



Following Bronze-Age Migrations

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Jung has emphasized the importance of the Collective Unconscious in relation to cultural and personal understanding. Study of history, expanded through archaeological finds, continues to shed more light on many elements of the past, making them meaningful in our own lives. Through modern scientific methods such as DNA, carbon 14, metal analysis and geological studies, dating can be more accurate, and a growing number of facts are found.

Added to all of this must be migrations, as humans and their cultural activities are not always static. Therefore, when people today trace their ancestry back to Africa, Ireland or Japan, this does not take into account the many moves and dislocations that went on before. Mass migrations may be triggered by war, famine, or other catastrophe. And when groups of people move, they take with them not only some aspects of their worldly goods but also religious beliefs, language, and customs. This is a study of the cause and effects of one mass migration, which began in the Bronze Age and continues its influences today.



Figure 1 This map indicates part of the vast area influenced by a mass migration originating in the Steppe region of present-day Russia.

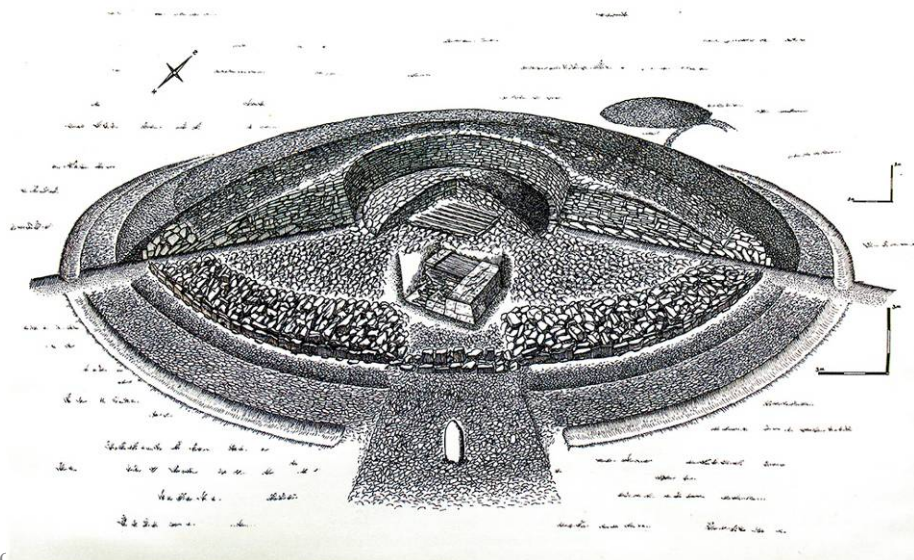


Figure 2

Boots have been worn in the Steppe region for centuries, and are still worn today, here (at left) seen as part of the regalia of a 21st century shaman in Outer Mongolia. But as part of a migratory effect, boots can be seen on images of the sun-god in far warmer areas – here, at right, an 11th century Surya of northeastern India.

Figure 3

Nomadic burials in the Steppe region are plentiful, and often reveal much about these cultures on the move.



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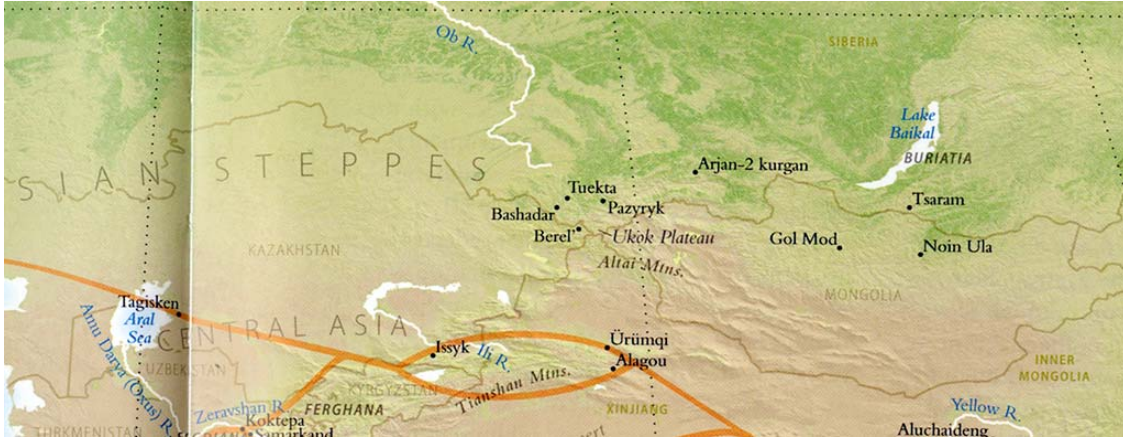


