

Forgotten Past

A look on ancient History, Language and Architecture (Doç. Dr. Haluk Berkmen)

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The Ancient Uighur (Uygur) Empire

Doç. Dr. Haluk BERKMEN Introduction

The present work is an investigation into the forgotten past. Its goal is to bring into light the ancient civilization that existed many thousand years ago and which is not mentioned in any history book.

Where and when did that civilization exist? What language did it speak? How and why did it spread all around the world? What proof and indications of its existence do we still have today?

All these fascinating questions will be addressed from a global point of view here. The present work is based on three main topics: Cultural history, language and architecture.

There is no clear evidence about the whereabouts of the original root culture. It has been accepted, in general, that Mesopotamia has been the cradle of civilization, where the first organized religion, the first scriptures and many other "firsts" started. It is more likely that people came to these regions from somewhere else and had already a developed language and a rudimentary writing system.

Recent research on the culture of Mesopotamia and especially on the Sumer language gives strong evidence that the language of Sumer belonged to the Ural-Altaic language group of Asia. One cannot, anymore, claim that isolated languages evolved within isolated geographical pockets. Linguists worldwide are now more inclined to accept that Central-Asia has been the cradle of civilization for a very long span of time.

It is therefore important to start from Asia and to investigate the proto-language spoken many thousand years ago. The result of the forthcoming investigation gives strong support to the theory that

Central-Asiatic people lay the foundations of the present day world civilization. This theory is supported by linguistic and architectural evidences. These evidences will be elaborated with the help of many pictures, tables and graphs.

The Ancient Uighur (Uygur) Empire

The region defined as the central-Asiatic plateau includes a vast continent whose western borders include the whole of Europe, eastern borders include eastern Asia and Japan. The southern boundary of this vast region cut through what is now Northern Persia, India, Mesopotamia and present day North Vietnam. We now define this vast continent as Eurasia. And the language group of this region as Eurasiatic.

The large Eurasiatic language family includes the Altaic, Uralic, Dravidian, Indo-European and even the Afro-Asiatic languages.

The ancient population of Eurasia speaking the proto-language was the people known as The Uygur (Uighur) whom we know are of Turkic ancestry. The Uighur population formed chains of settlements across central Asia and Central Europe many thousand years ago. Although the historical records claim that the Uighur people are the offspring of the Huns and starts from 300 BCE, the exact beginning date of this culture is much more ancient and very much unclear. One should be very careful in naming ancient cultures. This is because a name is immediately linked to a certain time period and subjective feelings of possession trigger unending controversies. The approximate starting date of the Ancient Uighur Empire, or more correctly loose federation of independent tribes, could tentatively be located around 20,000 years BP.

It was first James Churchwold (1852-1936), a British officer who served in India during the 1880's who brought the Ancient Uighur Empire to the attention of the world. He claimed that a lost continent named Mu existed once upon a time. As the continent located in the middle of the Pacific Ocean disappeared under the sea due to some cataclysmic disaster, people of this culture migrated to distant locations of the world. Their largest and most important colonial empire was the Ancient Uygur Empire, the Empire of the Sun. Churchwold claims: "Next to Mu herself, the Uighur Empire was the largest empire the world has ever known"(1).

Churchwold wrote several books on Mu (2), but as of today (2009) the sunken Mu continent has not been discovered. Nevertheless, the Ancient Uighur federation of tribes is a fact and can be

demonstrated to have existed for a rather long period of time. This culture did not totally disappear from the face of the world, but has mutated and evolved into several different nations speaking several interrelated languages. Let us ponder on the main climatic changes which forced these tribes to move out of Central Asia and spread all over the world.

Present day central-Asia is inhospitable and patched with vast deserts. It has been demonstrated that a major climatic change has occurred in these regions. A great flood swept up over eastern and northeastern Asia and destroyed several Uighur cities and settlements, drowning most of the inhabitants, and burying or destroying almost all architectural structures. The main reason of that flood was the melting of the glaciers, extending over almost all of northern regions of Asia and Europe.

The flood brought some alkaline deposits that resulted in transforming the Gobi and Taklamakan of central Asia into a sandy, rocky, inhospitable desert. There have been extensive studies on the geological structure of Central Asia. In such a joint publication of Philip L. Kohl et. al. (3) it is said:

"A striking example of changes in Central Asian topography is provided by the 'Takyr' formations of the Central Asians deserts. Takyr's are alkaline soil formations, generally containing only algae and lichens, which are formed by the accumulation of dry alluvium in natural depressions. Physically they form smooth, bare, thin and hard parquet-like or cracked structures, which are the result of rapid drying of stilt suspensions and the cementing of surface layers by carbonate crusts of Calcium. They are distributed over large waterless tracts throughout Central Asia, providing convincing evidence of the retraction or shift in water courses."

These words tell us that at a certain period of time Central Asia was a region containing many waterways, rivers and large lakes. The mentioned flood came not only from the melting of the northern glaciers, but also from the west as claimed by W. Ryan and W. Pitman (4).



The above map was drawn by J. Churchwold in 1925. He clearly indicated the vast regions of Asia occupied by the Ancient Uighur Empire. The hypothetical Mu continent is shown on the lower-right side of the map. Although, not indicated on this map a vast internal lake –or even sea- existed at the central-western region of Asia, extending from the Aral lake up to and including the Balkhash lake. Many cities were located at the edge of this huge internal sea, which gave the opportunity to learn and practice seafaring to the people living around this area.

Present day Uighurs of interior Asia live for the most part in western China; in the Sinkiang (Sinjan) Uighur Autonomous Region. This people is said to be descended from the ancient Uighur nation that was sovereign from the 10th to the 12th century AD. But in fact their origin is totally forgotten. They have been known under many names throughout the ages, such as: Turani, Kashgari, Turki, Tangut, Tarkhut, Khitan-Liao, Jurchen, Xia (Hsia), Hui-Ho, Minyag, Topa, Hsiung-Nu, Tu-er-ke, Chang-Di, Tou-Kiou, Mi, Mu, Hu, and Hun. (5)

It would be an error to consider these nations as being all different

from each other. They all belonged to the same Turkic stock and all spoke approximately the same Altaic language, which developed from the proto-language. Note that the Turks were also known under the name Mu. Therefore, the lost Mu Empire claimed by James Churchwold was another name given to the imperial nomads of Asia. Some of the above names are different pronunciations or adaptations belonging to different neighboring nations. It is a well known fact that most of our present knowledge about the Central Asiatic ancient history comes from the Chinese chronicles. The foreign words were always adapted to suit the Chinese monosyllabic pronunciation. Therefore, the original pronunciations, in many cases, were twisted almost beyond recognition. In his book Luc Kwanten says:

"The Hsiung-nu was not the first organized state on the steppe, for it appears to have built upon a pre-existing, but unknown, tradition. Only archeological evidence attests to the historical existence of earlier steppe civilizations, but there were at least three such centers of civilization, and the evidence suggests a presence on the steppe several centuries before the Hsiung-nu."(5)

Recognizing this situation we will adopt the name Uighur as a generic name for these genetically, culturally and linguistically connected people. The history of these people is the history of humanity, the history of the Forgotten Past.

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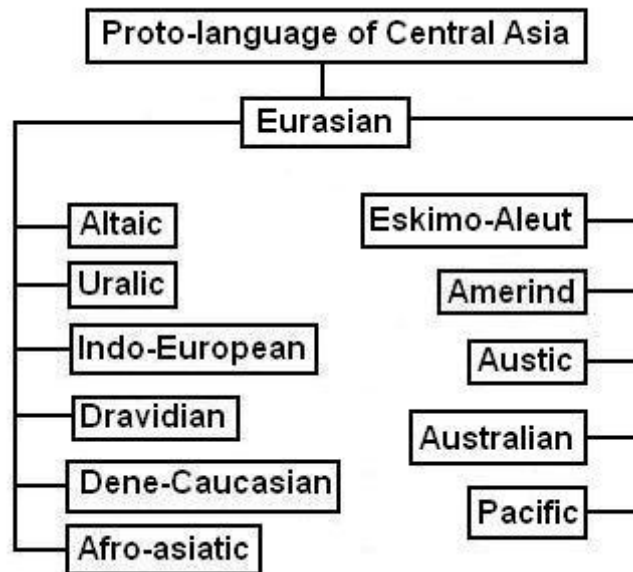
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Diversification of languages

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The Asiatic proto-language has been named as Nostratic by Russian linguists. This name immediately links the proto-language to Indo-

European and especially to Latin, since Nostratic means “our stratum, our group” in Latin. I am of the opinion that the proto-language first became the common language of the large Eurasian continent and then diversified into several subgroups. This diversification into subgroups is shown in the Table below.

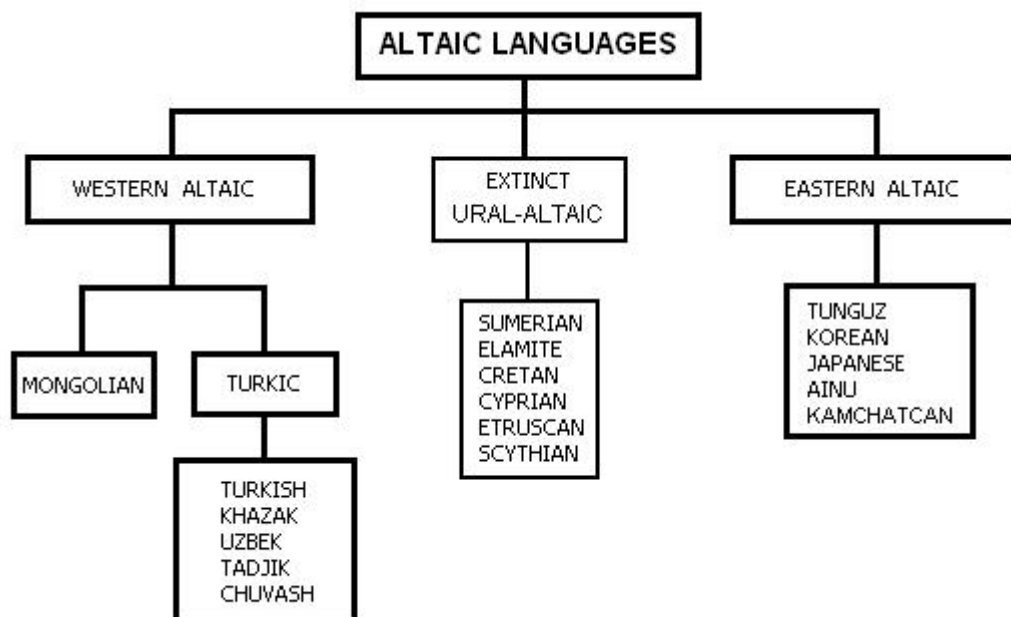


At the top of the Table we place the Proto-language of Central Asia which was once the single language of the whole Eurasian continent. During this period, groups of people (tribes) were mostly nomads and moved their herds from pastures to pastures depending on the weather conditions. The Proto-language of Central Asia evolved into Eurasian as time went by and as people started to form independent rural stable settlements. Eurasian should not be considered as a specific language spoken by real people, but rather as a definition linked to a new era of fixed settlements. One can loosely define Eurasian as the common language of the Neolithic period.

On the left side of the Table we see the language groups which evolved on the central, eastern, western and south-western parts of Eurasia. On the right side of the Table we find language groups which evolved on the north-eastern and south-eastern parts of Eurasia. These groups eventually left the mainland and spread over new continents. The language groups which still have a clear link to the original Proto-language are placed at the top of the list. As the link weakens and becomes murky the language groups move to the bottom of the list.

The vision supported by this Table is that presently there are two language groups that still have the strongest link to the original Proto-language. These are the Altaic group on the main Asiatic

continent and the Eskimo-Aleut group extending from the north-eastern parts of Asia to the northern regions of America, up to the island of Greenland. It will be, therefore, most logical to start considering the Altaic language group in somewhat more detail.



The above Table shows the three main branches of the Altaic languages. In the center we have the extinct languages. These were, most probably, languages that split from Eurasian before the clear distinction of Uralic from Altaic. Therefore, one can still find many linguistic clues connecting these extinct languages to both Altaic as well as to Uralic languages. Research has been done on the linguistic connection of Sumerian to both Turkish as well as to modern Hungarian. The validity of these links can be demonstrated by showing their origin stemming from the forgotten realm of the Proto-language.

