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Research Article

Odin's Genealogy in the Context of Historical Knowledge

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Abstract

The present article contains a cross-analysis of a part of the Scandinavian epic tradition (Odin's genealogy) in the context of the oldest real historical knowledge. Odin's genealogy vividly illustrates the progression and evolution of the two main ethnic branches of the Indo-Germanic (Indo-European) community (Hera-Gora-Gura (Hura)-Guru-Gire; Rasa (Sara)- Rasen-Resy-Rusy (Rusyns)) and the main ethnic nucleus Mara (Rama)-Merya. The analysis revealed that the Scandinavian, Greek, Scythian, ancient Egyptian epics, the Old Testament and the block of evolution of sacred knowledge complement each other, which is possible in the presence of a common ruling elite. The genealogy of Odin reflects the formation and consistent movement of the main core of the future Germanic peoples. The names in the male line reflect significant and turning points in the history of the ethnic core of the future Germanic peoples, the evolution of their sacred pantheon. The names of the wives in Odin's genealogy reflect the conquered states and the symbiotic communities that emerged, or designate the main family line (in ancient times, the origin of this (conditionally proto-Germanic) ethnic branch was determined by the mother's line). The names of the concubines in Odin's genealogy reflect long-term allied relations with a number of ancient peoples. The names of Odin's children reflect the movement of the main ethnic core and its evolution, including in the context of the evolution of the divine pantheon. The names of the wives of Odin's children reflect the conquered states and the symbiotic communities that emerged, or designate the main family line (in ancient times, the origin of this (conditionally proto-Germanic) ethnic branch was determined by the mother's line). The names of Odin's children reflect significant and turning points in the history of the ethnic core of the future Germanic peoples, the evolution of their sacred pantheon, key historical Figures or collective images. A stepson reflects the acceptance (union) of a foreign ethnic flow. The epic, in the format of Odin's genealogy, contains two historical layers in general: - the most ancient, associated with the formation, migration route and stay of the ethnic core of the conditional proto-Germanic peoples on the territory of historical Thrace, the Volga region, the steppes of Eurasia, Altai, and the Middle East; - medieval, associated with the formation of early states on the territory of Northern Europe and Great Britain, after the migration of the conditional core of the Germanic peoples from Asia and the Middle East.

Keywords

Edda, Odin, Ases, Asgard, Indo-Germanic (Indo-European) Community, Ancestral Heritage

1. Introduction

The cross-analysis was performed on the basis of comparison of data from various epic traditions, data from archeology, history, linguistics, ethnogenetics, sacred knowledge with the content of the Scandinavian epic tradition in the form of Odin's genealogy.

The following sources were used to determine the origin of

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the words, as well as their original forms and meanings [12-15].

Most of my fellow contemporaries tend to view the epic tradition with a degree of skepticism; yet in the past, the epic served as a multi-layered, coded form of information designed to preserve sacred and historical knowledge.

Let's consider Odin's genealogy—and Odin himself—from the perspective of actual historical knowledge.

Let's ignore the well-known facts and focus on the lesser-known ones.

It is not difficult to notice that the epic, in the form of Odin's genealogy, broadly speaking, contains two historical layers:

- The most ancient, related to the formation, migration route, and stay of the ethnic core of the so-called Germanic peoples in the Middle East.

The epic vividly illustrates the expansion of the two main ethnic branches of the Indo-Germanic (Indo-European) community (Hera-Gora-Gura (Hura)-Guru-Gire; Rasa (Sara)-Rasen-Resy-Rusy (Rusyns)) and the main ethnic nucleus Mara (Rama)-Merya.

- The medieval period, related to the formation of early states in Northern Europe and Great Britain following the migration of the core Germanic peoples from Asia and the Middle East (we do not address the medieval period in the given publication due to the limited scope of the article)

Based on the Epic, it is possible to clearly trace the main migration and expansion routes that the author has previously identified in a number of works through other methods.

Even this particular passage from the Epic clearly demonstrates the pivotal role of the Balto-Slavic and Balto-Finns branches, not only in the context of the formation of the Indo-Germanic (Indo-European) community, but also in the development of the earliest civilizational centers of Asia Minor, the Middle East, the Aegean, ancient Egypt, the region between the Tigris and Euphrates rivers, the Punjab, and India.

Nowadays, the absurdity of the notion that Semitic peoples were the original inhabitants of the Middle East is obvious. Since the organizational and sacred foundation of the Semites, as well as the name itself, Sim — «see more» — «one who sees more» («one who looks» (slang))—was introduced by the Balto-Finns branch, the fragment of the Epic under consideration also confirms this.

