

The **MARVEL**
of INDO-EUROPEAN
CULTURES AND
LANGUAGES

O L E G
P O L J A K O V

The **MARVEL**
of INDO-EUROPEAN
CULTURES AND
LANGUAGES

THE LITHUANIAN BRIDGE
TO INDO-EUROPEAN



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CONTENTS

Preface . . .	6
Foreword . . .	11
I. THE PREHISTORY OF LINGUISTICS: Languages in the Cultures of Peoples and a Short History of Their Study . . .	13
II. INDO-EUROPEAN STUDIES: Linguistics from Knowledge to Science . . .	95
III. INDO-EUROPEAN LANGUAGE GROUPS . . .	119
IV. DECIPHERING OF ANCIENT SCRIPTS The Anatolians and Their Languages Hittite, and Lithuanian . . .	141
V. INDIA, SANSKRIT, AND THE LITHUANIAN LANGUAGE . . .	171
VI. THE ANCIENT GREEKS, THEIR LANGUAGE, AND LITHUANIAN . . .	213
VII. APENNINES IN ANCIENT TIMES: Italic, Latin, and Lithuanian Languages . . .	257
VIII. EAST GERMANIC TRIBES, GOTHIC, AND LITHUANIAN LANGUAGES . . .	293
IX. THE VIKINGS, OLD NORSE, AND LITHUANIAN . . .	323
X. THE CELTS, OLD IRISH, AND LITHUANIAN . . .	383
XI. LITHUANIA, LITHUANIAN, AND THE BALTIC LANGUAGES . . .	445
XII. THE SLAVS, OLD SLAVONIC, AND LITHUANIAN . . .	511
Conclusions . . .	561
Abbreviations . . .	566
Notes . . .	568
Bibliography . . .	590
Sources of Illustrations . . .	630

PREFACE

“For me or not for me” – that is the question for every reader opening a book. This question in its turn is always preceded by the editor’s question “for whom is this book intended?” It is thought that fiction books are written for all and thematic ones – only for a narrow circle of people: experts and those who have an earnest interest in the matter. Every branch of knowledge requires professionals and professional attitude: medicine, chemistry, electricity... – nobody has a doubt and will argue. But in this long list of subjects, one can find some happy exceptions when professional knowledge and professional attitude are offered to people who can have quite a different occupation in their life, nevertheless they have proved to possess a professional knowledge and acquaintance with the matter, being experts in some questions, and sometimes even make discoveries... Linguistics and the study of separate languages is certainly a branch that belongs to such kind of happy, although very limited exceptions. Some examples:

There is no need to introduce Elizabeth I of England (1533–1603), one of the most successful queens of English and world history. One can imagine how intense her life was and how busy she was. Not many people are even aware that she was a proficient linguist, an expert in Celtic languages. Despite all the hardships of her intense ruling activities, she found enough time for earnest studies of languages and linguistics. She can be regarded as one of the first professional British linguists.

At an early age, Sir William Jones (1746–94) was a linguistic prodigy, learning Greek, Latin, Persian, Arabic, Hebrew and the basics of Chinese, but was to become a judge, at first working in Wales and then in the Supreme Court of Calcutta. Having been knighted, he could enjoy a comfortable life, was loved by a local population, leaving a good memory in India, nevertheless in history Jones acquired a reputation as an outstanding orientalist, expert in Sanskrit, and forerunner of comparative linguistics.

The novel *Anna Karenina* by Leo Tolstoy is famous all over the world. One of its main characters, as is known, is the count Alexei Alexandrovich Karenin. In the shadow of the vehement love intrigue, one curious detail is left practically unnoticed even by many Russians. As a senior statesman and count of the Russian Imperial Court, Karenin was an extraordinary influential and busy man but besides the duties his professional passion (part III, chap. XIV) were *евгубические* inscriptions, which is often not rightly translated into English as ‘Egyptian hieroglyphics’. In reality, Tolstoy meant (it was simply called so then) – occupation with the Umbrian language, and it was definitely a real personality, whose activity served as a detail for creating the personage of the literary Karenin.