The Proto-language of Central Asia The words of the Proto-language were all monosyllabic. These monosyllabic words were made out of strong velar and dental consonants joined to 8 different vowels. The vowels were grouped into two groups of 4, according to an internal sound harmony. The 4 thick vowels are a (as a in abut), ugh (as a strong velar i or y), o (as o in go) and u (as u in you). The 4 thin vowels are e (as e in bet), i (as in i in hit), ö/eu (as u in burn) and ü (as u in burette).

The vowels in one group were interchangeable and an "a" in a monosyllabic word could very well be replaced by a "u" as time went by. The same replacement could also take place within the vowels of the thin group. But no vowel belonging to one group could

replace another vowel from a different group.

Regarding the consonants, the labials (produced with the lips) such as p, b, m, f and v as well as pair of velars (produced with the tongue) such as t with d, k with g, kh with q, l with r and z could also replace each other as a result of normal linguistic transformation. A clear example of such a transformation happened within the generic name "Uighur". This generic tribal name was pronounced in a much stronger version as "Okhuz" in the ancient Proto-language. As a result of labialization the thick O became "Ui", the thick "k" became "g" and the "z" became "r". A further change happened with the softening of the "gh" into a "g", ending up as Ugor, Ungar, Hungar, and Hungarian. This transformation tells us that the Ural language group including Hungarian, Finnish and Samoyed are offspring of the ancient Proto-language, closely related to the Altaic languages.

A similar change happened within Turkish which has a "z" and an "r" version. The more archaic z version is still alive in the Anatolian Oghuz Turkish. While the r version is found in the Chuvash Turkish. Chuvashia is an autonomous republic within present day Russia. In that Turkish dialect Oguz is pronounced as Ogur. "Kyz" (girl) is pronounced as "hyr". The Chuvash language contains several similar cases.

Okhuz is formed of a root "Okh" and a suffix -uz, which is a clear indication that the Proto-language was agglutinative. Words could be formed by concatenating root words and suffixes. The root word "Okh" lost its strong h and became Ok to mean "arrow" in modern Turkish. With the suffix -uz "Okhuz" means "we are the arrow". In this word we find several hidden meanings. First: "we are the arrow people and move as fast as an arrow", second: "we are the warriors carrying arrows" and third: "we are the lucky superior ones", since Ogur and Ugur mean both lucky and also superior. The word "ugur" changed a bit and became "augure" in French and "augury" in English to mean "good omen".

The name Okh or Ogh did not represent a single tribe, but rather was the common generic name used during the early period of the Root-language. Being a hunter carrying a bow and an arrow was the prerogative of any adult male. This is why the word for "boy" in Turkish is Oghlan, meaning "acquire an arrow" or equivalently "become an adult". Similarly, "Oksuz" or "Oeksuez" means a young person who lost his parent. In other words, having no adult person for protection. In this case the adult person is generally the mother, since the father is most of the time away from home.

A further transformation of Okh is found in the ancient tribal name Akh. There was a nation living in Mesopotamia named as Acadians and another one next to the Helens known as the Akha people. Another Akha tribe is found in southern China extending into Thailand.

The generic name Okh changed into Oc all over the southern cost of Europe. There is a rather large territory known as Occitania which is not anymore a legal or political entity. This cultural area, in which a language called "Lenga D'Oc" (Oc language or Occitan) was spoken, is located between Spain and northern Italy, comprising the totality of southern France.

The worldwide accepted OK (Okay) as an affirmation meaning "yes" has its roots in the Oc language. It was used to affirm the superiority of the Oc leader carrying a bow and an arrow and later on a spear. The large Oc territory is shown in the map below.



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The hidden meaning of Petroglyphs

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Petroglyphs are images created by removing part of a rock by carving or engraving. This term is made out two Greek words, "petros" (stone) and "gliphein" (to carve). The oldest petroglyphs are believed to be at least 10,000 years old but as they are carved on rocks the exact date cannot be determined by carbon-14 dating. Petroglyphs are also defined as "rock art" but the message that they convey is totally disregarded. This is because the meaning in

these carvings is closely related to the beliefs of that forgotten period. Without knowing the belief system of these ancient people it is quite impossible to decipher the hidden meaning of the petroglyphs. In this chapter I will try to unravel the hidden meaning of petroglyphs.

Petroglyphs are found worldwide, but the maximum concentration of these carvings still exists in the high regions of the Altai Mountains of Central Asia. The number of these carvings surviving in Central Asia is estimated to be around 50,000. This huge number of carvings cannot be simply explained as being love of art or addiction to carving. There must be another important reason for such a continuous and consistent effort.

The most common figure found worldwide is the wild goat (ibex) with long curved horns. Why were they carved on rocks by ancient people? Was it because they were the main prey of these people? Were the petroglyphs related to some magic wish for an abundant hunt? I do not think so. This is because we can find the same figure of the ibex in regions where they were very scarce, such as the hot plateau of Arizona, Nevada and New Mexico in the south and central parts of North America. The pictures below show an ibex of the Altai Mountains.

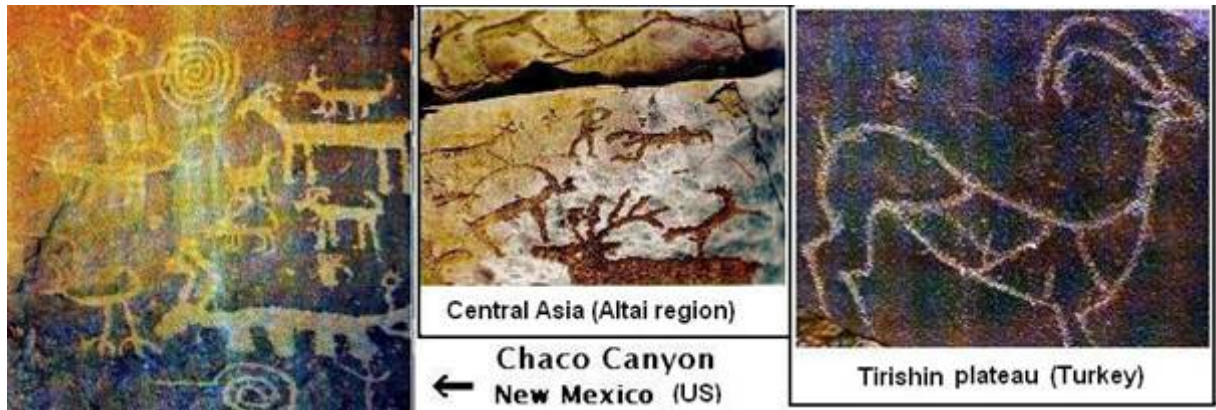


The ibex was venerated as being the symbol of agility and power. Its agility and capacity to climb the highest peaks was considered to be related to some super-power not existing in humans. Because as one climbs the high mountainous regions the air becomes thinner and oxygen concentration reduces. It becomes more and more difficult to breathe on these high mountains. But the ibex has no such problem. It can jump from rock to rock without any difficulty and climb the highest peaks. This special power was probably one main reason for venerating the ibex as a sacred animal. Another important reason for venerating the ibex was its capacity to approach the sun.

Ancient people considered the sun as their main deity. The sun was the holy power residing beyond the horizon. It gave heat and light during the daytime and was the symbol of the life-giving creator deity. When it moved beyond the horizon darkness settled and wild animal came out for hunting. Therefore, the sun was the symbol of life, protection and goodness. Its presence gave comfort and its lack gave fear to the early humans. Any creature that could approach the sun was venerated as having mystical powers. The ibex and most birds, especially the eagle, were such sacred animals. Also mountains were accepted as being special places. This is because mountains were natural formations rising towards the sun.

Early people believed that the power of the ibex resided in its horns. The horns of an ibex are much longer than an ordinary goat and therefore contain more power. The male ibex had longer horns compared to its female. This was also considered as a sign of force and special energy. So, not only the ibex but also all horned animals were considered to be sacred and their horn was the site where their power resided. Since the horn, by itself, was accepted to be the site where that mystical power resided, leaders of the ancient tribes started to wear horned helmets and horned head ornaments in order to show that they too were special and powerful. The leaders were incarnations of the sun deity on earth and therefore could rise towards the sun and perform mystical flights. This is how shamanism and mystical dances and rituals started among early humans speaking the proto-language. During these sacred gathering songs were chanted around bonfires. Fire became holy because it had the same power and characteristic as the sun.

I have mentioned in Chapter 1 that the Turkic Mu (Uighur) Empire was named as Empire of the Sun. Their symbols were representations of the sun and their leader was the shaman. The pictures below are clear indications of this connection. On the left side we see a person wearing horns and holding a spiral (1). There are several animals turned towards that person. The person on that petroglyph is the shaman incarnating the sun deity. He is the leader of the tribe. This is why all horned animals are looking in his direction. The same situation can be seen in the petroglyph at the center.



The central image is a petroglyph from a high peak in the Altai region of Central Asia (2). A long horned ibex and a horned deer are the main figures of this image. The length of the horn of the ibex is exaggerated on purpose to tell that this is not a regular ibex, but a special sacred one. The petroglyph on the right hand side is again an ibex from eastern Turkey, from the Tirishin plateau near the city of Van(3). If we find the same symbols in such distant regions of the world, we can conclude that these cultures were once connected and their source was common.

The early culture of the proto-world venerated a common Sun god. Since the sun resides in the sky, all creatures as well as natural formations rising towards the sun had also to be venerated. This cultural belief started in Eurasia and spread into the world as these people moved towards new, unexplored regions and territories.

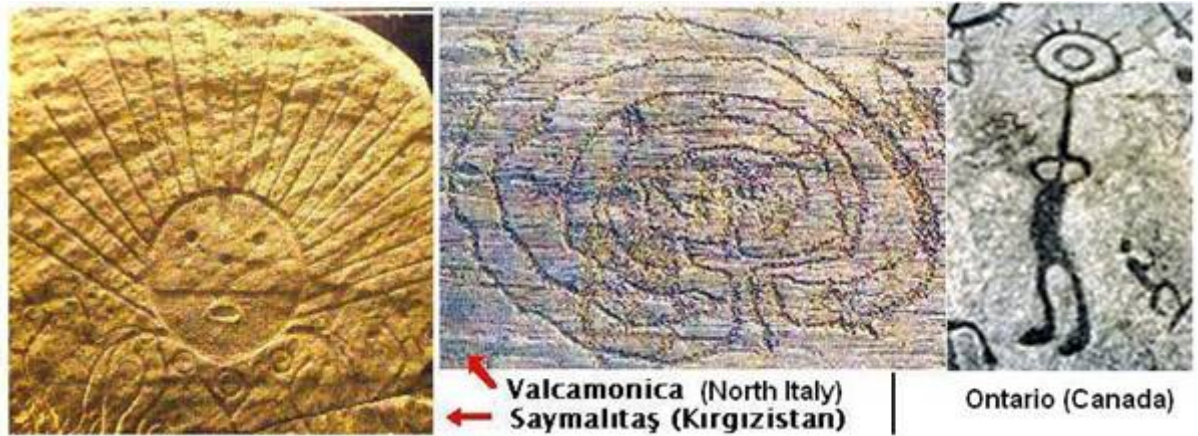
In the pictures below we see petroglyphs from the new world. Concentric circles are representation of the sun deity. A rope ladder and a hand is rising toward the sun. There are ibexes and a person wearing horns in the lower left side.



These petroglyphs are the precursors of the early ideograms. Ideograms are symbolic signs that convey an idea in a more

sophisticated, rationalized and refined manner. They are the early forms of symbolic writing. They were not drawn by chance or by purposeless imagination. Their origin was rooted in the early forms and pictures existing in petroglyphs drawn by their ancestors. Let us not forget that several thousand years elapsed between the pictographic rock carvings and the symbolic ideograms.

There is a special term used to define the ideograms in Turkish. This word is "Tamga", which means "an ideogram containing a complete message". Therefore, the early ideograms were not phonetic letters but visual images conveying a sacred message. Early ideograms were not carved on rock or on the interior of caves just for fun or for counting herd animals, as many believe. They were carved for sending messages to the sun god. They were the early forms of written prayers. I will ponder and convey more detail on early ideograms in the future chapters.



In the picture above we see three different but similar carvings of the sun deity. The one on the left is from Central Asia. The one in the center is from the southern side of the Alp, in the mountainous region of north Italy. The one in the right is a petroglyph from Canada. One interesting common feature is that the sun and the human are merged in a single image. This is because the shaman who is also the leader of the tribe incarnates the power of the sun deity.

