russian

FYNNING: Samnordisk Ordbok

GÖRG: Praktisches Lehrbuch der Ungarischen S.

GÜTHLING: Griechisch-deutsch, Deutsch-Griechisch

HAMAR: Lärobok i estniska

HANMAR: Svensk-Fransk Ordbok

HELLQUIST: Svensk Etymologisk Ordbok

HIRVENSALO+ HEDLUND: Svensk-Finsk Ordbok

HJORT -SIGURD: Dansk-Svensk Ordlista

HOLM: Svensk-isländsk Ordbok

HOPPE: Tysk - Svensk Ordbok

JACOBSSON & TRIPU¨CKO: Svensk-polskt…lexikon

JONES: A Welsh Grammar

JONSSON: Det islandske Sprogs Historie

KÄRRE m. fl.: Engelsk-Svensk Ordbok


KRAHE: Alteuropäische Flussnamen + Sprache und Vorzeit m. fl. + Einige Gruppen alter Gewässernamen

KREJCIK: Tjeckiska utan språkstudier

KURSHAT: Grammatik der Litauischen Sprache + Wörterbuch der Litauischen Sprache

LAFITTE: Grammaire basque

LASMANE: Lärobok i Lettiska

LEIJSTRÖM m.fl.: Isländsk-Svensk Ordbok

LIDDLE-SCOTT: Greek-English Lexicon

LOBEL: Deutsch-Türkisches Wörterbuch

LOMBARD: Europas och den vita rasens språk


MEISTER m.fl.: Svensk-estnisk Ordbog

MILETIC: Das Ostbulgarische

MLADENOV: Geschichte der Bulgarischen Spr.

MU’SA: Praktische Grammatik der Kroatischen S.

NOREN: Geschichte der Nordischen Sprachen

ORAS…: Estnisk-Svensk Ordbok


PORSDAL: Tysk-Dansk + Dansk-Tysk ordbok

PRIESE: Deutsch-Gotisches Wörterbuch

PROKOSCH: A Comparative Germanic Grammar

REMENS & HOUM: Svensk-Norsk Ordlista

REMENS & HOUM: Svensk-Norsk Ordlista

RENNING: An English-Cornish Dictionary

ROSEN: Geschichte der Finnländischen Spr.

SCHONER: Alteuropäische Flussnamen + Sprache und Vorzeit m. fl. + Einige Gruppen alter Gewässernamen

SZINNYEI: Finnisch-Ugrische Sprachwissenschaft + Ungarische Sprachlehre

TAKAHASHI: English-Japanese dictionary

TAMIL LEXICON

THOMSEN: Bemærkninger om de Khervaliske Sprog

WHITNEY: Indische Grammatik

WILKINSON: A Malay-English dictionary

WILIAMSON: Chinese

WINSTEDT: An English-Malay dictionary

WURM + HATTORI: Language Atlas of the Pacific Area

ZLA-BA BSAM ’GRUB, KAZI: An English-Tibetan dictionary

ÅKERLUND: Svensk-spansk Ordbok
15. POSITION OF WOMEN

JOLLY: Rechtliche Stellung der Frauen
JONES: A Thousand and one Eves
MEYER: Das Weib im altindischen Epos
WINTERNITZ: Die Frau in den indischen Rel.

16. MALE SOCIETY

WIKANDER: Der arische Männerbund

17. MYSTICISM, TOTEMISM

NESTLE: Mithrasreligion und Christentum