Like W. Jones, Michael Ventris (1922–56) was a prodigy in languages. At ten, his avocation became the decipherment of a previously unknown ancient script discovered at Knossos. And like W. Jones, he was to choose another profession to earn his living. He served in the RAF and after the war, became a successful architect but all the time his thoughts were occupied only with that problem, which attracted also many scholars all over the world. Finally, it was solved, and M. Ventris’ contribution to the decipherment of Linear B, the most ancient form of the Greek language, was recognised as decisive.

These are only the most illustrative examples of which there are many. And as earlier, professional scholars in their linguistic researches are not seldom being assisted by many persons with a linguistic education but often working in other spheres, as also by linguistic enthusiasts who gain their knowledge through self-education. The science that makes a human being a human being attracts practically everybody with a curious mind, and everybody in his or her life more or less has questioned what human language might be...

The book *The Marvel of Indo-European Cultures and Languages* is written for all who are interested in the emergence of the ancient Indo-European languages. Language is the main phenomenon of every national culture, its main manifestation. The principal task of the book has not been to overcrowd the reader with historic and cultural matters, linguistic phenomena, structures and facts of these languages but to present these languages in the broad context of the history and the culture of the peoples who spoke or speak them, in their relationships to other languages and cultures. The aim is also to make the reader acquainted with the different scripts used for writing ancient Indo-European languages, peculiarities of their phonetic system, grammar and vocabulary. The appreciation of every language is enhanced by including large extracts from original texts which allow the reader to penetrate into its essence. Regrettably, many good and interesting books on the same subject after a substantial and all encompassing description of IE languages supply only small texts which provide only a general picture of these languages but do not reveal them in their richness. The provided descriptions of various scripts and vocabularies allow readers to take on any sign system and easily read all supplied texts. The book introduces the reader not only to the world of the ancient Indo-European languages, making him acquainted with their sources and development, but also invites the reader to think about major cultural, linguistic and language matters and phenomena and to investigate them.

To reach this goal, the text of the book is provided with necessary literature and sources, many of which are directly available on the Internet. The author tried to prove facts, working first of all with original sources. The research of material was accomplished by using electronic data processing. Sometimes, unexpected discoveries would come up while working, e.g. the famous Plato's dialogue *Cratylus*. In scientific literature, it is usually presented as a dispute between Plato's teachers, Cratylus and Hermogenes, over some important matters of the language, where Socrates plays the role of their arbitrator. In reality, it is more a prolonged monologue of Socrates on language who with 85.5 percent of all pronounced words clearly dominates the discourse.

The book has the subtitle *The Lithuanian Bridge to Indo-European* which has a reason. Indo-European studies is the field of linguistics which investigates the origin of Indo-European languages, their history, and development. These languages are widely spread on every continent. They descended from a common Primitive or Proto-Indo-European language that broke up into separate language branches more than four thousand years ago. All the modern Indo-European languages have changed immensely since then — with the exception of Lithuanian. Lithuanian seems like a miracle in the world of Indo-European languages, a kind of "a time machine", having remarkably preserved numerous archaic features of the Primitive Indo-