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The Asiatic Scythians

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One of the Central-Asiatic ancient cultural centers is located in the Altai autonomous republic within Russia. The Altai republic is the territory of highlands situated in the very center of Asia at the junction of Siberian taiga, steppes of Kazakhstan and semi-deserts of Mongolia. This region is populated presently by several groups of people known under the names, the Tubalars, the Teleuts, the Shors, the Telengits, the Uryanhait and the Oirots. They all speak a Turkish dialect which stems from the early proto-language.

It is claimed, in general, that the Saka (Scythian) tribes inhabited these regions throughout Classical Antiquity (1), but it is almost never mentioned that the Saka people belonged to the ancient Uighur federation. The name Saka comes from the proto-language and is formed out of two monosyllabic words; As and Ok. We can guess that there were two neighboring group of tribes named as the As and the Ok who merged into a loose federation, to form the As-Ok; which in time became to be known as the Saka people. In early Altaic vowels belonging to the same group, such as "a" and "o" could replace each other and even change place within a word. This fact has been mentioned in The Proto-language of Central Asia.

The As people were, most probably, one of the prominent tribes in the region since the continent of Asia is named after them. Even today we have a country named Azerbaijan, whose name is made out 4 monosyllabic Turkish words. Az or As is the tribe name, Er stands for male or human, Bay is a title meaning leader and Jan meaning spirit. So the name stands for "The spiritual leadership of the As people".

Herodotus described the Saka as people wearing trousers and pointed hats. They carried bows, arrows and daggers. Their battle ax was called the "sagar"(2). They worshiped the sun god and buried their dead at the top of high peaks, as mentioned by A. Siliotti (1):

Archeological research has shown that the plains in the southern and western regions of Kazakhstan were densely populated from the eight century BC; it was here that concentrations of immense

tumulus type necropolises contained grave goods of such splendor that archeologists call the tumuli "royal kurgan". (page 203)



The word "kurgan" is made out of Ok-Ur-gan, which means "The location where the Ok resides". Ur is a Turkic word meaning to reside or to settle. There were two ancient Sumer cities in Mesopotamian named Ur and Uruk. When the suffix -gan is added to any verb, the new word becomes a noun; therefore kurgan is the place of final residence for the Ok leaders. The art objects found in these kurgans are generally made out of gold and convey symbols of the early Altaic culture.

Above we see an elk with huge horns joined together with a gryphon. The special symbolism of joining several animals in one piece of art was a common practice employed among ancient Asiatic cultures. The artifact above is made out of pure gold and was found in a kurgan near Issık göl, a lake in Kazakhstan. The exaggerated horns are typical and symbolize power, as mentioned in The Hidden Meaning of Petroglyphs.

The symbolism hidden in these artifacts and images can be considered as being part of a semiotic writing system. This semiotic system of conveying ideas has been the precursor of several writing systems employed today all over the world. Below we see ibexes carved in rock with excessively exaggerated long horns. Comparing these carvings to the refined art of the Scythians one can conclude that the Scythians were the offspring of the ancient Central-Asiatic people.



A further proof of this connection is found in an article published by Natalya Polosmak. She starts her article with the following words(3):

Under capricious skies in southern Siberia a rare unlooted tomb lies ready to illuminate the culture of the ancient Pazyryk people. These semi nomadic herders laid their well-appointed dead here in the high steppes, the Pastures of Heaven, as close as their world came to the great beyond.



Drawing of the tatoo on her skin →



Metallic statue of an elk

Pazyryk is a special site where more than 150 kurgans have been found and investigated by Russian archeologists. It is located on top of the high Ukok plateau which is at the junction of Russia, Kazakhstan, China and Mongolia (map above). Frozen deep inside a kurgan the well preserved body of a lady, probably a shaman woman, was discovered. She had the tattoo of an elk on her shoulder (central image above). On the right side we see another elk statue from the same Pazyryk site. The common feature of these elks was the overgrown horns, clear indication of mystical or even physical power.

The name of this plateau is formed out of two monosyllabic words; Uk and Ok. Uk (spelled as ook). Uk is an ancient proto-word meaning "up". Actually "up" come into English from the Viking

language which is a Ural-Altaic language. Up is pronounced as 'oop' in Swedish. The "U", which is pronounced as "yoo" has acquired a "y" in English. The same addition happened also in Turkish. "Up" is "yuka-ry" in Turkish where the first syllable is pronounced as "yoo". There is also another clue in the name Ukraine, which is the name of the country above the Black sea. The similarity between Ukary in Turkish and the country name Ukraine is worth noticing. The suffix -ru/ry/gy stands for "towards" in Turkish. So Ukraine means "towards the north".

A further indication is found in the common tribal name of indigenous people living in the North-Eastern parts of Asia. These are the Yukagir who occupied a huge territory from Lake Baikal to the Arctic Ocean. If we split the name 'Yukagir' as Yuka-gir the meaning "enter up" appears, where 'yuka' is "up" and 'gir' means "enter" in Turkish. This name fits perfectly to the tribes that moved up north of Central Asia.

With these correlations we can deduce that the Ukok region was the high plateau of the Ok people.

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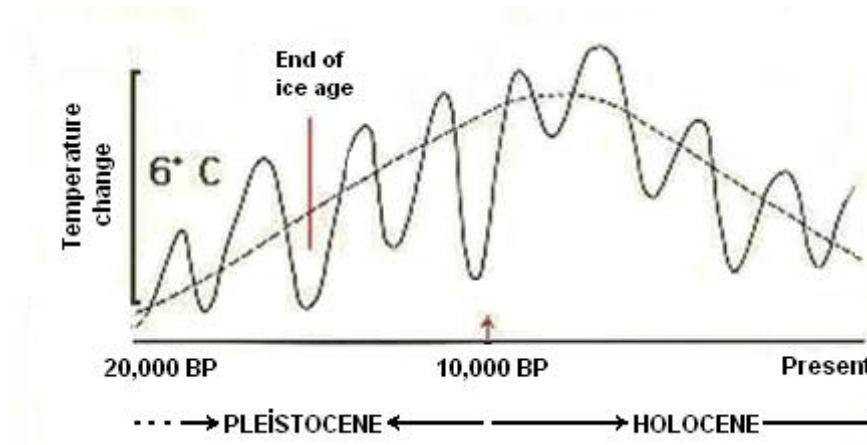
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Climatic changes

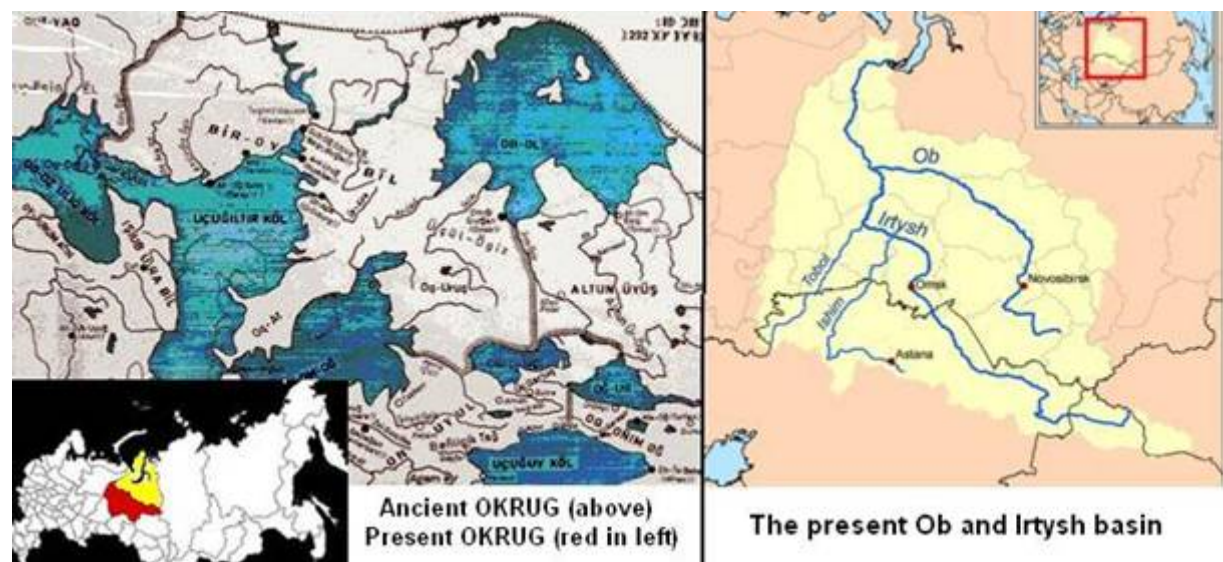
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Several tribes of the ancient Uighur people, living in Central Asia, had to leave the region due to drastic climatic changes. The climate of the northern hemisphere has been alternating periodically during the last 20,000 years. The graph below shows this periodical alteration (1).



We see that the average fluctuation of 6 degrees Centigrade can result in major climatic changes. The red line indicates the end of the ice age, which can be estimated to be around 16,000 years BP. Another cold period happened about 11,000 years ago. Nowadays we are in the global warming period. The present melting of the polar ice sheet may be partly related to this raise in global temperature.

There has been a warming period between 16,000 to 14,000 years BP. During this period large lakes and internal seas formed in the central-west parts of Asia. But another cold spell swept these regions around 11,000 years BP. As a result of such climatic changes, rivers and lakes retreated to leave their place to semi-desert taiga, swamp and tundra. This situation was mentioned in the first chapter, The Uighur Empire. As a result of these drastic climatic changes several waves of migrations happened out of Central Asia. The new geological epoch, which started about 10,000 years BP, is defined as The Holocene.



The ancient topography of west-central Asia is shown in the left side of the map above (2). There were many lakes and even huge internal seas in this region. The Black Sea had a connection to these internal lakes. This map is also supporting William Ryan and Walter Pitman (Chapter 1, Ref: 4) who claim that a flood came from the west into these regions.

Most of the internal lakes and rivers are dried-up nowadays and only the Aral and the Balkash lakes as well as some large rivers are left behind. The name of this region was **Oq-Uruq** (shown on the map) in the early times and today it is Okruk. Present day Okruk region is shown in red in the small map of Russia. The adjacent region is shown in yellow, where the Ob River flows. The Aral Lake is shown on the lower-left side of the map on the right hand side.

Oq-uruq (Okh-urugu) means "the Ok settlement" (**see The Asiatic Scythians**) and the Ob River was probably called Ok. The present name "Ob" is the result of a linguistic shift from a velar "k" to a labial "b". The people living in these regions speak the Ob-Ugric languages, which belong to the Finno-Ugric and Ural-Altaic language groups. The name Ural stems from the Ural Mountains, which are considered to form the natural boundary between Asia and Europe. We see that the name of these mountains is formed of Ur, being the ancient word for "settle" and Al, meaning "take" in Turkish.

The ancient vast Ok-Uruk region is split into small autonomous Oblasts and Okrugs. Oblast is the Russian word standing for "area", "district" or "region". The people in the Okruk region call themselves the Khant and the Mans. The name Khant is probably related to Khang, which is the title given to all Eurasian rulers. We find the following titles in Eurasian:

KHANG: Early title for "ruler" in the proto-language.

KAM: Central-Asiatic spiritual leader and Shaman person.

KAGAN: Ancient Turkish and Mongol ruler.

HAKAN: Turkish ruler of the Ottoman Empire.

HUANG: Title of the Chinese emperor.

WANG: King of the Chinese kingdom.

TARKAN: Central-Asiatic and ancient Bulgarian ruler. Also found in Hittite.

KUNG: King in Swedish.

KÖNIG: King in German

And finally **KING** in English.

Other forms are Kaiser, from prehistoric Germanic and Caesar in Latin, both coming from Ok-As-Er in the proto-language. We also find the word "Kami" in Japanese meaning "god". This word is, most probably, related to Kam, since the Kam could perform spiritual flights and talk to the gods. A further indication exists in the Japanese word "ookami" meaning "wolf" but also "sacred deity", since "oo" means "sacred" and the wolf was also considered to be sacred by Central-Asiatic people.

It is interesting to note that "oo", which is an exclamation sound of veneration uttered in front of superior and important persons or situations, found its way as "awe" in English, "haut" in French (meaning "high") and "haupt" in German. The "h" in French is aspirated and is not pronounced. There may or may not be a direct link between the Japanese "oo" and the French "haut", but the similarity in the sound and in the meaning has its origins in the proto-language (**see Chapter 2, Diversification of Languages**).