Nowadays, the absurdity of the artificial constructs of supposed «Indo-Iranian peoples» is also evident; this construct was created to obscure the actual role of the Balto-Finns and Balto-Slavs across Eurasia—the Epic confirms it.

Nowadays, the absurdity of the claim that the Scythians—and the Saka as well were originally Persian-speaking is equally obvious; this notion was fabricated to undermine the history of so-called «younger» peoples, primarily the Germanic and Slavic peoples—and the Epic confirms it.

The Epic, as a living tradition of collective memory and ancestral heritage, once again debunks the pseudoscientific theories of my fellow contemporaries.

The legacy of our ancestors clearly indicates the formation of the earliest ruling elites in Asia Minor, the Middle East, ancient Egypt, and the region between the Tigris and Euphrates rivers by the Balto-Finns and Balto-Slavs.

An analysis of the Epic demonstrates that the elites of the Balto-Slavic and Balto-Finns branches of the Indo-European community share a common origin; the Iranian community of peoples later emerged from this same elite.

The legacy of our ancestors clearly indicates that, in ancient times, the ancestors of the Germanic peoples and the ancestors of the Slavs inhabited the vast expanses of Eurasia, stretching all the way to China.

Archaeological evidence confirms that it was on the basis of the Balto-Slavic and Balto-Finns peoples that the so-called Scytho-Sakian community was formed, which later evolved into the Finno-Ugrian community in the eastern and central parts of the region.

The partial evolution of the Finno-Ugric community in the east led to the later formation of the Turkic community.

Let's illustrate it.

2. Odin's Ancestors

2.1. Búri [1], - Odin's Grandfather

The meaning of his name has not been determined yet. However, all the names in the Epic have direct historical significance. The history of the modern Germanic peoples is just as fragmented as that of the Slavs; it is studied in relation to modern states, which is, of course, incorrect.

The Dutch language and its sub-branch (Africaans) have preserved a number of archaic forms and meanings; in Africaans, the word «Boer» means «farmer» or «peasant». However, we will only be able to provide a definitive answer regarding the original meaning of the name «Buri» through a comparative analysis. The Dutch language and its sub-branch (Africaans) have preserved a number of archaic forms and meanings; in Africaans, the word «Boer» means «farmer» or «peasant». However, we will only be able to provide a definitive answer regarding the original meaning of the name «Búri» through a comparative analysis.

At the given stage, we will just simply note that, in Epic poetry, a name always reflects a significant event or a sacred (divine) meaning; this assertion has been verified by the author through research into the Epic heritage of all Indo-Germanic (Indo-European) peoples.

Of course, one might argue that in Russian—a language that is a later development based on the Balto-Finns languages—the word «Búri» and the slang term «grayish brown» have been preserved, both of which share a superficially similar root, along with numerous derivatives.

Let's take a closer look at each of these Russian words, -

«Grayish brown» can have several meanings (a color, a term derived from a criminal abbreviation from the Soviet era, or a term derived from the word «storm»).

Of all these points, we are interested only in the significance of color, since for many peoples, the color red symbolized a solar origin and was, in ancient times, an indispensable attribute of a ruler.

(Ukrainian) grayish brown;

(Polish) buryi «grayish brown»;

(Turkish) bur «red-haired»;

(Persian) bōr «chestnut; red»;

(Sanskrit) babhrúṣ «reddish-brown; chestnut»;

(Latin) burrus «crimson».

There are no equivalent words in Czech, Upper Sorbian, Lower Sorbian, or Slovenian. It is essentially incorrect to attribute the origin of the word solely to the Turkic wave, since the very foundation of Turan was formed primarily on a Balto-Finns linguistic and ethnic basis.

However, in a population where red hair is quite common—which is true of groups with the R1b haplogroup (including, notably, the core of the Germanic peoples) — «red hair» can serve as a marker only in a non-native environment, where the core of this ethnic group constituted the elite.

The word «storm» personifies the power (of the elements, of nature), which can be seen as a personification of the manifestation of God's power; the author unequivocally establishes that the primary Balto-Slavic and Balto-Finns elites of the ethnic core of the two branches of the Indo-Germanic (Indo-European) community worshipped the god Ra under various derivative forms of his title (Ra-Ro-Re-Ri; Hera-Gora-Hora-Gura; Por-Pere-Perey (Ares); Raka (Rache-Chere); Thor-Tore-Tura; Bora-Brahma; Rama-Mara; «ge Ra ma (es)» - Hermes-Germaon; Kumarabi, …) in a foreign environment, dual names of God were used: Gera (Yar) - Ilo; Pora-Mithra (Prometheus) [8, 9].