Figure 4

One Scythian frozen burial at Pazyryk, in the Altai Mountains of Siberia held a number of valuable treasures, now in the Hermitage in Leningrad. One of the most famous finds was the Pazyryk Carpet, dated to ca. 500 B.C.E. through carbon analysis. Such facts as cultural sophistication, trade, and importance of horses can be deduced from this discovery.



Figure 5 Pazyryk Carpet and Detail.

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Figure 6

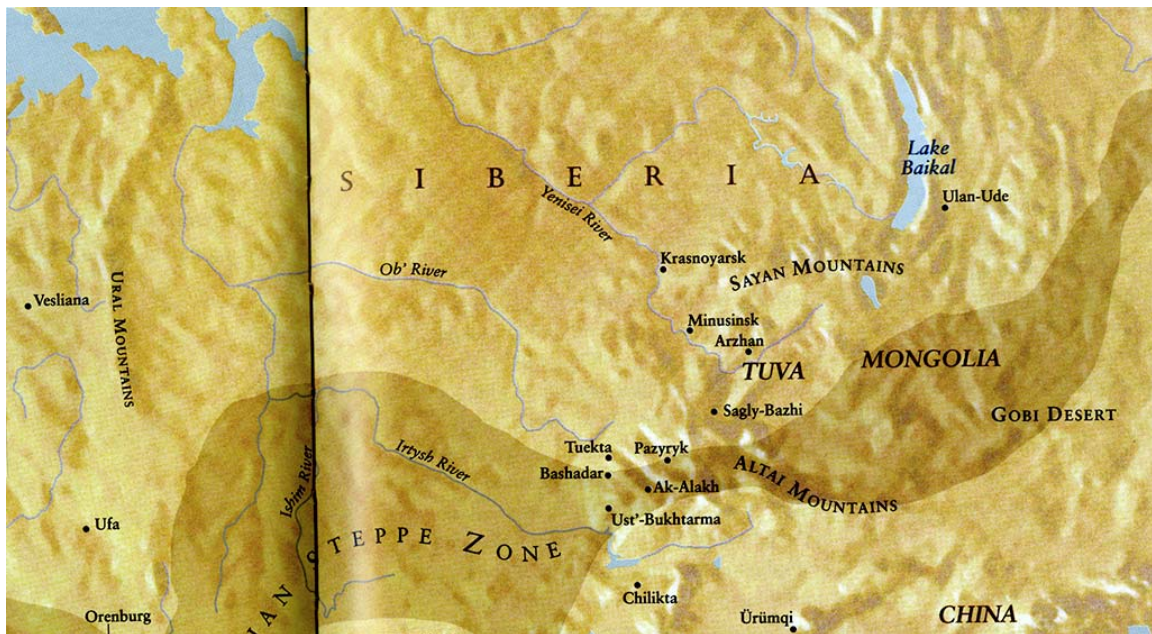


Figure 7

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Figure 8

Horses drawing chariots can be found in Outer Mongolian petroglyphs dating back to at least 2000 B.C.E.



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Figure 10

Mongolian shamans still value the horse, even as an image, and over the centuries, their regalia has included a sun-mirror (seen above) for protection and guidance over the centuries.

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Figure 11

Steppe nomads have traveled with their horses over the centuries. For some reason they moved in large numbers and in various directions around 1600 B.C.E. introducing their beliefs, Sanskritic language and horses along the way. Evidence can be seen in different places traceable to that period.



Figure 12 Trundholm Sun-Chariot, Denmark, ca. 1500 B.C.E.

The Indus Valley Cultures ended ca. 1500 B.C.E., the time of the so-called “Aryan” Invasions. Aryan here refers to the Steppe nomads, who brought Sanskrit and the horse to the Indian subcontinent.