The wolf was a holy symbol not only for the Japanese people but also for the Turkic and Germanic people too. Some Turkic nations adopted the wolf as their holy totem animal because of its independent character -refusing to be tamed- and its ability to hunt in packs. On a stone inscription found in central Asia the following sentence can be read in ancient Turkish (3):

"Because God gave power to my father the Kagan his army was like hunting wolves"

There is here a clear respect for the wolf as being an animal of power but also as an animal having a social organization and knowing how to hunt as a group. This aspect of the wolf was so much venerated that the wolf-head symbol has been selected to appear on certain Turkic flags. We see the Göktürk flag below.



According to ancient Teutonic beliefs the Germanic people were led by a wolf named Wolfgang, which in German means "The walking wolf". "gang" stands for "going", an indication for the Shaman showing the way and leading the tribe. The same figure is found in the Turkish mythology where a female wolf named "Asena" (As-ana meaning "mother of the As people") leads the tribe out of a mountainous region named Oetueken. Such cultural correlations are indications of common ancestral links.

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(1) Foraminiferal Evidence of Younger Dryas Age Cooling on the British Colombia Shelf. *Geographie et Quaternaire*, Patterson et al. 1995, Volume 49, No: 3, page 409 (2) The map of ancient Okruk is drawn by Kâzım Mirşan, an independent researcher of the ancient proto-language. (Courtesy of Turgay Tüfekçioğlu). (3) Inscribed on the east side of the Bilge Kagan stele found in the Orhun valley. These inscriptions, written in an ancient Turkish alphabet were first read by Wilhelm Thomsen, a Danish scholar.

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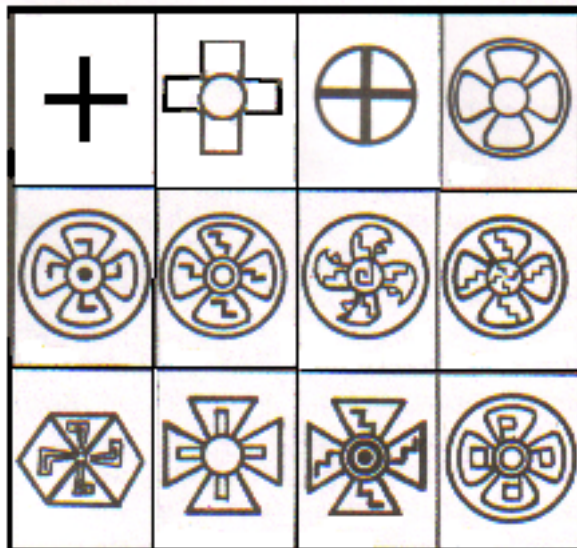
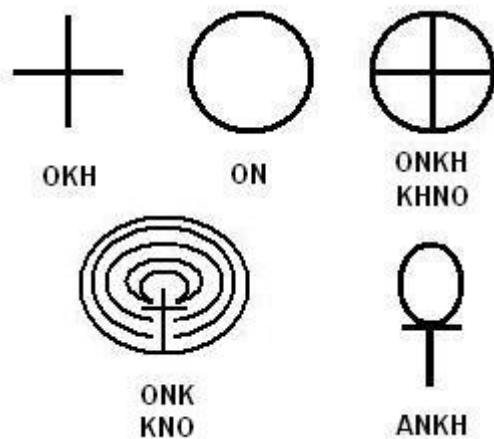
Universal Symbols

Doç. Dr. Haluk BERKMEN

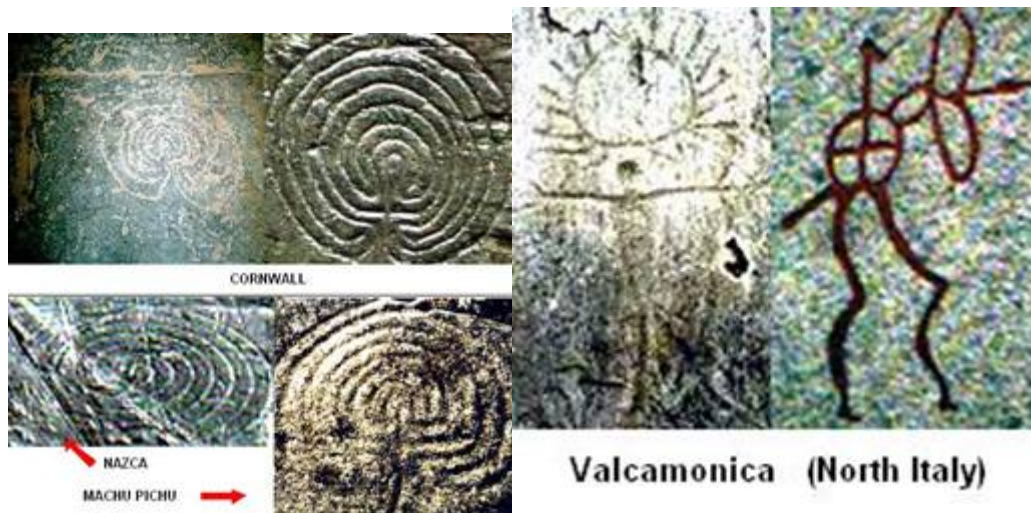
We have seen in Chapter 2, Diversification of Languages, how the people speaking the proto-language diversified and became the source of a multitude of cultures. In spite of these changes the original root culture kept its symbols in the form of an esoteric, semiotic hidden knowledge. These symbols were representations of monosyllabic root words. Each symbolic sign can be considered as a being a seal (a **tamga**) conveying a cultural message.

The Central-Asiatic Uighur who venerated the Sun deity, selected the + sign to represent their tribal leader. The cross has been a sacred symbol, adopted worldwide, long before the Christian era. The word "cross", which was "kross" in Old Norse and "cruce" in Latin, has its origin in the proto-language. Kross can be separated into three parts as **Ok-Or-Os**. I discussed the meaning of Ok in the previous chapters. The second syllable stands for venerable, important and universal. This root word has been pronounced as Oo, Or and On, depending on the culture. The last suffix "os" means "us / we" and has transformed into "iz" (Turkish), "is" (English),

"ist" (German) and "est" (French). So, Ok-Or-Os (Kross) means "we are the venerable (universal) Ok leader". The concept of universality has been represented as a circle, which is the symbol of both the sun and also the whole region, since the whole surrounding region can be described with a circular movement of the hand. Below (left) we see how the cross "Okh" and the circle "On" joined to form new symbols, pronounced as **Onkh, Khno, Onk and Ankh**. The same symbols evolved into more artistic and complicated forms, mostly in Asia, drawn by the Uighur people as seen on the right hand side.



The cross inside a circle does not only mean "we are the venerable Ok", but also "we are the ones that worship the sun" or "the Ok leader has the powers of the Sun god". So, the above signs are also telling us that the people speaking the proto-language worshipped the sun. The sun cult was the main religion of ancient people and the person performing spiritual rituals toward the sun during the day and around a fire during the night was the shaman, the medicine man and the witch doctor.



Above left we see pictographs from Valcamonica engraved on the south side of the Alp Mountains. The person extending his/her arms (left) under the sun is the Okh leader and the one holding a bow and an arrow (right) is the Ok / Oc / Osc leader. This pictograph is the typical seal or signature of these people (in this case the Etruscans) who came to Italy from the north, (See Chapter 1, The Proto-language of Central Asia).



On the right side above we see the Onkh or Kno found in different parts of the world; from Cornwall in south-west England to Peru in South America. In ancient Egypt it became the Ankh, as the symbol of power and long life. Below we see different versions of the Onkh.



At first glance one may think that the pictures above do not represent the same concept. But, in fact they are the semiotic symbols of a forgotten culture; a culture that spread from Asia and formed the base of civilization.

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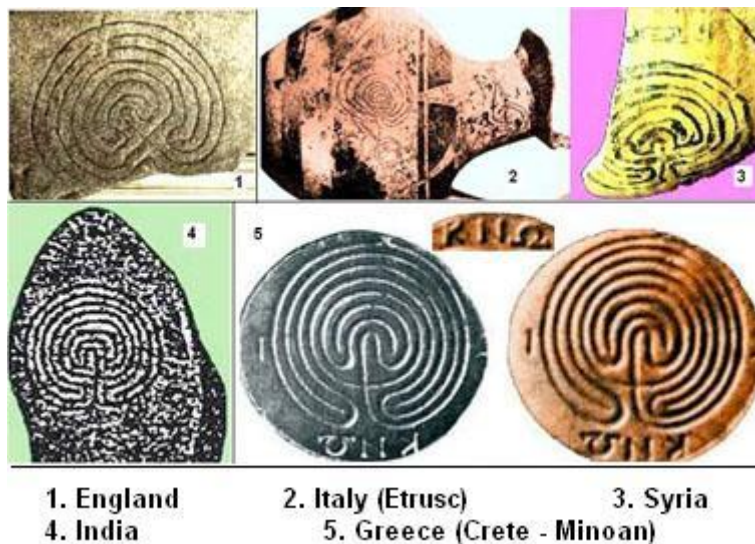
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The Minoan culture

Doç. Dr. Haluk BERKMEN

The islands on the Mediterranean Sea, such as Cyprus, Crete and Malta, have been settled from the very early times by the Okh tribes, expanding from Central Asia (see Chapter 2, The Proto-language of Central Asia). We can attest this fact from the seals and early ideograms found in several locations. The "Onk" or "Kno" seal mentioned in the previous Chapter is an important indicator of this root culture. Below we see several Onk / Kno seals found in different places of the world.



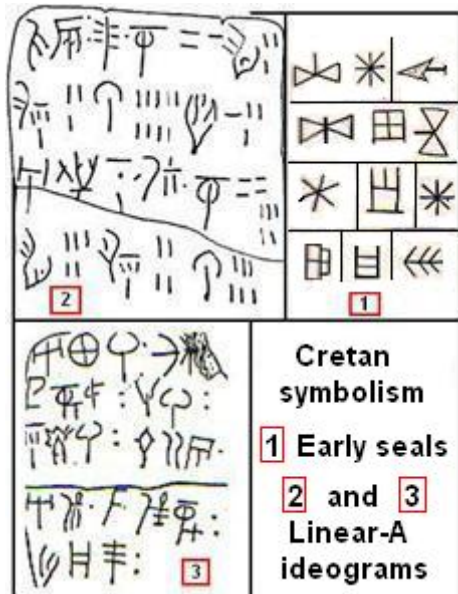
The coins found on the island of Crete are the only ones having inscriptions. One can read this three-letter word from left to right as "KNO" or from right to left as "ONK". Since the most important ancient city in Crete was Knossos, it is very probable that KNO stands for Knossos (see map below).



If "KNO" is the concatenation of OK-ON, the original form of Knossos could very well be OK-ON-AS-US. This 4-monosyllabic word means "We are the universal OC and AS", which is a clear indication that the Ok (Oc) people originating from Asia. The name Crete (Krit / Girit) itself can be expanded as OK-UR-ET "make it an Oc settlement", where UR means "settle" and ET means "do" in the Altaic languages.

Crete abounds with Minoan remains, mostly found around Knossos, Arkanes and Phaistos. Several different inscriptions on clay documents have been unearthed by Arthur Evans (1). Some of the early seals are in the form of arrow, sun and double-edged ax. All

three symbols (seals) are important indicators of the early Central-Asiatic culture. A. Evans found also a script which he named Linear-A. As of today Linear-A is still not deciphered (2). Below we see some examples of the Linear-A ideograms. The ONK seal can clearly be seen on the first line of the third box.



The name Minoan is not the original name of the early Cretan culture. It has been coined by Arthur Evans, from the name Minos; the ruler of Knossos. According to Arthur Bernard Cook (3), Minos and Minotaur are only different forms of the same personage, representing the sun-god of the Cretans, who depicted the sun as a bull. As mentioned before, the bull and some horned animals such as the ibex and the elk were all representations of the Okh shaman leader, having the power of the bull, the wings of an eagle and worshipping the sun-god. He was accepted as being the incarnation of the sun-god on earth.