Based on the language of binary sound coding [11], from which borrowing may have occurred earlier for the future Germanic peoples' ethnic core, but only within the context of symbiosis with the wave of Neolithic farmers in the territory of historical Thrace—«bu Ryā»— «the power of Ra»; the name «Bo Ra» — «divine Ra» — Borya was similarly created; a later derivative, «Borey»; similarly created, «an di Ra» — «the great celestial (image of the sky) Ra» [11] (derived names: Andre, Andrei, …).

Let us return to the meaning of the word «Boer» in the Africaans language; we are likely dealing with a secondary meaning — «a farmer» — but both the primary and secondary meanings allow us to pinpoint the location of the future ethnic core of the Germanic peoples, —the territory of historical Thrace (including the Northern Balkans). It was precisely there that this ethnic group first adopted agriculture, which became a landmark and turning point for the way of life of this people in the future — it was precisely this information that the authors of the Epic sought to convey.

Location, - Great Thrace

Time limits, - 7th millennium BC (first contacts with a wave of Neolithic farmers from Anatolia))

2.2. Burr

Bør - Burr- Borr [2], - Odin's father.

The confusion surrounding the spelling and pronunciation of Odin father's name, in my view, is directly linked to numerous instances of historical falsification. To date, it has been definitively established that following the invasion of the so-called Proto-Achaean wave in the 16th century BC, the former ruling elite of the Ra (Hera) clan assumed a subordinate position, a fact reflected in the Greek epic through the sacred marriage of Zeus and Hera. In the 12th century BC, a branch of the Ra (Hera) clan counterbalanced the dominance of the Achaeans, which is reflected in the emergence of the Heraclids dynasty, the Figure of Heracles himself (whose name, prior to the distortion of the Epic, meant «glorifier of Hera» — «Her akles»), and the state of Sparta.

However, prior to this event, the place names and iconic structures associated with the Ra (Hera) lineage had already become the property of the Achaeans; thus, the Balto-Finns «Par fen» — «sun light» (which entered the Hungarian language) became the Parthenon, and the port of Pere(y), which had previously borne the name of the god Ra (Por-Pere-Perey (Greek Ares), became Piraeus; yet Perey, under the name Ares, entered the Achaean pantheon. Athena became the patroness of the city; her name has no semantic meaning in Ancient Greek. The meaning of her name reflected several processes: the word «fin(n)» became an exonym for the Baltic-Finnic branch of the founder's people, meaning «fisherman»; the letter «A» reflected a secondary shift (e.g., Khaya-Achaia; Phrygia-Afrigi(a) (Africa)) and had the semantic meaning of «seed» — nothing Achaean («Greek»).

According to ethnogenetic data, this has been definitively confirmed: the population of the territory of Germany at that time consisted of three components (descendants of Neolithic farmers (speaking a Proto-Slavic language with binary sound coding), remnants of the Paleolithic population of Europe, two branches (simplified as carriers of haplogroups R1b and R1a), upon which the Indo-Germanic (Indo-European) community of peoples was formed). The expansion of the mixed branch of this people, where at a later stage the carriers of haplogroup R1a were already organizationally dominant, became the foundation of the Balto-Finns peoples; the site of ethnic consolidation at this stage is reflected in the country's name «Ber ma» - Perm(a) - Perm - Biarmia; it is precisely this event (including the country's name) that is reflected in the name Bør (Bor) - Ber.

Location, - Berma—later Biarmia (originally the Northern Dvina basin; a later derivative with a shift in its range—Great Perm).

Time limites, - 7,000-6,000 BC.

3. Odin

Odin [2, 3, 7], - God the Father.

The subsequent dispersal of this ethnic group closely corresponds to the expansion of the Proto-Balto-Finns peoples along the Ra River basin (the name of the Volga River prior to the 1st century AD) The subsequent dispersal of this ethnic group closely corresponds to the expansion of the Proto-Balto-Finns peoples along the Ra River basin (the name of the Volga River prior to the 1st century AD).

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In the middle of the 5th millennium, the Halaf archaeological culture (of Northern Mesopotamia and Northern Syria) disappeared, coinciding with the advance of the ethnic group that formed the basis of the Germanic peoples into the territory of Asia Minor.