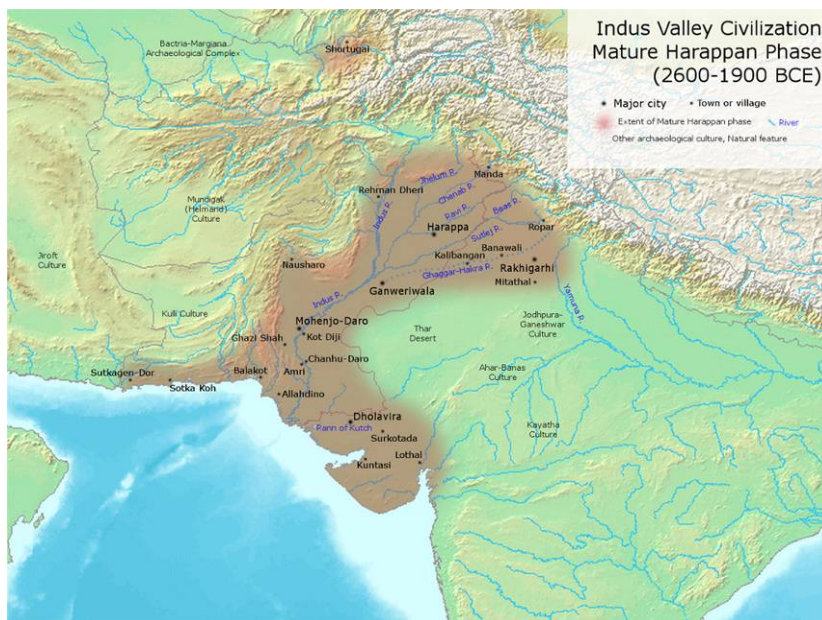


Figure 13

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Two views of the Indus City of Mohenjo-Daro, c. 2,400-c. 1,500 B.C.E.



Figure 14



Figure 15

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Figure 16

The Aryans, with their Sanskrit hymns and sun-worship, contributed to sun-god imagery over both time and space.

(Figure 16 shows Bhaja, a Buddhist cave site in Western India, 1st c. B.C.E. On the left, Surya, the Sun-God, is shown in a horse-drawn chariot overcoming the demon of darkness.)

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Figure 17 Bhaja – detail.