We see this symbolism in Mesopotamia, in Anatolia and on the Mediterranean islands. Below, (on the left) the golden bullhead and the double-edged ax of Minos are shown (4). On the right side a winged Sumerian deity having a human head with triple horns and a bull body is shown. Similar statues called Lamassu are found at the entrance gates of palaces in Hattusas (Turkey), in Babylon and Nimrud (Iraq) and in Persopolis (Iran). They tell the visitor that the palace they are about to enter belongs to a powerful "Okh" king who is strong as a bull and has supernatural powers. The double-edged ax will be discussed in a further chapter.



Golden bullhead and double-ax
from Crete (Minoan) (4)



Sumer deity with human
head, winged and with
a bull's body.

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(1) Arthur Evans (1851-1941) traveled to Crete in the early 1890's and informed the world about an Aegean writing system with unfamiliar characters of a hieroglyphic appearance. (2) Decipherment, Maurice Pope, Thames and Hudson, 1975, London, England. (3) A. B. Cook (1868-1952) was scholar of archeology who also wrote on history of religions. (4) Wonders of the Ancient Worlds, National Geographic Atlas of Archeology, page 79.

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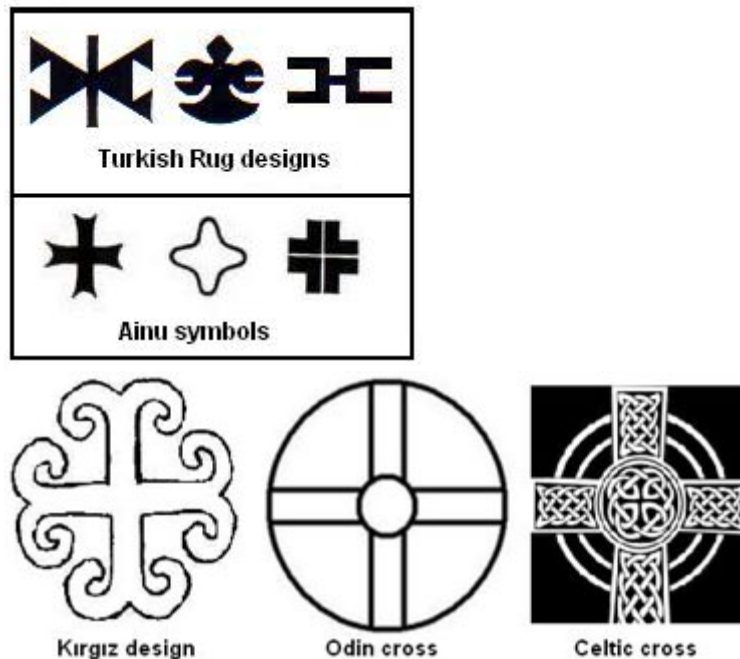
THE DOUBLE-EDGED AX

Doç. Dr. Haluk BERKMEN

The double-edged ax, mentioned in the previous chapter, had a very special meaning for the Okh people originating from Central Asia. It was the symbol of the leader and represented strength and power. The symbolism embedded in the double-edged ax is not found only in Crete, but in several cultures all around the world. The similar symbols found in these remote areas can be interpreted as the common denominator of these cultures.

Below we see some examples of these transformed forms. On the left, certain Turkish rug designs can be considered as stylized representations of the double-edged ax (1). These symbols are very

similar to the symbols of the Ainu people presently living in northern Japan (2). The Ainu tribes formerly inhabited the Kuril Islands, southern Sakhalin and the Kamchatka peninsula. Today Hokkaido remains the only homeland of these people. The Ainu symbols drawn on wood and textiles are clear indications of their Uighur origin.



At the center, the stylized cross design belongs to the Khirgiz people of Central Asia. Next are the symbols known as the Odin Cross of the Vikings and the Celtic cross from Ireland? There is a striking similarity between these symbols and the Uighur seals shown in Universal Symbols. Odin was the main deity of the Viking Mythology and Thor was his son (3). The double-edged hammer of Thor seen below is another version of the double-edged ax (see Chapter 7), making part of the Okh symbolism.



Odin known also as Wotan was the primordial deity of the Norse Mythology. He resided in a celestial region called Asg rd (As-gord or

garden of the As tribes). In Asgard we find the connection to the As people who were belonging to the early Asiatic Uighur Empire (see Chapter 1). It is very probable that the Vikings, who were venerating their ancestors, promoted some of their ancient leaders to the level of sacred deity. This is how a complicated Norse pantheon came into being. The meaning of Odin came probably from Ot-in, as a concatenation of two monosyllabic root words of the Proto-language. "Ot" meant "fire" and "in" means "descend" in Turkish. Therefore, Otin or Odin means "descending fire". This etymology agrees well with the belief that the spear of Odin always found its target. Since Odin resided in the unseen celestial realm, the lightning (fire) descending from the sky was accepted to be no other than his punishing spear.

Odin had many sons but the most venerated one was Thor, the god of thunder. Since thunder always follows lightning, the logical conclusion requires that Thor is the son of Odin. But the name Thor may also have ancient connections to the Tur (pronounced as Toor) tribes of Asia. The Tur tribes united with the Okh tribes to form a loose federation of tribes called the Tur-Okh or the Turok, which were the ancestors of the present Turkish people. Notice that Turks are known as the Török –in Hungarian- and also as the Turani and Türki (Ref. 5 of Chapter 1) in many historical sources.

The map in Chapter 1 shows a vast territory named Occitania which covers, among other regions, north Italy. The ancient settlers of this region are known to be the Etruscans. This name is the concatenated form of E-Tur-Oscan, meaning "the Tur and the Osc federation of tribes". The E in "Etruscan" stands for "Est" meaning "is /are" in Latin. One can find many linguistic and cultural similarities between the Ural-Altaic languages and Etruscan. There is a region in Italy called Toscana, whose origin is most probably Tur-Osc-Ana, meaning "mother of the Tur and Osc". There is also the city called Tarquinia, in the province of Lazio, Italy. Tarquinia was an important city in ancient Etruria, home of two Etruscan kings, Tarquinius Priscus and Tarquinius Superbus. The similarity between Tarquin and Tarkan (see Chapter 5) points to the title of the Eurasian ruler Tur-Khan. Considering the clear correlation between these titles, it is difficult to accept these similarities as being pure coincidence.



The ancient languages spoken during the iron age of Italy can be approximately distributed as shown in the map. But these regions were not separated by clear-cut country borders, as we know borders are today. They were rather locations where written inscriptions of certain local dialects have been densely found. The Oscan language had much in common with Latin but contained many striking differences. Many common word-groups in Latin were absent and were represented by entirely different forms in Oscan. Dialects of Oscan include Samnite, Marrucine, Paelignan, Vestnian, Sabine and Marsian. These tribes all belonged to the Tur-Osc confederacy. The Oscan speakers adopted the Etruscan alphabet to write in their own dialect. Since Etruscan is still not deciphered, the original meanings of the letters in the Etruscan alphabet need detailed explanations.

This will be done in further chapters. Below we see the 21 letters of the Oscan alphabet. The red letters in bracket are the accepted pronunciations, which is debatable, of the Oscan alphabet.

𐌒	a [a]	𐌔	b [b]	𐌖	r [r]	𐌘	d [d]	𐌚	e [e]	𐌜	f [f]	𐌞	g [g]
𐌠	h [x]	𐌢	i [i]	𐌤	í [i:]	𐌦	k [k]	𐌨	l [l]	𐌬	m [m]	𐌮	n [n]
𐌰	p [p]	𐌲	s [s]	𐌴	t [t]	𐌶	u [u]	𐌸	ú [u:]	𐌺	v [v]	𐌼	z [dz]

Oscan Alphabet

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The Etruscan Dice

Doç. Dr. Haluk BERKMEN

The origin of the Etruscan population is still unclear and is being constantly investigated by scholars on cultural, linguistic and genetic grounds. Several major authors of the Roman Empire, such as Livy, Cicero and Horace called them as Tusci or Tursci (1). These names are in good agreement with Tur-Osc, discussed in the previous chapter. There are several indicators pointing to the Asiatic origin of the Etruscan population. Their language is known to be non-Indo-European and many similarities have been found with both the Altaic –especially with Turkish- as well as the Uralic languages (2).

Recently a serious genetic research has been published by a group of Italian scientists. They have investigated several bone samples from the Etruscan remains and came up with the following conclusions (3):

Etruscan sites appear to have rather homogeneous genetic characteristics. Their mitochondrial haplotypes are very similar, but rarely identical, to those commonly observed in contemporary Italy and suggest that the links between the Etruscans and eastern Mediterranean region were in part associated with genetic, and not only cultural, exchanges. The Etruscans show closer relationships both to North Africans and to Turks than any contemporary population. In particular, the Turkish component in their gene pool appears three times as large as in the other populations.

Since the Turkish population originated –to a large extent- from Central Asia, it can be claimed that the Etruscans too came to Italy from Asia, through the Alp Mountains in the north of Italy. Their early settlements were on a high plateau named Valcamonica, where they left many marks in the form of petroglyphs (see Chapter 6 and 7). A further sign for their Uighur origin is the name of the Alp Mountains. Alp means “tall and formidable” in Turkish. There are several proper names starting with Alp; such as Alpaslan,

Alpagut, Alperen, Alper and Alp-Er-Tunga.



There are also some interesting Etruscan artifacts which have been the focus of interest and have created a lot of controversy among scholars (4). One of them is the Etruscan dice (left) found in Tuscany. There are no numbers on the dice but short inscriptions in Etruscan letters. Scholars have tried to decipher these inscriptions and came up with different names for the numbers from 1 to 6. J. Friedrich says (4).

		AM ça 4		
IAI zal 2	OVß huth 6	IAm mal 5	VÔ thu 1	
		I)̄ ki 3		

Larissa Bonfante

		AM ça 4		
IAI zal 6	OVß huth 3	IAm mal 5	VÔ thu 1	
		I)̄ ki 2		

Selahi Diker

		AM AÇ		
IAI KAL	OVß HÜLTH	IAm KAÇ	VÔ ALTH	
		I)̄ Gi		

Haluk Berkmen

The inscriptions on the dice -being without any doubt numbers from one to six- gave rise to a large literature on this issue. But the order of these numbers is still unclear.

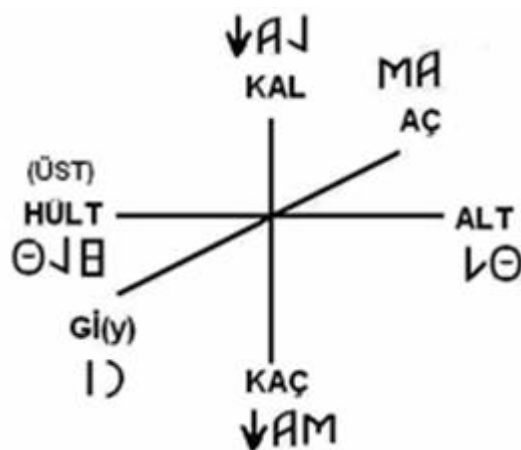
Below we see three different interpretations of the Etruscan dice. The one at the left is the interpretation of L. Bonfante (5). The central one is the interpretation of Selahi Diker (6) and the one on the right is my interpretation.

I did not interpret the letters as words standing for numbers, but instead words standing for actions to be performed. This is because carving letters is much more tedious and difficult than carving numbers, logically. One would not choose to carve the name of a number in place of the number itself. The assumption that these words stand for numbers is a modern preconception based on

modern dices.

The first observation which I made was to identify the word "Gi" written from right to left. This monosyllabic word is the ancient form of "Giy", which means "dress up" in Turkish. The second two-letter word is read from right to left as "Ça" by L. Bonfante and S. Diker. I read it from left to right as "Aç" meaning "open" or "undress". There are Etruscan inscriptions which have been written in both directions. Such a system of writing is called boustrophedon, meaning "as the ox ploughs". In this system the hand of the writer goes back and forth like an ox drawing a plow across a field and turning at the end of each row to return in the opposite direction.

Once these commends have been deciphered the remaining monosyllabic words could be easily identified as "Kal", Kaç", "Hült" and "Alt". These words are all words used still in modern Turkish, with the exception of Hült. Kal means "stay", Kaç means "run away, escape" and Alt means "under, below". Since we find opposite meanings on opposite faces of the dice, it is obvious that Hült stands for "over, above", which is "Üst" in modern Turkish.



The H was probably aspirated and disappeared in modern Turkish. We can see on the left how the six words are inscribed on the dice. Since these words are certain commands to be performed, it is quite possible that they had to be performed during a wrestling contest. My guess is that at the start or during the contest the dice was cast by one wrestler and he had to perform the command appearing at the top side of the dice. These are: Kal: "stay erect", Kaç: "run away", Alt: "stay below", Hült "stay above", Aç: "undress" and Gi: "dress".