European language. It has practically maintained most of the grammatical categories, morphophonological structure and the vocabulary of Late Primitive Indo-European, e.g. the word *god* **deīwos* ('god, the celestial one') had already altered its original form in the ancient IE languages – least in OL. DEIVOS, Osc. (dat. sg.) *deivái* 'deae', Skr. *devas*, Av. *daēva-* ('demon'), Gaul. *devō-*, and more in other languages: L. *deus* / *dīvus* 'divine' / *Iuppiter* 'Jupiter' (< **d̥i̯ous* 'day, sky' + **patēr* 'father'), Gr. *ἰδῖος dīos* 'divine',* OIr. *día*, ON. (pl.) *tívar* 'gods', OHG. *ziu*; OSl. **БОГЪ** (but **ДИВЪ** 'divine'). In the modern IE languages, the original forms were replaced or have changed immensely, cf. Hindi *īśvar*, Pers. *xodā*, It. *dio*, Fr. *dieu*; Ir. *dia*, W. *duw*; Isl. *guð*, G. *Gott*; in modern Lithuanian, it differs slightly from PIE – m. *diēvas*, f. *deivė* / *deivė*. Some other examples – the word *son*: Skr. *sūnuṣ* (rare used, more often – *sutas*), Av. *hūnu-*, Gr. *υῖός huiús* (< **sū-*), Goth. *sunus*, ON. *sonr*, OHG. *sunu*; OSl. **СЫНЪ**, Toch. A. *se*, Toch. B. *soy* or the word *sheep*: Skr. *aviṣ*, Gr. *ᾄς óiis* (dial. *οῤῖς ouis*), L. *ovis*, OIr. *ói*, Goth. *awi-str* 'sheepfold', OHG. *ou*, OSl. **ОВЪ-ЦА**. In modern IE languages, these words also were replaced by other words or changed enormously, cf. Hindi *putra* 'son', Gr. *γῖός giós* / *υῖός uiós*, G. *Sohn*, Slav. *sin* / *syn*, and Hindi *bhēra* 'sheep', Gr. *πρόβατο*, It. *pecora*, Fr. *mouton*, Sp. *oveja*; Isl. *sauðfé*, G. *Schaf*; Slav. *ovca* / *ovce*. Lithuanian preserves in many aspects still the IE original forms – *sūnūs* 'son' and *avīs* (< **ouīs*) 'sheep'. And such kinds of examples are numerous.

Lithuanian proves a great help in mastering ancient IE languages. While these languages are dead, and have to be learnt from manuals and textbooks, Lithuanian can be studied first of all from current speech. That is why Lithuanian will be here the key or the bridge to Ancient IE languages that helps to understand their emergence, development, and relationships to PIE.

The idea of this book was born in spring 1996 when the late and sorely missed Professor Anna Morpurgo Davies (1937–2014) kindly invited the author to run a seminar about relationships between Baltic and ancient IE languages in Oxford, just before his habilitation in Heidelberg. Chance has helped partially to implement this idea in such a form. The author studied ancient Indo-European languages at the universities in Moscow and Heidelberg. Classes in ancient languages were attended not only by philologists but also by students of physics, mathematicians, biologists, chemists, psychologists, and other professions. All this created an extraordinary context for mastering these languages, developed an interdisciplinary mentality, and broadened horizons. Contacts between representatives of various fields of learning and interdisciplinary communication have long been recognised as fruitful for the development of every particular science. The present author could then concur with this well known truth. After an unexpected proposal, the author had an opportunity to deliver lectures on ancient Indo-European languages and their relationships to Lithuanian for students of the Departments of Computer Sciences and Software

* The words with the superficial similarity but different origin are: Gr. *θεός theós* 'god' / *θεά theá* 'goddess', (Dor.) *θεύς*, (Boeot.) *θιός*, (Lacon.) *σιός*, (Myc.) *te-o*, and Phryg. dat. pl. *δεως* 'to the gods', Arm. *dik* 'pagan gods', L. *fēriae* 'festival days' / *fānum* 'temple' / *fēstus* 'festive' < **d^hh₁s-* / **d^heh₁-*.

Engineering. Their keen interest in the proposed linguistics course has stimulated the author to write a book that may be of interest not only to philologists but to all who are interested in the history of Indo-European peoples, their culture and ancient languages.

This demanded a peculiar form of presentation of the subject. Many published scientific monographs on physics, astronomy, biology, genetics and so on are written in such a way that their contents, facts and language are made intelligible to non-professionals in these fields. Such books usually have a lot of illustrations — pictures, maps, diagrams, tables and additional explanations of facts that are well known to professionals but thus become accessible for all. A similar style was also chosen by the author of the present book. It is based on a wide range of scientific research and facts. To make the book accessible to a broad readership, its key scientific apparatus (references, literature, remarks, commentaries, etc.) are located in the appendices. All the facts presented here have been examined by acknowledged experts in Indo-European linguistics and its branches.