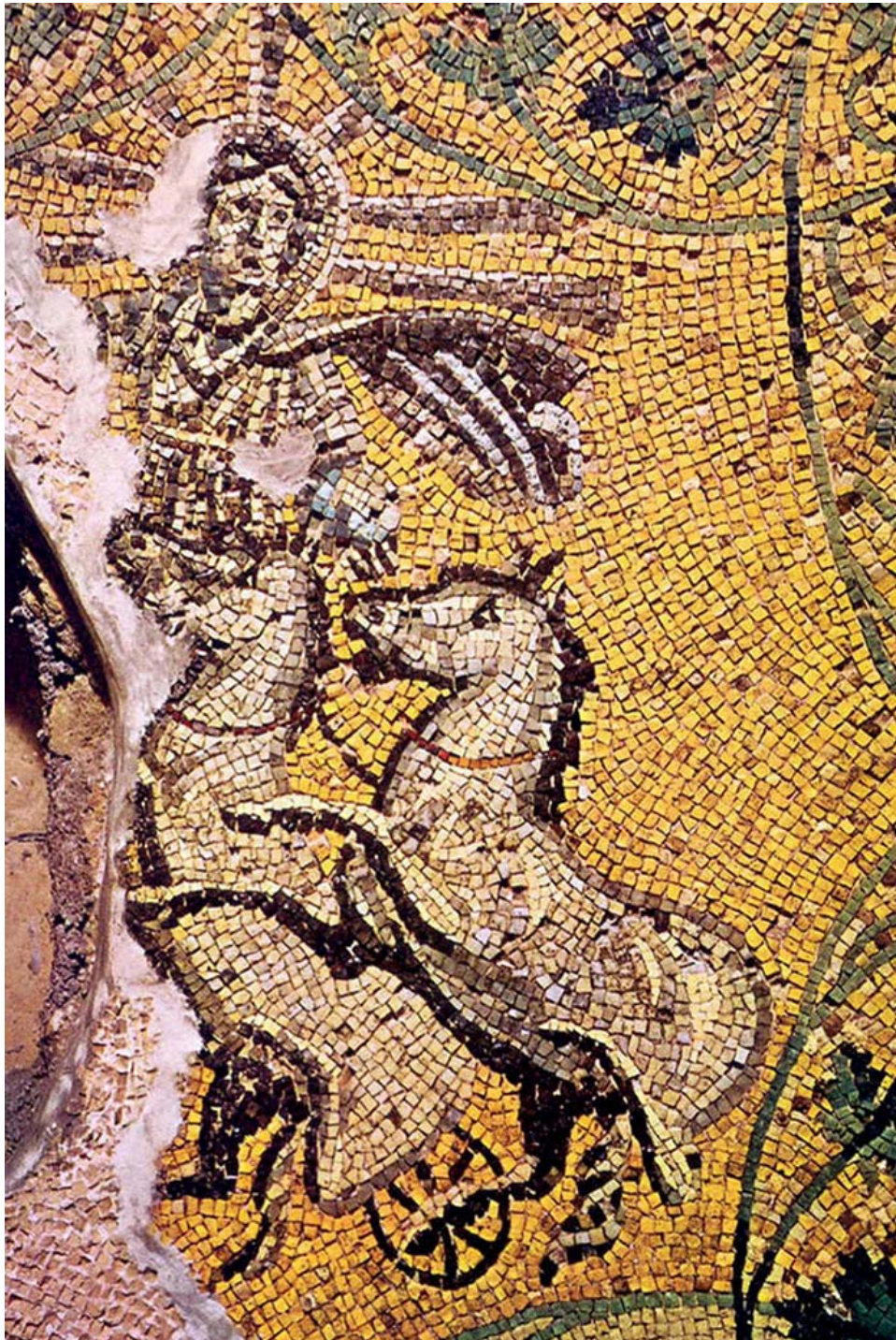


Figure 18 Christ as Apollo, Rome, 3rd c. C.E.

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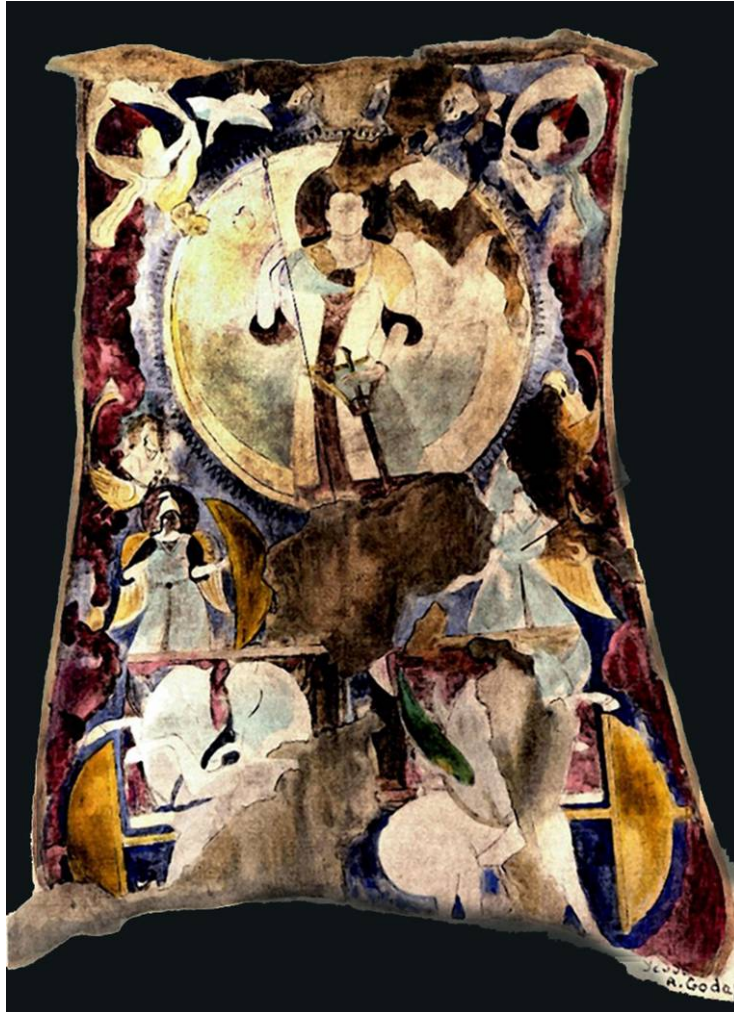


Figure 19 The Buddha as Apollo, Bamiyan, Afghanistan, c. 500 C.E. (Originally over the head of the smaller Colossal Buddha; destroyed, March 11, 2001.)