Before the conquest of Asia Minor by the Germanic ethnic wave, several branches of the Il-clan dominated the region (in the Old Testament epic, this is «Av El» — «the one who glorifies Il (El)») [8, 10]. During this period, the ruler bore the title «Ad en» — «the lord (en) of the land (ad)» [8, 10] —and was considered the earthly manifestation of the Sun (Ilo). The veneration of «Ad en(a)» transformed over the millennia into the worship of Adonis. «Ad en» would publicly copulate annually with a priestess who symbolized Mother Earth and was considered the progenitor father of the entire people. It is precisely this concept that, thousands of years later, has been preserved in the written form of the number one, which represents a phallic symbol [8, 10].

Покорив After conquering Asia Minor, the Proto-Germanic ethnic group, having established itself as the ruling elite, adopted the title «Ad en» (Odin); from that time on, every ruler bore the title name Odin.

Thus, the name Odin reflects the conquest of Asia Minor and the symbiosis between the Proto-Germanic group and the Proto-Slavic-speaking group of the Ilo clan.

Let's see if this is true by looking at the information in their epic poems about Odin's wives and consorts.

It is also important to note that, within the Balto-Finns branch of this people, descent was traced through the maternal line—a practice that has survived in several vestigial remnants of this ethnic lineage (as confirmed by ethnogenetic studies regarding the organizational core of the Jews, - Levites and Cohens, as well as among the Ruski people (Erzya)).

The tradition of this people implied that the Wife cohabited with her brothers, a concept reflected in the phrase «Ku Ra va» —«the union of Ra's sleeve» [11] (members of the community considered themselves descendants of the Ra clan)— Kurva (preserved in the remnants of the languages of the Balto-Finns community —Fene, Galivonian Alemannic, …; and in a number of derivative languages where the Balto-Finns branch played the role of the elite).

As time went on, the boundaries of what was considered accepTable shifted, and Miklosich's dictionary of Church Slavonic already includes the words «koyrva» and «koyrva» with the meaning «meretrix» (i.e., «prostitute, whore»), and this is also the meaning given to the word in Fasmer's etymological dictionary (Church Slavonic of the Serbian variety) — «a woman of loose morals».

Location, - Asia Minor

Time limits, 4-3 millenniums

3.1. Odin's Wives and Cohabitants

In the Epics of the Indo-Germanic (Indo-European) community and its derivatives, wives always represent an allied but subordinate lineage (country, subordinate God).

3.1.1. Frigg

Frigg (wife) [2]

The name of the country that was conquered was Phrygia (the region of Asia Minor, which supports our conclusions regarding the origin of the name Odin).

The name of Odin's wife, - Frigg symbolizes the capture of Phrygia.

Location, - Asia Minor

Time limits, - 4th millennium BC

3.1.2. Gr ðr

Gr ðr (cohabitant) [1-3] — In Norse mythology, a giantess, one of the Jötunn who were friendly toward the Aesir.

After spending the night with Odin, Grid gave birth to his son — God V ðarr (Vidar).

Gr ðr also helped Thor defeat the evil giant Geirröd by giving him a magic staff, a belt of strength, and iron gloves for the battle.

Gridi (singular: «grid») — the prince's retinue and bodyguards (9th-13th centuries) in Ancient Rus'.

The Novgorod Republic had a standing army that reported directly to the posadnik and was stationed in the suburbs of Novgorod as a military garrison.

In the case of Gr ðr, the evidence is limited; however, based on the above, we can assume that this was a significant alliance, without any territorial gains.

The term «grid» was not used anywhere else, so we can assume that this refers to the creation of a personal army («druzhina» — the similarity to the Ukrainian «druzhina» (wife) is no coincidence), subordinate only to the ruler on a permanent basis (previously, a militia was used during military operations) within the territory of residence and movement of the Balto-Finns branch of the Rasa (Sara) - Resy-Rusy.

A more convincing interpretation of the name Gr ðr, one that is more in keeping with the traditional meaning of the Epic, is an alternative interpretation that implies a connection to the second major branch of the Indo-Germanic (Indo-European) family: Hera-Gora-Gura (Guru).

In that case, the name Gr ðr may originally have been the phrase «ge Ri di» — «the great («di») ruler («ge») Ra» [11].

A local marker is the regional pronunciation of «Ri» (an invocation of the god Ra in Asia Minor and the Aegean region)

and the original binary word «Di» — the great.