The book consists of 12 chapters:

Chapter I is an introductory one, acquainting the reader with the world of linguistics and languages. It examines the prehistory of linguistics, the role of languages in the culture of peoples, the appearance of literary languages and a short history of their studies.

Chapter II deals with the emergence of Indo-European studies, showing the evolution of linguistics from spontaneous and inductive knowledge to an elaborated science. It studies the development of ancient Indo-European languages from their common source and the interrelationship between them.

Chapter III is devoted to the genetic classification of the Indo-European language family, focusing more attention on those ancient languages that are not specially regarded in separate chapters of the book.

Chapters IV–XII are devoted to the ancient Indo-European languages that are examined in the historical, cultural and sociolinguistic contexts of the past, and in terms of their relationship to Lithuanian. The history and culture of the Indo-Europeans are often presented in terms of the concepts of greatest significance to them that are right away reflected in their languages.

Chapter IV considers ancient systems of writing and their decipherment: ancient Anatolia and its languages, and the relationship of Hittite to Lithuanian.

Chapter V considers ancient India and its civilisation, the literary language Sanskrit in its close relationship with Lithuanian.

Chapter VI is devoted to ancient Greece, the cradle of European civilisation. Ancient Greek is examined in its historical and cultural context, its influence upon the culture of Europe, and its relationship to Lithuanian.

The object of Chapter VII are the ancient Apennines, their peoples, the Etruscan and Italic languages. The most important of these languages, Latin, is compared with Lithuanian in different genetic aspects.

Chapter VIII studies the East Germanic peoples and their literary language, Gothic, in its relationship with Lithuanian.

Chapter IX is devoted to the history, culture and language of the Vikings. With some changes, their language, Old Norse, is preserved in Modern Icelandic and Faroese. The chapter examines also the relationships of Old Norse to Modern Icelandic and Lithuanian.

Chapter X describes the world of the Celts: their history, culture, and ancient and modern languages. Old Irish is discussed and compared with Lithuanian.

Chapter XI deals with the history and culture of Lithuania that emerged as one of the biggest states in Europe at the end of Middle Ages. It analyses the most unique phenomenon of Lithuanian culture – its language, the most archaic of all modern Indo-European languages. Lithuanian is compared with ancient Indo-European languages, establishing its relationships to these languages. Lithuanian is also compared with the other Baltic languages. This comparison is added by providing texts in all main Baltic languages.

Chapter XII is devoted to the Slavic peoples, their history and culture. Its linguistic part examines the ancient literary language of the Slavs – Old Church Slavonic, which differed slightly from the common proto-language of all Slavs. The origin and development of this language is presented as a modification of a language system that was very similar to Lithuanian.

The book is illustrated with a large number of pictures, maps, tables and diagrams, which are an additional source of relevant information. To aid understanding of complicated matters, the style of the language is made more vivid in certain respects but never misrepresents the relevant information and real facts. This is not an invention of the author – this manner of presentation is used by other scholars. It is also widely used in modern productions of classical operas, ballets, plays. The additional information is pointed out by a contrastive text field and script. It contains mainly popular, curious or fascinating facts that help to grasp complicated matters and facts presented in the main text more easily and add to it.

The book is designed for all who are interested in ancient languages and their relationships, human culture, history, various semiotic systems – for young and old, males and females, students, priests, philologists and specialists in all other branches of knowledge. Its chapters can be used as a short introduction to comparative linguistics and ancient IE languages.

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The book demanded the investment of a great deal of knowledge of modern informational technologies. Hence my gratitude to relevant specialists of my university and of other institutions. To implement one of the creative ideas of the book was impossible without a huge number of high-quality and unique illustrations. That is why I must express my deepest thanks to many persons from all over the world who kindly sent or allowed me to use their highly professional works. Their names are specially mentioned in the list of illustrations.