As early as the 3rd century C.E. the Sun-God in his chariot was taken into both Christian and Buddhist art to equate the religious leader with a 'bringer of light'.



Figure 20 Surya from Konarak, Eastern India, ca. 1240 C.E.

For over 2,000 years the Sun-God has been worshiped as a separate deity, with images appearing from the Classical West to Eastern India. Generally boots are worn by these divine figures, indicating origins from colder regions, such as the Steppes.



Figure 21 Surya, Northern India, 8th c. C.E.

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Figure 22 Surya, Northern India, 8th c. C.E. (detail)

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Figure 23

Many influences from the Steppes can be found along the Southern trade routes linking the Classical World with the Near and Middle East.

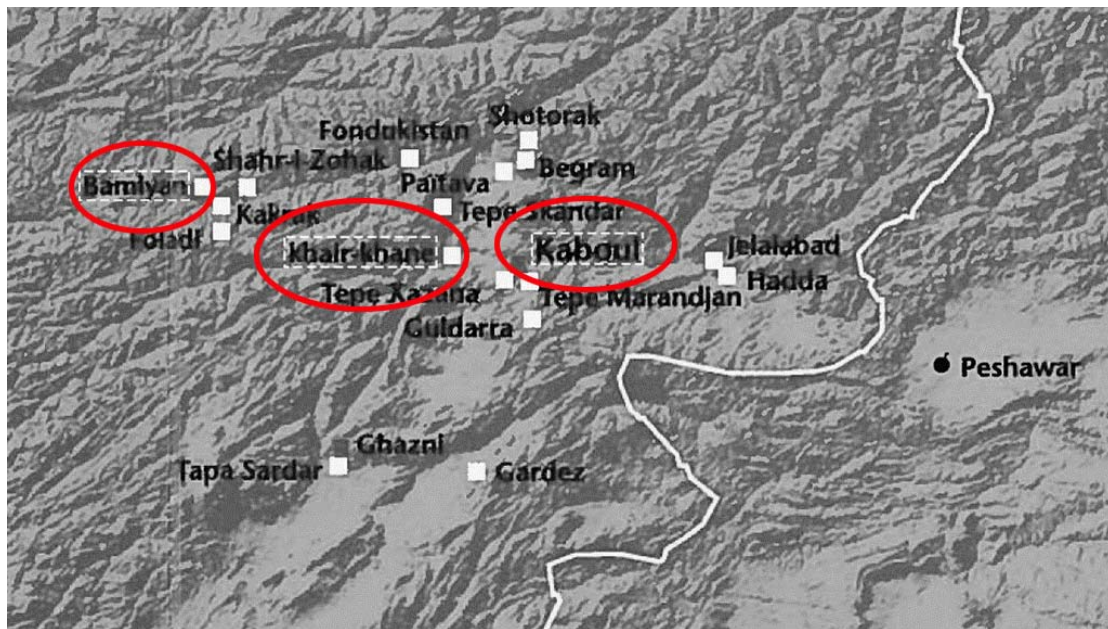


Figure 24

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Figure 25 Colossal Buddhas, carved ca. 500 C.E. Bamiyan, Afghanistan. 19th century engraving. Note scale indicated by people and camel below. Destroyed by the Taliban, March 11, 2001.



Figure 26 Sun-God from Sun Temple, Khair Khaneh, Afghanistan, ca. 500 C.E. Destroyed by the Taliban, late 20th century.

Temples and monuments dedicated to Buddhism, Hinduism and Sun-Worship can be found dating over many centuries. The region near present-day Kabul, Afghanistan, was known to have many Buddhists and Sun-worshippers, proven by important works of art.

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A carpet was woven by an unknown Afghan woman after March 11, 2001. The woven inscriptions refer to the Sun-God image that had been over the Buddha image before its destruction. The lower image inscription says it was copied from a book. That book, it was found, was an early copy of the Kabul Museum catalogue.