Given the previously established context and meaning of the name Odin, Vidar likely reflects the alliance that developed in the Azov region.

Location, - The Azov Region and the Steppes of Eurasia

Time limits, - 4-3 millennium BC.

3.1.3. Jörð

Jörð (a wife, (Old Norse Jörð, «Earth») [1-3] —in Norse mythology, a female jötunn who gave birth to Thor. Jörð is considered a Goddess.

Other possible names— Fjörgyn, Fold, Grund and Hlóðyn.

Wife Jörð corresponds the capture of Jordan

Thor is one of the central Figures in the worship of the divine among a number of peoples:

1) Jews: The Torah (Pentateuch) is nothing other than the genealogy of a branch (the sacred and organizational core) descended from Thor;
2) Tatars: the elite in the form of the Tar (the khans);
3) Chuvash (primarily Baltic-Finnic in origin), - The Sun God Thor;
4) Kazakhs, - the formerly ruling elite of the Thore clan;
5) «nomadic Scythians», - the progenitor «Tar gi (tai)» - Targitai
6) Germanic peoples, - the God of storms and thunder, - Thor

…

The Epic poems of all these peoples complement one another.

Entire countries bear the name «Thor(o) ad(a)» — «the land of Thor» —such as Throad (Asia Minor), and «Kaf + Tor» — Kafthor (Crete; among the ancient Jews, the name indicates the union of two clan groups—the Kafs and the Thor branch) [8, 10]

It should also be noted that the expansion of the Balto-Finns branch of the Ra lineage has been inextricably linked to the spread of place names associated with the worship of the God Ra.

In this region, for example, one such place name is «Ru shalomum», which later became Jerusalem [8].

Localization, - The Middle East (Jordan)

Time limits, - 4 millennium BC.

3.1.4. Nine Mothers

Nine mothers (companions) bore Heimdall, the son of Odin the Aesir (the Rider [10]) [1]:

1) Gialp (Old Norse Gialp),
2) Greip,
3) Eistla,
4) Eyrgiafa,
5) Vlfrun,
6) Angeyia,
7) Imdr,
8) Atla,
9) Iarnsaxa.

According to one theory, Heimdall's nine mothers are associated with the nine daughters of Ægir and Rán [3].

To determine what the nine mothers actually represent, we have a few clues,

- The name of the very Heimdall — the name itself suggests the existence of a related yet independent entity; the word «Heim» has a single meaning and implies the existence of a Home (state), while the second part of the name is actually the name of the country, «dall».

- According to the Epic, Heimdall's home is the «Heavenly Mountains», (the Tianshan Mountains (Chinese), literally «Heavenly Mountains»).

The Altai is part of this mountain range.

The description of Heimdall himself (we remember that his name refers to a specific country) mentions that he has a horse with a golden mane, a golden horn, and golden teeth; it is not difficult to see that the abundance of gold in this country is deliberately emphasized. Such a country is Altai; according to a number of researchers, «alt» means gold.

> *«According to G. Ramstedt, the name Altai derives from the Mongolian word alt, meaning «gold», and the pronominal suffix -tai, that is, from the word Altai — «gold-bearing», «a place where there is gold».*
>
> *This theory is supported by the fact that the Chinese used to refer to Altai Jinshan as the «Golden Mountains», which is clearly a direct translation of the Mongolian name. »*

- Heimdall's role is that of guardian of Asgard's borders (As- meaning «the rider»; «City of Riders»); his primary duty is to guard the Bifröst bridge (Old Norse bifrǫst — «Rainbow») [6, 7]; I would venture to suggest that this refers to a specific mountain pass in the Altai Mountains.

Now let's return to the «nine mothers», which refer to specific branches of the core of the original Balto-Finns ethnic group.

A few clarifications: in his publications, the author of this article has clearly demonstrated that the claim that the «Scythians» were an Iranian-speaking people is completely false [8, 10].

The author is absolutely convinced that the original Scytho-Saka community took shape around a Balto-Finns core of peoples.

Later, the unification of the two largest ancestral branches—Hera-Gira-Gura-(u)Gora-(uy)Gura and Rasa (Sara) (a branch of the Mara (Rama) people)—led to the formation of the Finno-Ugric community of peoples [8, 10]. Later, the unification of the two largest ancestral branches—Hera-Gira-Gura-(u)Gora-(uy)Gura and Rasa (Sara) (a branch of the Mara (Rama) people)—led to the formation of the Finno-Ugric community of peoples [8, 10].