The Etruscan wrestlers could also wrestle totally undressed as the Etruscan wall painting below shows (7).



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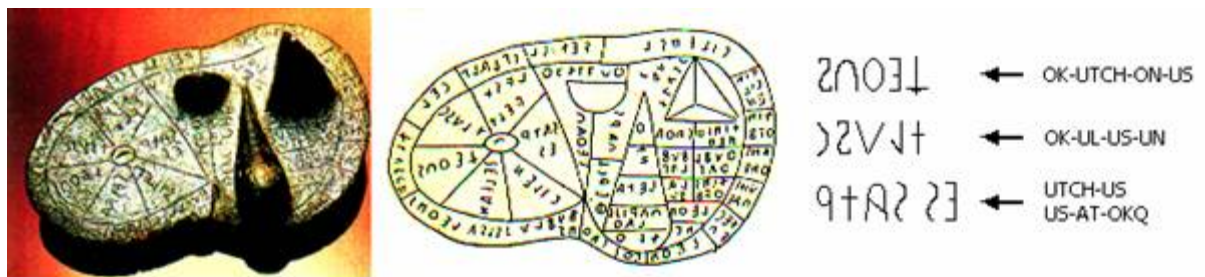
Etruscan Inscriptions

Doç. Dr. Haluk BERKMEN

It was mentioned before, in Chapter 6 Universal Symbols, that a group of tribes entered north Italy as early as 4,000 BP and settled in the region of Valcamonica. These were the early Asiatic (Uighur) Tur-Ok tribes that came to be later known as the Etruscans. The whole region has been occupied by these people and many artifacts, some containing inscriptions, have been found and identified as being Etruscan. One such interesting article, which gave rise to many speculations, is the Piacenza inscribed piece of bronze.



The Piacenza bronze artifact (below) has the form of a liver and because of this shape it has been defined as a divinary article. But the protuberances on the bronze artifact were done on purpose and there is no sheep liver that has such protuberances. Divination was the main activity performed by the Etruscan shaman in ancient times. But, in my opinion, the artifact is a map of the region with the names of different tribes written in the Etruscan alphabet (1).



Inscribed Etruscan bronze artifact from Piacenza

The protuberances, done on purpose, are the mountains and hills of the region. This is quite logical when we consider that Piacenza is a city located on the south side of the Alp Mountains, surrounded by hills. At the center above we see the Etruscan inscriptions which are still not deciphered. There is a borderline at the edge of the bronze artifact and several words are carved around a small circle. Each word is clearly separated by borderlines, clear indications of local regions where different Ok tribes have settled. I have selected three short words as examples to substantiate my claim. These words are read from right to left according to a spelling method developed by Kazim Mirşan (2).

K. Mirşan claimed that each letter in the Etruscan alphabet is a monosyllabic root word, originating from the Proto-language (see Chapter 1). Therefore, an Etruscan "word" is made out of several concatenated monosyllabic meaningful root syllables / words. They are written (carved) from right to left, as on the ancient Turkish stone inscriptions of Central Asia. The top word above can be read

as Ok-Utch-On-Us and means "We are the universal leader Ok tribe". The first sign on the right of the word is an arrow on the top word and a cross on the middle word. This is because the Ok tribes represented their names as both arrows and daggers. Utch is a Turkish word meaning "tip" and is pronounced as "udj". The ancient form of this root word is an inverted E. Notice the form of this word having three extensions and the word for the number three in Turkish, which is üç. The three protuberances on the bronze artifact may also be a symbolic indication of these leader tribes. A further clue to support this claim is the name of the Turkish tribes known as Üç Oğuz or Uçokuz, meaning "we are the three Ok tribes" or equivalently "we are the leader Ok tribes".

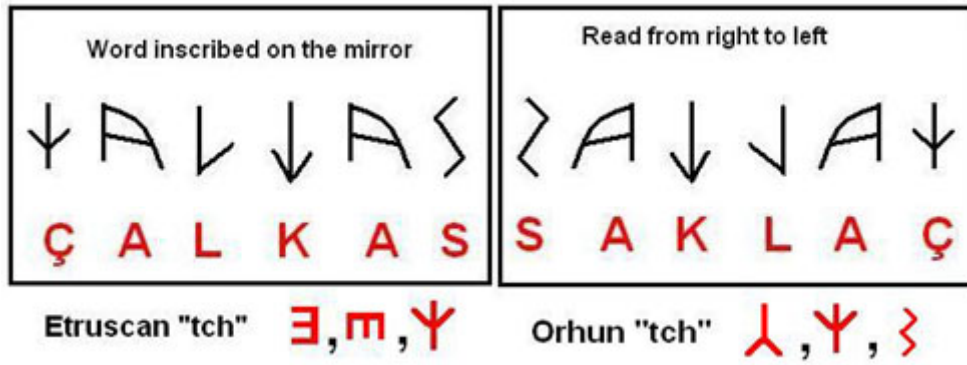
The second word above Ok-Ui-Us-Un can be read either as Ok ulusun, which means "(region) belonging to the Ok nation" or equivalently as Ok Ulu-sun "you are the sacred Ok" in Turkish. There are two words on the third line. These can be read as Uç-Us Sa-Ka, meaning "we are the leader Saka (Scythian) tribe" (see Chapter 4, The Asiatic Scythians).

This early form of writing has later on evolved to represent words as we understand today. But, when this method of reading is not applied it is quite impossible to decipher the Etruscan language. Being an agglutinative language, Etruscan with these special characteristics should be compared to the Ural-Altaic languages and especially to Turkish.



Another Etruscan inscribed artifact is the rear side of a mirror shown on the left. We see a winged man examining the internal organs of a sacrificed animal (3). His name is read from left to right as Chalkas, but almost all Etruscan inscriptions and names are written from right to left. So, this name also should be read from right to left. In that case we find a meaningful Altaic word, which is: Saklach. In Turkish saklı means "hidden" and aç (ach) means "open". When these two words come together we find saklı-ach or saklach meaning "open what is hidden". The winged person in that case becomes a soothsayer or a shaman performing divinations. His wings indicate that he can perform mystical flights into the unknown.

If Chalkas is a proper name it should have a meaning because names without any meaning were never used. Nobody knows the meaning of Chalkas but the meaning of Saklach is perfectly fitted to the visual picture. Below we see in the boxes the word read in either direction. We see that the phoneme "tche" was written in three different forms in both Etruscan as well as in the ancient Turkish inscriptions of the Orhun valley. The interesting point to note is that all forms contain three extremities. These characters could be read as "utch", "itch", "eutch" or "ytch" according to vowel harmony.



The correlation between the Orhun characters and the Etruscan alphabet goes far beyond this single example. Every letter being a seal contains a concept that needs to be explained in detail. This will be done in the future chapters.

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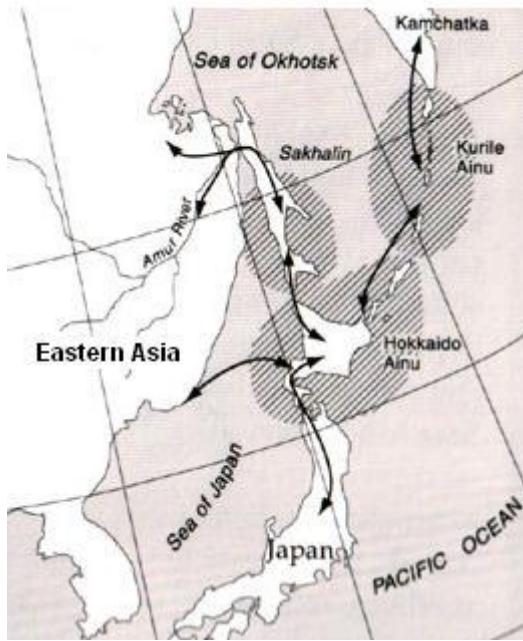
(1) Voices in Stone, Ernst Doblhofer, Granada Publishing, 1973, London. (2) Kâzım Mirşan is an independent investigator of the ancient Proto-language. (3) Les Etrusques, Jean-Paul Thuillier, Gallimard, 1990, Paris.

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The Eastern expansion

Doç. Dr. Haluk BERKMEN

The expansion of Asiatic tribes through North-Eastern Asia into North-America is a well attested fact, supported both linguistically and genetically. We saw that the Saka people were and are still known as the Scythians (see Chapter 4, The Asiatic Scythians). These people are also known under the name of Yakut. Although the origin of "Yakut" is not clear, most probably Yaku is a transposition of Yuka, where "a" and "u" have changed place. The suffix -t is found in many Turkish words. For example: kanıt, boyut, soyut, gömüt,...etc. Another group of people next to the Yukagir are the Koryak. This name is made of the "kor" root word and the suffix "-yak". Kor means 'ember' and yak means 'burn' in Turkish, so the name Koryak can be understood as "glowing ember".



A recent research done on the Ainu people showed that they migrated to the eastern parts of Asia from the Central Asian region of Lake Baikal, following the banks of the Amur River (1). When the toponymy of the region is investigated, one can find many clues to the ancient proto-language. On the above map we find Sakhalin, which can be split as Saka-ilin: "the land of the Saka", Kurile as Kuru-il "The dry territory", where kuru means "dry" and il means "location" or "territory". So, Kuril becomes a meaningful description for an island in Turkish.

The Sea of Okhotsk can be split into its constituent phonemes as: Okh-Ot-sk, from which the meaning "Belonging to the fiery Okh" emerges. In that name "Ot" represents the fire or rather the fiery human spirit as well as the sun (see Chapter 6, Universal Symbols). A similar form of Okh is found in the name Hokkaido, where Hokk could very well be a transformed form of Okh and Aido could be a transformed form of Ainu. Other monosyllabic root word meaning "shaman" or "spiritual leader" is Kam, which is found in the first syllable of Kamchatka.

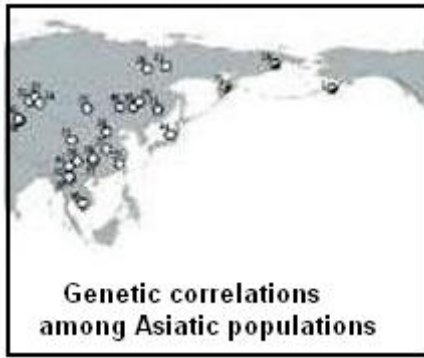
All these interesting relationships couldn't be pure coincidence. Moreover, the languages of the whole region, including Japanese,

have clear connections to the Altaic language group and especially to Turkish. On the Table below 4 root words belonging to the Eastern and Northeastern Asian languages have been compared to Turkish.

	Turkish	Japanese	Eskimo	Aleut	Yupik	Siberian Yupik
(Grand) Father	Ata	Otoo	Ata	Adağ	Aata	Ata
Mother	Ana	Oka	Ana	Anağ	Aana	Ana
Yes , Good	İyi	İi	İi	İi-i	İi	İi
Is	Var	Wa	Uva	Wa	Wa	Hwa

“Ata”, meaning grandfather or ancestor is found in almost all Altaic languages. It is a root word originating from the Proto-language. “Ata” is found in atavism, whose original meaning is “connection to and respect for the ancestors”. Its present etymology is accepted to be linked to atavus from Latin and atavisme from French. But, from the above Table we clearly see its Eurasian origin. Although “Oka” stands alone among several “Ana”, it clearly indicates that the shaman Ok leader was a female in ancient times. There are several clues supporting this claim. The above Table supports the taxonomy of languages submitted in Chapter 1; in which the Eskimo-Aleut language group has been classified as being at the same level and in close relationship with the Altaic group of languages.

The last word, which is “is” on the above Table, is worth considering in somewhat more detail. “Is” stands for “here it is” or “it exists” and represents a fundamental concept without which one cannot talk about the physical world. I already discussed the origin of “is” in Chapter 6, Universal Symbols. The root word var is found in Swedish as varande “existing” and varet “matter”. In both German and English ware stands for articles of merchandise. Other forms are warehouse, stoneware, glassware etc., but the original form is var, which has originated from the Asiatic Proto-language.



Recently a research has shown that a distinctive sequence in the DNA of East-Asiatic people is widespread among the so called 'Native Americans' (2). The study examined 1500 people in total and lends strong support to the idea that Native Americans can trace their ancestry to a common founding population in Asia. The map above shows these correlations.