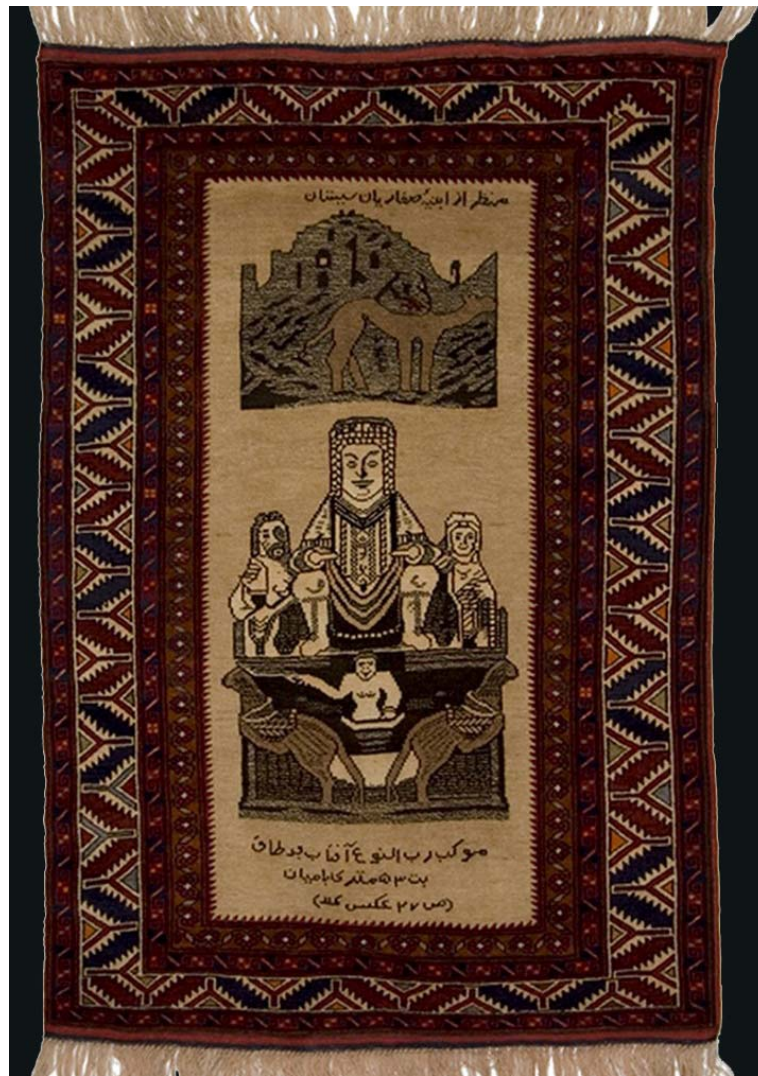


Figure 27 Afghan carpet, after March, 2001. Upper image of Bamiyan Cliff after destruction of Buddhas; Lower image showing Sun-God from Khair Khaneh, formerly in the Kabul Museum.

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Figure 28 Detail of Colossal Bamiyan Buddhas (from 19th century engraving.)



Figure 29 Sun-God image from Khair Khaneh

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In order to follow Bronze Age migrations, it is helpful to view the larger map of the Steppe region and its relation to Asia, the Near and Middle East, as well as to Europe and even Scandinavia. The fact that major elements of the Steppe nomads – including Sanskrit, Sun-worship, the horse – traveled in different directions during the same period, ca. 1500 B.C.E., gives rise to a question about cause. For many nomadic peoples, dependent on sunshine and grazing for their animals, a cataclysmic happening could have forced them to flee.



Figure 30



Figure 31 Steppe yurt, or *ger* – easily moved.



Figure 32 A herder in the Steppe region.