Nevertheless, at the time the Epic was composed, the unified Balto-Finns core of the «Scythian-Saka» community had not yet disintegrated; in other words, the «nine mothers» refer to nine Balto-Finns tribal communities (peoples), upon the basis of which a number of modern Germanic peoples would later emerge.

For instance,

The Järnsaxa (Old Norse: Járnsaxa, «Iron Saxons»)—a tribal confederation within the «Scytho-Saxon» community—from which the Saxon people would eventually emerge.

According to 13th-century chroniclers, the last of the Saksins left the banks of the Ural River under the pressure of the Mongol invasion;

Angeyia—a tribal confederation within the «Scytho-Saka» community, from which the Angles would eventually emerge.

«The Nine Mothers» have not disappeared over the millennia; the remnants of this confederation's foundation were absorbed by the Oghuz Turks (a direct continuity of meaning—the Oghuz - Horseman, the As - Horseman).

These Oghuz Turks called themselves the «Nine-Arrow» people (they later settled along the banks of the Ishtar River and along the banks of the Ob and Yenisei Rivers)).

As has already been noted above, the unification of the two largest ancestral branches—Hera-Gira (Gire)-Gura-(u)Gora-(uy)Gura and Rasa (Sara) (the branch of the Mara (Rama) people) [9] —led to the formation of the Finno-Ugric community of peoples.

Both branches worshipped Ra under different titles, yet the line of succession remained intact even when the living had forgotten the original meaning—for example, the Gire (Girei) dynasty among the Crimean Tatars.

The Epic clearly confirms this,

1) «E» (equivalent to the English «are») - «Gira» (Ægir);
2) Ran (the name of the main branch of the Ra clan («Ra ne» - «heavenly Ra», the Mara (Rama) people [11]); a subsequent branch derived from it was the Rasa (Rusy).

Location, - the steppes of Eurasia as far as Altai

Time limits, - 4-3 millenniums BC.

3.1.5. Rindr

Rindr (cohabitant, Old Norse *Rindr*, Latin *Rinda*) — In Germanic-Norse mythology, a female jötunn, a goddess or princess from the East. She was impregnated by Odin and bore him Vali.

The primary source that mentions Rindr is «Gesta Danorum», Book 3 [4]. There she is referred to as Rinda, the daughter of the King of the Rus.

«Ri ne da» (the celestial stream (water) Ra («Ri» is the typical pronunciation in Asia Minor)) [11]

its children represent the Ras (Sara) branch—later known as the Rusy—during the period when this people resided near or within the territory of Asia Minor and the Middle East.

Later, the Epic artificially links ancient times with the Middle Ages, when the main branch of the Rasa (Sara)—the Rusy—lived nearby in Denmark (see the story of Boj-Vali).

Localization, - the Azov Region

Time limits, - 4-3 millenniums BC.

3.1.6. Skadi

Skadi (Old Norse: Skaði) [2, 3, 5] —in Norse mythology, a frost giantess and the goddess of hunting. Her attributes (like those of the god Ull) are a bow and skis. Skadi represents winter and ice, and is the wife of Njörðr. She is mentioned in the Poetic Edda, the Prose Edda, and the Saga of the Ynglingar.

Skadi symbolizes the conquest of Scandinavia (1st century AC and the early 2nd century AC). The departure of the main body of the Aesir from the Azov region is explicitly recorded by Chinese chroniclers (the 30s of the 1st century, when the country's name changed) [8, 10].

Localization, - Scandinavia

Время, - 1-3 centuries AD.

3.1.7. Gunnheld

Gunnheld [6] - in Norse mythology, the mother of Bragi, the son of Odin.

Her name is literally translated as «friendly Gunn»,

-holda (German: Huld) — kind, friendly, responsive

The Huns - the Hunnic people during their alliance with the Balto-Finnic branch of the Gerulian confederation (whose core was the Rasa (Sara) people, later known as the Rus).

Gunnhoeld symbolizes the union with the eastern branch of Guru (Gera); the result of this union was the unification of Uti (Guru) and Kuti (Guru) under the leadership of the Sara (Rasa) people—Guru. The Uti (mountainous, in the Balto-Finns languages) and Kuti (lowland, in the Balto-Finns languages) branches inherited the division into mountain and meadow peoples in the Ra (Volga) River basin, which was traditional for the Mara (Rama) people. The Sara-Gurus initially became the leading group in this union.