My warmest thanks for moral support of the work to the famous Austrian playwright Eberhard Petschinka (Vienna) and to my old friends – Erich Posch, an ex captain of industry (Mödling bei Wien), Josef Wallnig, a Professor and the Artistic Director of the Mozart Opera Studies Institute, Mozarteum (Salzburg), and Rudolph Angermüller, a Professor and the General Secretary of Mozarteum (1988–2004). And, last but not least, my gratitude of a special kind. Classical music constantly helps me to work and live: the music by P. I. Tchaikovsky, E. Grieg, Fr. Schubert, L. van Beethoven, J. S. Bach, A. Vivaldi, J. Haydn, R. Wagner, N. A. Rimsky-Korsakov, Fr. Chopin, H. Berlioz, G. Puccini, and many others, but above all – the music by Wolfgang Amadeus Mozart. Mozart was constantly true, the best, and often the only friend of my life. All the time, I have lived with him, the most magnificent and amusing composer of world history. His name was the first, uttered by me, which was beyond the infant world, and probably will be the last in my life...

Philosophy is written in that great book which ever lies before our eyes – I mean the universe – but we cannot understand it if we do not first learn the language and grasp the symbols, in which it is written.

1623

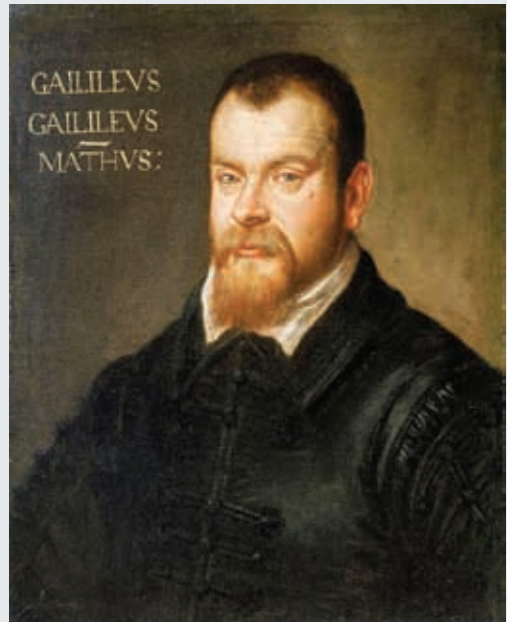
Galileo Galilei



THE PREHISTORY OF LINGUISTICS: Languages in the Cultures of Peoples and a Short History of Their Study

But surpassing all stupendous inventions, what sublimity of mind was his who dreamed of finding means to communicate his deepest thoughts to any other person, though distant by mighty intervals of place and time! Of talking with those who are in India; of speaking to those who are not yet born and will not be born for a thousand or ten thousand years; and with what facility, by the different arrangements of twenty characters upon a page!

1632



1. THE APPEARANCE OF LINGUISTICS

There are millions of small and large heavenly bodies in our universe, burning and fading stars, and shining suns. They can be¹ Blue (O), Blue (B), Blue (A), Blue to White (F), White to Yellow (G – just like our sun), Orange to Red (K), and Red (M).^{*} There are billions of stars and a plethora of planets in our universe. Perhaps on some of them there are civilisations similar to that of Earth, while on others they are just being born, or on yet others where they are disappearing. However, intelligent extraterrestrial life can exist only in a place where there is a living language, used as a principal means of social communication. This kind of life always appears together with language and cannot exist without it. Thinking is closely tied with language, and language is the most important form of its expression.