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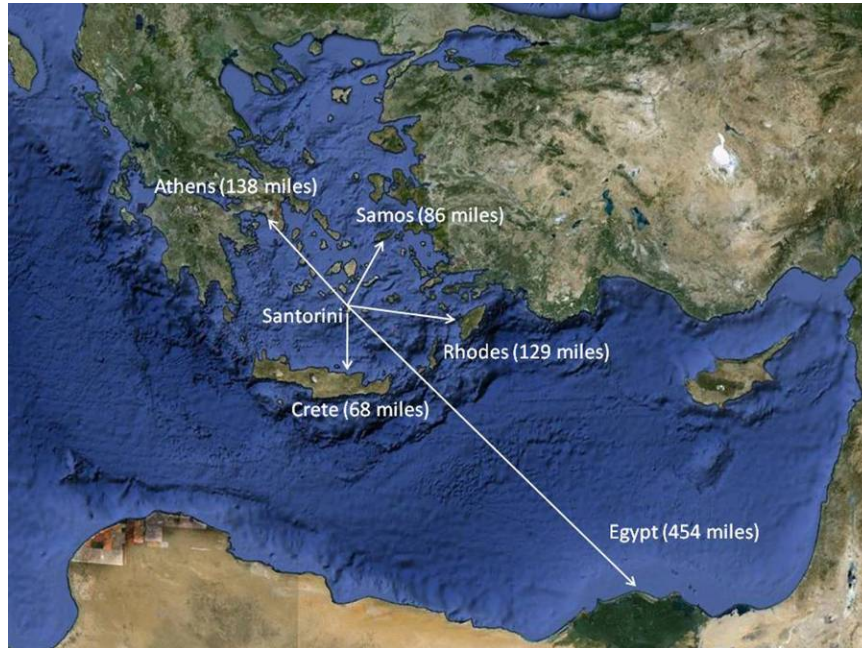


Figure 33



Figure 34

A major catastrophe of the Bronze Age was the volcanic eruption at Santorini, or Thera, in present-day Greece. It is believed that it darkened the sky with ash for some time, even far from the source. Such a seeming disappearance of life-giving sunshine could certainly have been enough to make a majority of Steppe nomads leave immediately, without knowing in which direction to go.

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Figure 35 Trundholm Sun-Chariot, ca. 1500 B.C.E. Denmark

The fleeing Bronze-Age Aryans presumably went East, but also North, to the region of Denmark, as well as West, into Europe. One recent find in Germany of the same period indicates Steppe origins. The Nebra Disk, about the size of a Shaman's mirror and highlighting the sun, moon and stars, was discovered in 1999 near Berlin. It dates to around 1500 B.C.E. No chariot or horse has been found, but study of the constellations show that it was created for that specific area. Nomads, when they find a place to settle, can change their wandering ways and become agriculturalists.



Figure 36 Nebraskan Disk, ca. 1500 B.C.E. Germany

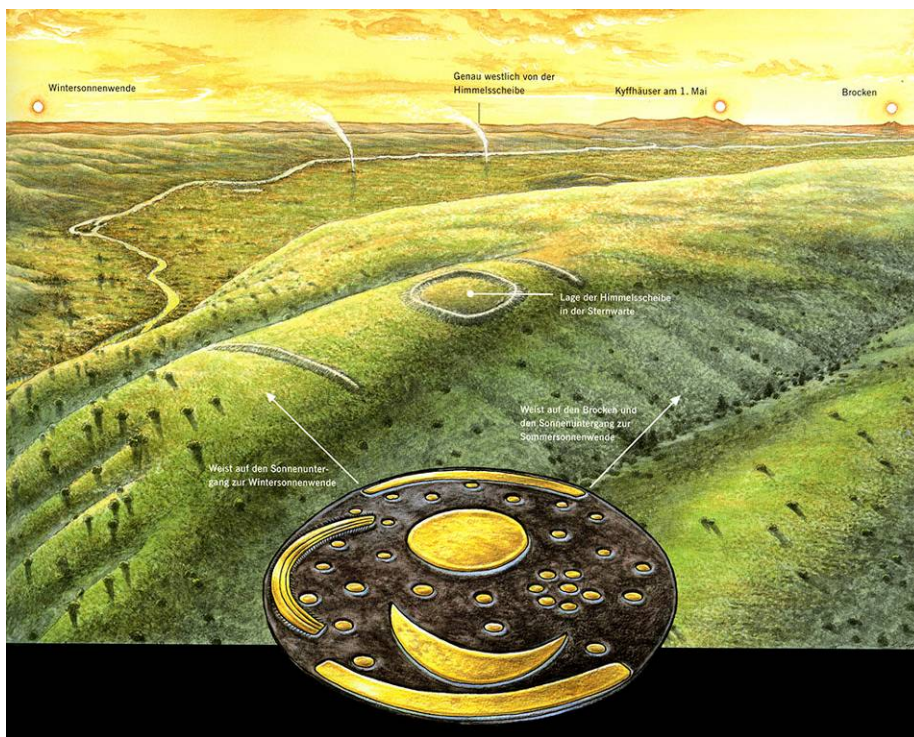


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Figure 38

Today, the National Emblem of Outer Mongolia still relates the horse and sun.