A major Native American group of languages is known under the name of Atapascan or more preferred Atabaskan (see map at the top of the page). Nowadays this name has been replaced by Na-Dene to include some non-Atabaskan languages. But the term Na-Dene is a recent creation by linguists while Atabaskan is the original name. Atabaskan can be split into Ata-Bashkan to mean "Ancestor-Leader" or "The language of our leader ancestors".

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(1) AINU Spirit of a Northern People, University of Washington Press, 1999, page 56. (2) Native American populations share gene signature, Roxanne Khamsi, New Scientist Magazine, 14 February 2007.

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The Anatolian expansion

Doç. Dr. Haluk BERKMEN

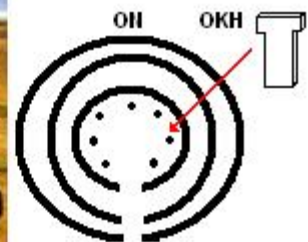
Anatolia (present Turkey) has been a center of civilization throughout the ages. Recently an important Neolithic site has been discovered at Göbeklitepe (see map below). This is the oldest site discovered so far in Anatolia. Until recent times Jerico in Palestine and Çatalhöyük in Turkey were thought to be the places where

civilization flourished. But at Göbeklitepe, which has been dated to about 11,000 years BP, several circular and concentric walls within which T-shaped monolithic pillars that are up to 3 meters high have been unearthed.



Some important archeological sites in present Turkey

Below left we see the excavation going on at Göbeklitepe. The central drawing has been executed by the German archeologist Klaus Schmidt who is presently conducting the digs. We find a striking similarity between these cult temples and the Onkh / Khno sign found allover the world (see Chapter 6, Universal Symbols). The drawing is a top view of the cult temple. On some of the T-shaped pillars there are carvings of sacred animals in relief.



Another important antique region in the center of Turkey is known as Cappadocia, where many dwellings have been carved into the soft natural formations (picture below left). The shelters have not only been carved above the earth but also several underground cities, made out of several stages and many rooms, have been discovered in the region. One important underground city is found at Derinkuyu, whose vertical-cut drawing can be seen at the center image below. On the right we see the On-Okh symbols painted on the walls of the rock-cut shelters of Cappadocia. They are assumed to be drawn by the early Christian settlers. But in fact they were there long before the arrival of the Christians. We now can see the correlation and similarity of these wall-paintings to the symbols of the sun worshippers.

When Christians arrived at Cappadocia the dwellings were not empty. They were occupied by people worshiping the sun-god. The early Christians painted frescoes and icons on the walls of rock-cut rooms which became to be used as primitive churches. This approach to religion did not suit the sun worshippers and a clash among these opposing beliefs influenced the iconoclast period, which was a period where the icons were erased from the walls of the early churches. In spite of the iconoclast period many frescoes still remain to be seen on the walls of Cappadocia.



The similarity between the On-Okh symbols of Cappadocia (right) and the remains of the temple at Göbeklitepe is worth pondering. We see that both are circular -as a symbol of the sun- with an opening to be used as an entrance inside which a + sign or a T shaped pillar represent the shaman leader Okh person (see Chapter 6, Universal symbols).

The name of the region is also worth investigating. Cappadocia can be dissected as Cappa-d-oc-ia. Cappa, written as "kapa", means "close" in Turkish. The Etruscans named their dwellings "capua" and "cabanne" means a small hut, in French. There is an ancient Etruscan city in Italy whose name is Capua. The word standing for head covering in Latin was "cappa" and it changed to "capelli" in Italian, "chapeau" in French and "cap" in English. The same word is found as "kap" (container), "kapı" (door), "kapak" (cover) and "kalpak" (hat) in Turkish. From these correlations we can now elucidate Cappadocia meaning: "The covered (closed) dwellings of the Oc people". This explanation is in good accordance with the underground cities found in the region.

Another interesting region of Anatolia is the settlements of the early Hattians followed by the Hittites. These civilizations flourished in the vicinity of Alacahöyük (see map at the top). The Hatti civilization lasted from 2500 BC to 1700 BC and the Hittites lasted from 1700 BC to 1190 BC. Regarding the Hattian language Ekrem Akurgal says:

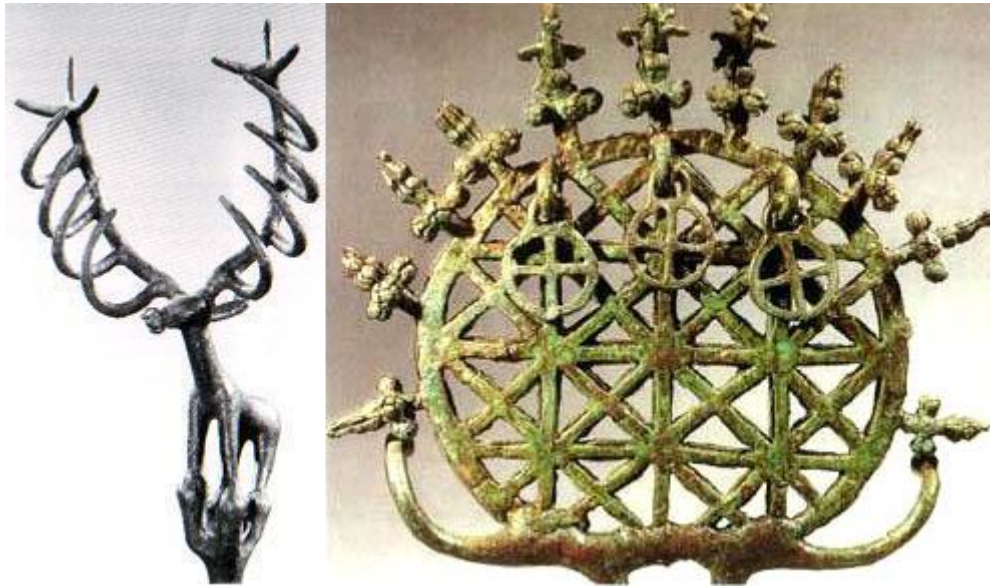
It has been established that Hattian was a language peculiar to itself, completely different from Indo-European and Semitic languages. (1)

The Hittites were greatly influenced by the Hattians in religion, mythology, ceremonies and customs. Of Hattian origin was the Sun Goddess of the Hittites. Many artifacts representing the sun have been found in the region. There are cult symbols belonging to the Hattians that strongly support their Asiatic origin. The bronze stag seen below is about half a meter high and was found in Alacahöyük. It is presently exhibited at the Museum of Anatolian Civilizations in Ankara. The Hattian stag has been dated to be minimum 4,000 years old. The overgrown long horns of the stag are another indication of their Asiatic origin (see Chapter 4, The Asiatic Scythians).

Next to the stag we see a religious standard of the Hattians, again dated from 2100-2000 BC (2). Regarding this artifact E. Akurgal gives the following explanation: **The circles here and in many other examples symbolize the heavens. The pair of horns symbolizes those of "the ox who carries the world upon his horns".**

In fact, the horns are symbols of the Okh person and the circle represents the sun. Three Onkh symbols can clearly be seen hanging on the cult standard. The striking similarity between Okh and Ox –being no other than Ochs- cannot be pure coincidence. The corresponding word in Turkish for ox is: Oekuez, where the O, k and z are relics still remaining from the root word Okhs. We find Ukhsha in Sanskrit and Ohso in Old High German, both words meaning Ox. The origin of all these words is most probably the Proto-language of Asia.

There is also a river in central Asia originating from the Pamir Mountains and ending at the Aral Lake, whose ancient name was Oxus. Its present name is Amu Derya. With the interchange of –us to "su" we obtain a meaningful Turkish word in the form of Ok-su, which means "the Ok waterway". There are similar named rivers in Turkey, Aksu and Göksu being two such examples.



From these cultural and linguistic relations we can deduce that the Oc tribes coming from Central Asia were the early settlers of Anatolia.

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(1) The Hattian and Hittite Civilizations, ISBN 075-17-2756-1, page 5, 2001, Ankara. (2) İdem, page20 and 21.

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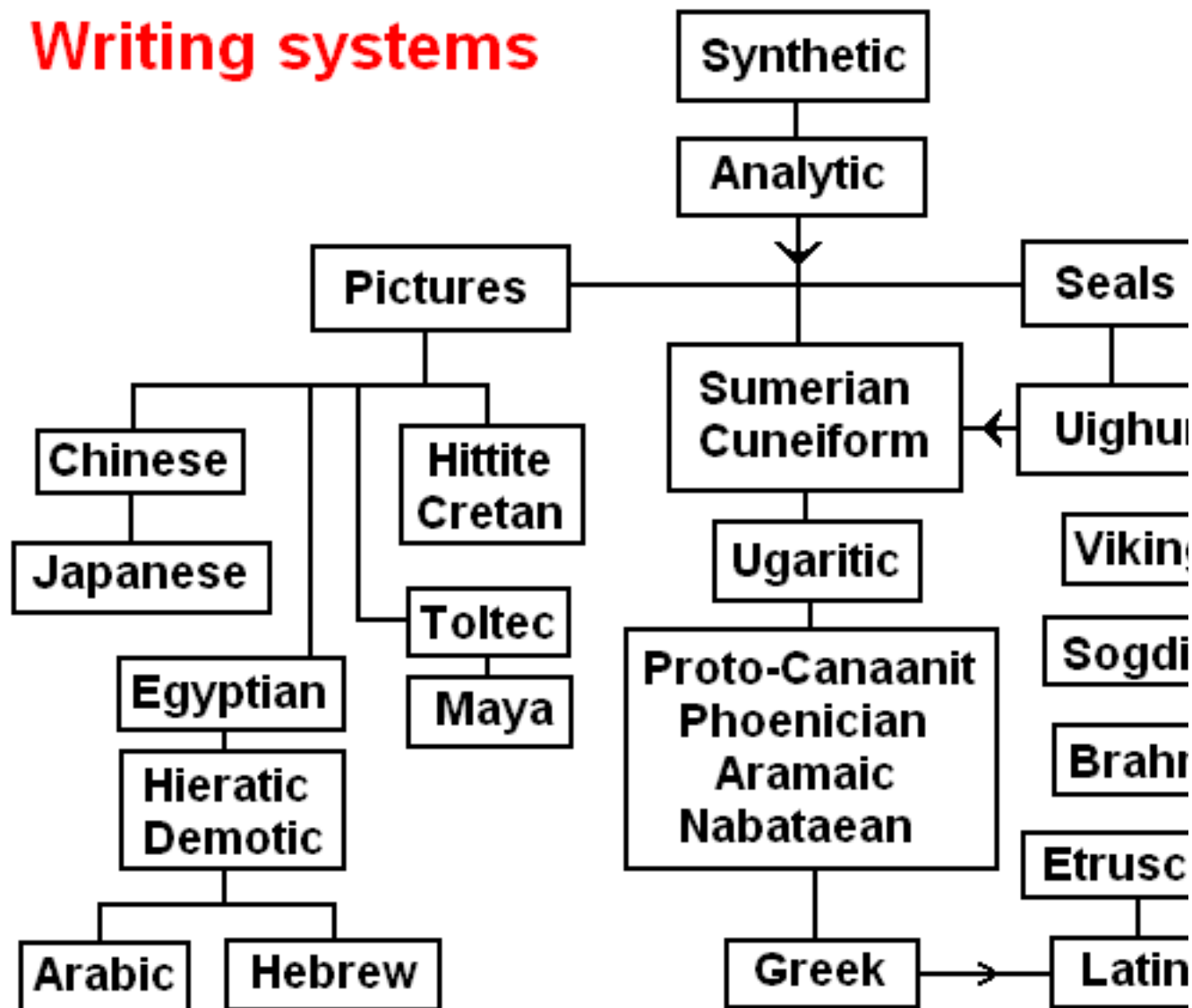
Evolution of writing systems

Doç. Dr. Haluk BERKMEN

There is a lot of research done on the evolution of writing systems. It is in general accepted that the Chinese and Sumerian scripts developed independently as the first writing systems. But these systems are only the end product of thousands of years of human evolution. By evolution, I do not mean the physical, Darwinian type evolution, but rather the evolution of the social life as a result of the diversification of goods and tools. Below the interrelationship of writing systems can be seen. The first synthetic writing system was the early cave paintings and petroglyphs seen allover the world. The messages in these figures can be understood only if the beliefs and expectations of these cultures are known. Several examples of petroglyphs have been given in the previous chapters.