Humanity has tried to discover extraterrestrial intelligence, listening voices from the depths of the universe and sending messages to distant worlds. It wants to tell them of our civilisation in the languages of Earth, nevertheless these messages have remained simply voices in the wilderness. Despite this, humankind still believes that one day it will find intelligent beings outside Earth and a common language for communication. This will only be possible once people know all main refinements of human languages. The main precondition for this is a very good grounding in the various languages



Fig. 1. Andromeda Galaxy in the Andromeda Constellation

The Andromeda Galaxy (which astronomers have called M31) is a nearby twin galaxy. Estimates say it contains about 270 global clusters (our galaxy only has 147 clusters). The galaxy is 2.25 million light years away. It has twenty known satellites, which are smaller galaxies. The Andromeda Galaxy is moving toward our galaxy, the Milky Way, at about 250,000 miles per hour. The two galaxies are in the process of colliding and merging, however the reader should not worry. With the help of the Hubble telescope it has been estimated that the merging of the two galaxies will take place in about 4 billion years. It is also important to know that if two galaxies do collide with one other, the stars would essentially pass right between each other. A chance of two stars directly hitting each other is rather small.²

* The letters designate the spectral classes of stars according to the Harvard spectral classification. Stars vary in surface temperature (from O about 40,000 to M 2,000 kelvin; 273,15 K = 0 °C). Astronomers have invented the helpful mnemonics for remembering the spectral type letters – “**O**h **B**e **A** **F**ine **G**irl **K**iss **M**e” or “**O**h **B**oy **A**n **F**Grade **K**ills **M**e” (See <http://www.star.ucl.ac.uk/~pac/obafgkmrns.html>). The designation of the spectral classes in letters is an informal tradition of astronomy. As we see, the language to astronomers leaves to be no less important as it was for the God, who created the world with the Word. Thus one can see that language is an important tool of astronomers too.

that exist on Earth. To achieve this goal we need to research and describe a number of languages and finally decipher some languages that up to this point have remained an enigma. To this end, linguistics and the history of different languages can be of great help. This is why before examining ancient Indo-European languages in the context of the history and culture of their peoples, we will briefly look at the pre-history of linguistics, how people viewed their mother tongue and foreign languages, how they became fascinated by languages, and also language issues. This knowledge will be a tool to gain a deeper understanding of not only a person's native language, but the world of languages surrounding him or her and languages as a phenomenon of the human mind in general.

When did people on Earth begin to think about the issues of language? Without a doubt, their interest in these matters had been awakened a long time ago. At the beginning it was directly tied with the peculiarities of social life. In those times, the only form of politics, ideology and culture was without a doubt religion. Each religion was spread by a language of some sort. Religion clarified various phenomena, as well as language. However, with the desire to spread their religion and explain its essence, one needed to study language itself. Already in religious monuments from ancient times, one finds thoughts on language, its origin and development. Civilisation on Earth emerged firstly in the Indus Valley, Mesopotamia, Egypt, China, and Anatolia. This is why the interest in language also appeared in the East for the first time.

2. THE BIBLE'S THOUGHTS ON LANGUAGE

The Bible³ reflects some of the oldest thoughts of people about the universe and human society. According to the Bible, the Lord God created the world. But how did he create it? What did he do? It appears that the Lord created everything with the Word. It is written in the first verses of the first book of the Bible:



Fig. 2. Perseus and Andromeda (1928) by Raymond Delamarre

Andromeda is a character⁴ of Greek mythology, the daughter of King Cepheus and Queen Cassiopeia. She was sacrificed by her father to a horrible sea monster. Andromeda was saved by Perseus, a hero of antiquity, when her father agreed to give her to him to be his wife. After her death she became a star constellation. However, it is not just a name used for stars and a constellation, but it is also the name of a galaxy. The Andromeda Galaxy, the brightest galaxy in the Northern Hemisphere, known already since the 9th century. The galaxy takes up approximately an area five times larger in the sky than a full moon, however at first glance it does not appear to be so large, because the central region is rather bright. The Andromeda Galaxy is similar to our galaxy in size, mass, light, structure and composition, having 200-400 billion stars. Light goes through the solar system in 12 hours, while through the Milky Way it takes 100,000 years. For the time being, space vessels have not reached the Andromeda Galaxy, however the imagination of writers has. Some of the more famous works that could be mentioned are *Andromeda: A Space-Age Tale* by Russian author Ivan Yefremov (1908-1972) and *A for Andromeda* by British astronomer Sir Fred Hoyle (1915-2001).⁵