

= Tuisto =

According to Tacitus 's Germania (98 CE) , " In their ancient songs , their only form of recorded history , the Germans celebrate the earth @-@ born god , Tuisto . They assign to him a son , Mannus , the author of their race , and to Mannus three sons , ... " The figure remains the subject of some scholarly discussion , largely focused upon etymological connections and comparisons to figures in later (particularly Norse) Germanic mythology . In the larger Indo @-@ European pantheon , Tuisto is equated to the Vedic Tvastar .

= = Etymology = =

The Germania manuscript corpus contains two primary variant readings of the name . The most frequently occurring , Tuisto , is commonly connected to the Proto @-@ Germanic root *tvai* (" two ") and its derivative *tvis* (" twice " ; " doubled ") . Allusions to intersex is entirely conjectural , as the *tvia* / *tvis* roots are also the roots of any number of other concepts / words in the Germanic languages . Take for instance the Germanic " twist " , which , in all but the English has the primary meaning of " dispute / conflict " .

The second variant of the name , occurring originally in manuscript E , is Tuisco (sometimes rendered Tuiscon) . One proposed etymology for this variant reconstructs a Proto @-@ Germanic *tiwisko* , and connects this with Proto @-@ Germanic *Tiwaz* , yielded the meaning " son of Tiu " . This interpretation implies that Tuisco is the son of the sky god (Proto @-@ Indo @-@ European *Dyeus*) and the earth @-@ goddess .

= = = Tuisto , Tvastar , and Ymir = = =

Connections have been proposed between the 1st century figure of Tuisto and the hermaphroditic primeval being Ymir in later Norse mythology , attested in 13th century sources , based upon etymological and functional similarity . Meyer (1907) sees the connection as so strong , that he considers the two to be identical . Lindow (2001) , while mindful of the possible semantic connection between Tuisto and Ymir , notes an essential functional difference : while Ymir is portrayed as an " essentially ? negative figure " - Tuisto is described as being " celebrated " (celebrant) by the early Germanic peoples in song , with Tacitus reporting nothing negative about Tuisto .

Jacob (2005) attempts to establish a genealogical relationship between Tuisto and Ymir based on etymology and a comparison with (post-) Vedic Indian mythology : as *Tvastr* , through his daughter *Sarany?* and her husband *Vivasw?n* , is said to have been the grandfather of the twins *Yama* and *Yami* , so Jacob argues that the Germanic Tuisto (assuming a connection with *Tvastr*) must originally have been the grandfather of Ymir (cognate to *Yama*) . Incidentally , Indian mythology also places *Manu* (cognate to Germanic *Mannus*) , the Vedic progenitor of mankind , as a son of *Vivasw?n* , thus making him the brother of *Yama* / Ymir .

= = Attestation = =

Tacitus relates that " ancient songs " (Latin *carminibus antiquis*) of the Germanic peoples celebrated Tuisto as " a god , born of the earth " (*deum terra editum* ' ; see *Autochthon* (ancient Greece)) . These songs further attributed to him a son , Mannus , who in turn had three sons , the offspring of whom were referred to as *Ingaevones* , *Herminones* and *Istaevones* , living near the Ocean (*proximi Oceano*) , in the interior (*medii*) , and the remaining parts (*ceteri*) of the geographical region of Germania , respectively .

= = Theories and interpretations = =

Tacitus 's report falls squarely within the ethnographic tradition of the classical world , which often

fused anthropogony , ethnogony , and theogony together into a synthetic whole . The succession of father @-@ son @-@ three sons parallels occurs in both Germanic and non @-@ Germanic Indo @-@ European areas . The essential characteristics of the myth have been theorized as ultimately originating in Proto @-@ Indo @-@ European society around 2 @,@ 000 BCE .

According to Rives (1999) , the fact that the ancient Germanic peoples claimed descent from an earth @-@ born god was used by Tacitus to support his contention that they were an indigenous population : the Latin word *indigena* was often used in the same sense as the Greek *autochthonos* , meaning literally ' [born from] the earth itself ' (from ???? ? chth?n " earth ") . Lindauer (1975) notes that , although this claim is to be judged as one made out of simple ignorance of the facts on the part of Tacitus , he was not entirely wrong , as he made the judgement based on a comparison with the relatively turbulent Mediterranean region of his day .

The sequence in which one god has a son , who has three famous sons , has a resemblance to how Búri has a son Borr who has three sons : Odin , Vili and Vé . The same tradition occurs with the Slavs and their expansion , in the legend of Lech , ?ech and Rus .

= = Later influence = =

In 1498 , a monk named Annio da Viterbo published fragments known as " Pseudo @-@ Berossus " , now considered a forgery , claiming that Babylonian records had shown that Tuiscon or Tuisto , the fourth son of Noah , had been the first ruler of Scythia and Germany following the dispersion of peoples , with him being succeeded by his son Mannus as the second king . Later historians (e.g. Johannes Aventinus) managed to furnish numerous further details , including the assertion by James Anderson that this Tuiscon was in fact none other than the biblical Ashkenaz , son of Gomer .

In the following centuries , Tuisto was celebrated as the mythological founding father of the German nation in all forms of art . Burkhard Waldis mentions him in his work *The Origins of the first Twelve German Kings and Princes* from 1543 , as do Sigmund von Birken , Daniel Casper von Lohenstein and Ignaz Holzbauer in his opera *Günther von Schwarzburg* . In poetry , he is featured by Joseph Martin Kraus in his " I am a German Lad " , by Friedrich Gottlieb Klopstock in his *Thuiskon* , and by Novalis , who refers to Tuisto in an early poem , written in 1788 . He invokes the mythological figure in an idealized form , belonging to the spirit of a magic era , long bygone .