It is to the Balto-Finns branch of the Rasa (Sara) that the Figure of Odin should be attributed in the existing version of the Epic.

The result of this confederation's westward expansion was the Hunnic Empire—Hunland — which reached its peak in the 5th century AC.

The remnants of the Guru branch in the East gave rise to the (U)Gora-Ugric (Magyars-Madyars)-Yugra (Khanty and Mansi) and (Ui)Guru-Uyghur groups, which formed the basis of the Bashkir peoples' community.

As for the name of Gunnhold, we are already dealing with a secondary interpretation and reinterpretation of the Epic, since Bragi himself originally personified the main branch of the Ra clan — «bo Ra gi» — «the great (gi) God Ra» [11].

The name «Bragi» was established as a title in the Aegean region, where the binary term «Gi» is typically used, in contrast to Asia Minor, where the word «Di» carries the meaning of «great».

Bragi corresponds to the initial wave of expansion by the Mara people (Rama of the Epic) into the Middle East, the Aegean, and further southeast (Rama's campaign and «Di van (isiō)»—Dionysus (the Di people)—which laid the foundation for the Harappan civilization).

His wife, Idunn, also represents this very period (the 4th millennium BC) and the Di people (the Ilo clan and the Proto-Kartvelians).

Before its expansion to the south and southeast, the state of

the Mara (Rama) people corresponded almost exactly to the territory of Gunnaland, with the sole difference being that its core consisted not only of the eastern branch of the Guru (Gera) people, but also of the derivative branches of the Mara (Rama) people—the Uti, the Kuti, and the main branch, the Rasa (Sara)

Localization, - Central Europe, Ukraine, the Azov region, the Middle Volga region.

Time limits, - appr. half of the 5 — appr. half of the 4 millenniums BC

3.2. Odin's Children

Odin's Children: Baldr, Höðr, Hermod, Bragi, Vidar, Thor, Meili, Heimdall, Tyr, Vali, Ingvi, Sigi, Sæming, Sirglami, Vekta, Beldeg, Vitleg (or Veotulgeot), Kasere, and Saksneat.

Odin children's names can be attributed to four clusters:

1. The oldest part of the Epic, which describes the historical, linguistic, and ethnic developments of the core of the so-called Germanic peoples; the formation of the earliest states and communities across Eurasia The oldest part of the Epic, which describes the historical, linguistic, and ethnic developments of the core of the so-called Germanic peoples; the formation of the earliest states and communities across Eurasia,

1) Baldr
2) Höðr
3) Hermod
4) Bragi
5) Vidar
6) Thor
7) Meili
8) Heimdall
9) Tyr
10) Vali
11) Freyr

2. The revised section of the Epic from the early Middle Ages up to the establishment of «Christianity», intended to trace the genealogy of actual dynasties and rulers of early medieval states—primarily in Northern and Northwestern Europe — back to Odin during and after the religious reforms of the 2nd and 3rd centuries AD (the abandonment of the worship of Ra (derivative names of God: Hera, Hora, Gura, G(D)ira; Tora, Tore; Pora, Por, Pere(y); Raka, Rache, Chere),

1) Sigi
2) Sæming
3) Sirglami
4) Vekta
5) Vitleg
6) Kasere - also known as Saksneat or Saksnut

3. The revised section of the Epic from the early Middle Ages up to the establishment of «Christianity», intended to trace the genealogy of historically real dynasties and rulers of early medieval states—primarily in Northern and Northwestern Europe—back to Odin during and after the religious reforms of the 2nd and 3rd centuries CE (the abandonment of the worship of Ra (derivative names of God: Hera, Hora, Gura, G(D)ira; Tora, Tore; Pora, Por, Pere(y); Raka, Rache, Chere) by linking early medieval rulers to the most ancient names of the epic,

1) Höðr's son, - Hrœrekr Ringslinger
2) the superimposition of the image of King Gother of the Danes onto Höðr's image.
3) The superimposition of the image of Vali onto that of Bous—a legendary Ruthenian prince, son of Odin and Rinda, according to the Saxon Grammaticus [4].

4. The actual historical lineage of the ancient and medieval periods, presented in terms of father-son relationships (in reality, despite the continuity of the family line, the time span between a hypothetical «father» and a hypothetical «son» can range from hundreds to thousands of years)

- Freyr—his son Fjölnir (Icelandic: Fjölnir)—was a legendary ruler of Uppsala from the Yngling dynasty who, according to the «Grotta-sága», reigned around the turn of the 1st century BCE and the 1st century AD.

More detailed information is disclosed in the source [16].

* wait for the further materals.

4. Result

A cross-analysis based on the comparison of data from various epic traditions, archaeology, history, linguistics, ethnogenetics, and sacred knowledge showed that Odin's genealogy clearly illustrates the progress and evolution of the two main ethnic branches of the Indo-Germanic (Indo-European) community (Gera-Gora-Gura (Hura)-Guru-Gire; Rasa (Sara)-Raseny-Resy-Rusy (Rusyns)) and the main ethnic core of Mara (Rama)-Meria.

1. The analysis revealed that the Scandinavian, Greek, Scythian, ancient Egyptian epics, the Old Testament and the block of evolution of sacred knowledge complement each other, which is possible in the presence of a common ruling elite.

2. The genealogy of Odin reflects the formation and consistent movement of the main core of the future Germanic peoples.

3. The names in the male line reflect significant and turning points in the history of the ethnic core of the future Germanic peoples, the evolution of their sacred pantheon.

For example, - the name of Odin himself reflects cross-borrowing between the conquering people and the conquered people, which reflects the following series, - «ad en» - «lord of the earth» (Asia Minor, binary language of sound coding) - Adon (nis) (Greek, pre-Greek God) - Odin.

4. The names of the wives in Odin's genealogy reflect the conquered states and the symbiotic communities that emerged, or designate the main family line (in ancient times, the origin of this (conditionally proto-Germanic) ethnic branch was determined by the mother's line).

For example, Frigg personifies the conquered Phrygia (Asia Minor)

5. The names of the concubines in Odin's genealogy reflect

long-term allied relations with a number of ancient peoples.

For example, Jarnsaxa - «iron Saxon» (Old Scandinavian) reflects the alliance with the ancestors of the Saxons.

6. The names of Odin's children reflect the movement of the main ethnic core and its evolution, including in the context of the evolution of the divine pantheon.

For example, the name Baldr is derived from the phrase - «baal di Ra».

7. The names of the wives of Odin's children reflect the conquered states and the symbiotic communities that emerged, or designate the main family line (in ancient times, the origin of this (conditionally proto-Germanic) ethnic branch was determined by the mother's line).

For example, Nanna (Baldr's wife) reflects the conquest of the city of Ru (incorrect reading, - Ur) in Mesopotamia, where the main community patron God was Nanna.

8. The names of Odin's children reflect significant and turning points in the history of the ethnic core of the future Germanic peoples, the evolution of their sacred pantheon, key historical Figures or collective images.

For example, - Forseti (Baldr's son) probably corresponds to Pharaoh Seti I.

9. A stepson reflects the acceptance (union) of a foreign ethnic flow. For example, Ull is the son of Sif and the stepson of the god Thor - such entry into the family characterizes the acceptance (union) of a foreign ethnic flow, in this case it is the acceptance of the Ilo clan («Ilo fa» - «the root of Ilo» - the Elves of the epic).

10. The epic, in the format of Odin's genealogy, contains two historical layers in general:

- the most ancient, associated with the formation, migration route and stay of the ethnic core of the conditional proto-Germanic peoples on the territory of historical Thrace, the Volga region, the steppes of Eurasia, Altai, and the Middle East.

- medieval, associated with the formation of early states on the territory of Northern Europe and Great Britain, after the migration of the conditional core of the Germanic peoples from Asia and the Middle East.

The results obtained largely contradict the dominant concept of the ethnogenesis of the Germanic peoples, but they fit well with the data of ethnogenetics, anthropology, linguistics, and the evolution of archaeological cultures. Additional research at the intersection of sciences is needed.

Thematically related publications that reveal certain aspects of the language [17, 18].

Author Contributions

Shulha Andrii Volodymyrovych: Conceptualization, Data curation, Methodology, Resources

Conflicts of Interest

There is no conflict of interest.

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Biography



Shulha Andrii Volodymyrovych, Researcher, academic writer, entrepreneur, and author of interdisciplinary works that combine history, linguistics, ethnogenesis, the natural sciences, and the analysis of the fundamental laws of the universe. He has a broad academic background spanning both technical and humanities disciplines. He was born in the city of Ilovaisk, Donetsk Oblast, on November 23, 1971, and currently resides in Kyiv.

Research Field

Shulha Andrii Volodymyrovych: history, ethnogenetics, linguistics, archaeology