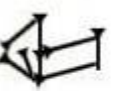




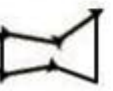







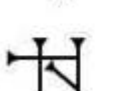

Early writing systems were semiotic and synthetic. As time went by analytic writing started. By analytic I mean that a word or part of a word (a syllable) is represented by a well defined sign.

Writing systems



Synthetic writing developed into analytic writing when the pictures transformed into simplified seals. The above Table cannot be found in any standard textbook. This is because the seal-based form of expression and communication, specific to nomadic Uighur tribes, has not been considered as a writing system by linguistic scholars. The picture-based writing system is known as "Pictographic", but no name exists for the seal-based writing system. The seal-based system started in Asia, with the need to mark the herd animals of nomadic tribes. This was a way for identifying animals when two herds occupied a common pasture. The seals were stylized and simplified forms of the petroglyphs and in time started to represent monosyllabic root words. This is how the Uighur (Turkic) runic syllabary came into being.

The Sumerian people, who came to Mesopotamia from Asia, started to make marks on soft clay, which came to be known as the Cuneiform writing system. The early cuneiforms were representations of root words. Since each form was a full word the script was recognized as being "logographic. Below some examples are shown. We can see how the simple Sumerian pictographic writing system transformed into the complicated system of Assyrians and Babylonians. On the right we see an original Sumerian clay tablet.

YEARS	5200 BP	5000 BP	4400 BP	3000 BP	
HEAD					
LEG					
WATER					
BIRD					

The same transformation from simple to complicated forms happened within the Chinese script. Three examples can be seen below.

TIME								
Horse								
Fish								
Mountain								

It can happen that several different styles of writing have or even are still being used by some cultures. In the ancient times the Hittites used both the cuneiform Sumerian system and also their own pictographic (hieroglyphic) system in parallel. The cuneiform influence came through the Ugaritic script. The pictographic script system is known as the Hittite hieroglyphs. An example will be discussed in the next chapter.

Today the Japanese people write in four different scripts. These are Kanji, Hiragana, Katakana, and Romanji. Kanji is the logographic Chinese script which has more than 50,000 characters. There are

46 Hiragana and 46 Katakana characters which are phonetic in nature. They are symbols representing syllables. The Katakana script is used to write loan words that cannot be represented in Kanji. The Romanji script is what Japanese call the Latin alphabet. In modern Japanese texts one can find a mixture of all these four writing systems.

In the Table at the top we can see that the Egyptian hieroglyphic system became simplified to first Hieratic and then to Demotic writing system. These scripts had their influence on several alphabetical scripts, such as Arabic and Hebrew. The Latin alphabet is the offspring of both Greek and Etruscan but it is also influenced, through Phoenician, by the Sumerian cuneiforms. All these interrelationships will be discussed and explained in the future chapters.

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Hittite symbolism

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During the second millennium B.C. Anatolia has been the focal point of cultural transformation. During this period several city states were founded and different writing systems were used simultaneously. In Alacahöyük and in the central regions of Anatolia the Hittites raised several cities (see map at Chapter 12, The Anatolian expansion). Many statues, wall relief, amulets, written tablets and seals have been found dated from this period. They are presently displayed in many different museums of the world. Hittite language is claimed to belong to the Indo-European language group. This is because Bedrich F. Hrozný, a Czech linguist who lived from 1879 to 1952, found two words in Hittite; wadar meaning "water" and ezzan meaning "to eat", similar to German wasser and essen, that the language has been classified as the first Indo-European language. But in fact Hittite is an intermediate language in transition. We find several forms and features from both Altaic as well as Germanic languages. This characteristic will be explained in future chapters.

The wall relief below left is a synthetic message, comparable to a written text when properly interpreted. The pointed hat with curved

horns and the trousers worn by the person on top of an elk are typical Scythian symbols mentioned by Herodotus (see Chapter 4, The Asiatic Scythians). He holds an eagle on his gloved right hand. Hunting with eagles and hawks is a tradition that is still being used by Asiatic people. He holds a curved staff in his left hand (a kalmush or lituus), an instrument used by shepherd for catching runaway sheep. The elk is the symbol representing the leader of Asiatic people. This symbolism has been mentioned and explained in detail in the previous chapters. His position on the elk is a sign of superiority and leadership. Therefore, the message embedded on this stele is "I am the shepherd and the hunter leading the people".



Hittite wall relief



Tarkondimos

Above right we see a seal whose original size is about half an orange. Archibald. H. Sayce (1846-1933) who worked on the decipherment of Hittite Hieroglyphs read these inscriptions as: "Tar-rik-tim-me Sar-mat Er-me-e", which he interpreted as Tarkondimos, King of the land of Erme" (1). This is how the seal became known as the Tarkondimos seal.

I am of the opinion that the inscription on the seal can be differently interpreted. Herodotus of Halicarnassus (484 BC – 425 BC) was the first historian who wrote a comprehensive account of antique Anatolian and surrounding cultures. He said that the Scythians, the Amazons and the Sarmatians spoke a common language (2). The Sarmatians occupied the regions above the Black Sea and in my opinion the second word of the seal "Sar-mat" stand for Sarmat, the people mentioned by Herodotus.

The first word Tar-rik-tim-me can be read as: "Tur-ruk-tum ma", which can be transliterated as "I was a Tur from the north but". The first root word is no other than the Asiatic Tur and the second root word "ruk" means "from the north" (see Chapter 4). "Ruk" can be read as "uruk", which means "the north settlement". There is a Sumerian city called Uruk which is situated at the north of Ur. The suffix "-tum" means "I was" and "ma" stands for "but" (ama being "but") in Turkish.

The last word on the seal "Er-me-e" is a transposed form of "Er-i-em", which means "I am the man, the soldier". Therefore, the three words can now be understood as: "I was a Tur from the north but I belong to the Sarmat". We see that this interpretation does not lead to Tarkondemos but rather to a meaningful sentence. But even if my interpretation is wrong, Tarkan, Tur-Khan or Tarkon is to be found in the first part of Tarkon-dimos (see Chapter 5, Climatic Changes).



A further clue for the Asiatic origin of the Hittite can be found in the picture above (3). This picture is part of a Hittite silver rhyton (a drinking vessel used only on special occasions). The rhyton shown below (dated from 14th century BC) is 18cm high and is exhibited at the Metropolitan Museum of Art, NY. In the detail above we see a seated god holding a hawk on his left hand and a small cup on his right hand. The small cup is extended as a sign of celebration. We can assume that the seated figure is a god since the sitting position has always been considered as being superior to standing. The seated god is behind the person standing on the stag who is the Hittite king. The seated god looks in the same direction as the Hittite king as a sign of support and ownership. The other person pouring water to the feet of the stag is the visiting king. He lifts his left hand as a sign of salutation and goodwill. He is pouring water to the ground, which has always been considered as a sign of wish for growth among Asiatic cultures.

There are two symbols between the head of the kings, which have been enlarged on the right hand side of the above picture. The top one can be interpreted as UTCH meaning "top, leader and also the number three" (see Chapter 10, Etruscan inscriptions). The sign under the utch can be interpreted as being a Rho (ρ) which is the archaic form of R. These two seals (characters) are root words originating from the Asiatic Proto-language. Together they can be interpreted as: "The kings" or "the ones at the top", where the second sign stands for the plural suffix "-ar" in Etruscan and "-lar" in Turkish. There is a similar R sign on the top left part of picture above. The R sign stands under the name of the god. This may be an indication for respect, since respectful people have always been addressed in plural.



Hittite silver rhyton

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(1) Decipherment, Maurice Pope, Ref. 2 of Chapter 7, page 139. (2) Histories Book IV, Herodotus, The inhabitants of Scythia: Sauromatae, Budini, Thyssagetae. (3) The Hattian and Hittite Civilizations, Ekrem Akurgal, Ref. 1 Chap. 12, page 161.

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The sacred horn

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The Asiatic Uighur tribes who spread to the four corners of the

world considered the ibex as their sacred totem animal (see Chapter 3). The culture of these ancient nomadic tribes was based on oral traditions and their method of communication was essentially synthetic and pictographic. They prayed and made offerings to the sun-god, which was their most important deity. During these rituals the hollow horn of the ibex was used as a cup for solemn promises. It was also used to make an oath. The etymology of "oath" is known to be *ǣth* in old English but, most probably, its original form was *Oc̥th*, a promise of solidarity to the *Okh* leader.

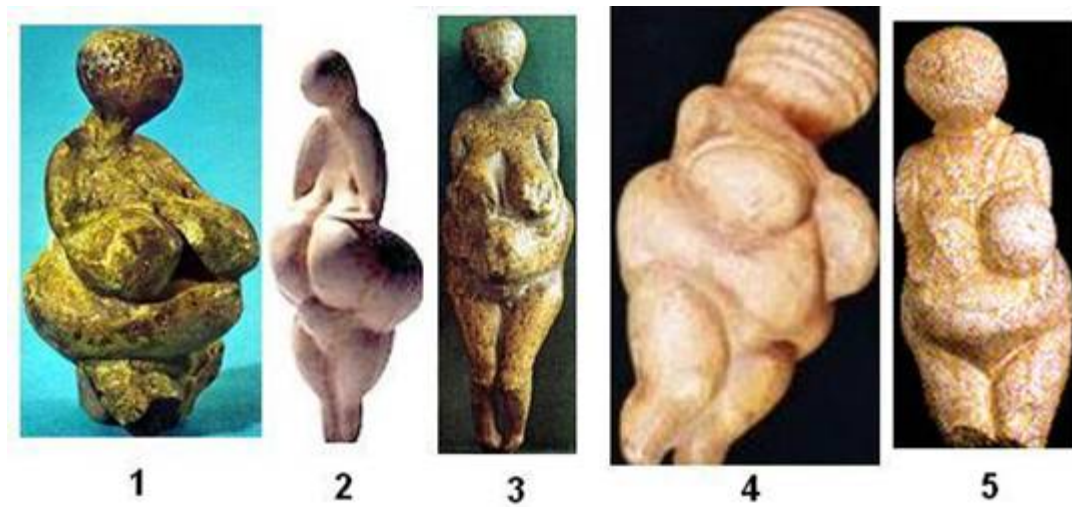


The naked woman above is holding a curved ibex horn in her right hand. The wall relief is in the south-west part of France, known as Aquitaine. This region was part of the Occitania and is known as Aquitania in Occitan and Akitania in Basque (see Chapter 2, The Proto-language of Central Asia). The initial phonemes of these names (*Aq* and *Ak*) are possible relics of the ancient *Oc* nation. On the right we see a bronze rhyton in the form of an ibex from Persia (1).

An interesting point to note is that there are no facial details on the wall relief above. This was done on purpose, the reason being that she was the human representation of the sun deity. The sun rays were imagined to come out from small holes on the surface of the sun. This is why ancient cultures made small holes on the head of sun-goddess figurines without showing the facial details. Some examples are shown below.

All of them are about 10cm tall or less, an indication that they are sacred amulets of the sun-goddess. As mentioned above none of them have facial details. The exact date of these amulets is not

precisely determined but they are estimated to be minimum 5,000 years or more ancient. Since most of these mother goddesses were found in the north of the Black Sea (within present Russia and Ukraine) and Central Europe, we can safely guess that the sun cult originated from central Asia where ibexes and shaman woman were considered as representation of the sun deity (2).



1. Gagarino (Ukraine), 2. Lespuges (France), 3. Kostenki (Russia), 4. Willendorf (Austria), 5. Kostenki (Russia)

Another strong indication about the origin of the sacred horn is obtained when the ancient rhytons are investigated. Some examples of rhytons are shown below. We see that not only the horned animals but also lions and horses were considered to be sacred. (3)



Rhytons from Asia and Europe

Horses had a special place in the culture of Asiatic nomadic tribes. Horses were the main vehicle of transport and a person without a horse was not considered to be important. An ancient Turkish saying can be translated as: "The one without a horse cannot have a name". The original form of this sentence has the rhyming words "at" (horse) and "ad" (name). I have already mentioned that "ata" means ancestor in Turkish (see chapter 11, The Eastern expansion). It is due to the horse that during the Neolithic period (about 10,000 years BP) people migrated very rapidly towards the west and south-west of Central Asia, spreading their culture and language, which is the common mother tongue from which all European languages derived.

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The South-West expansion

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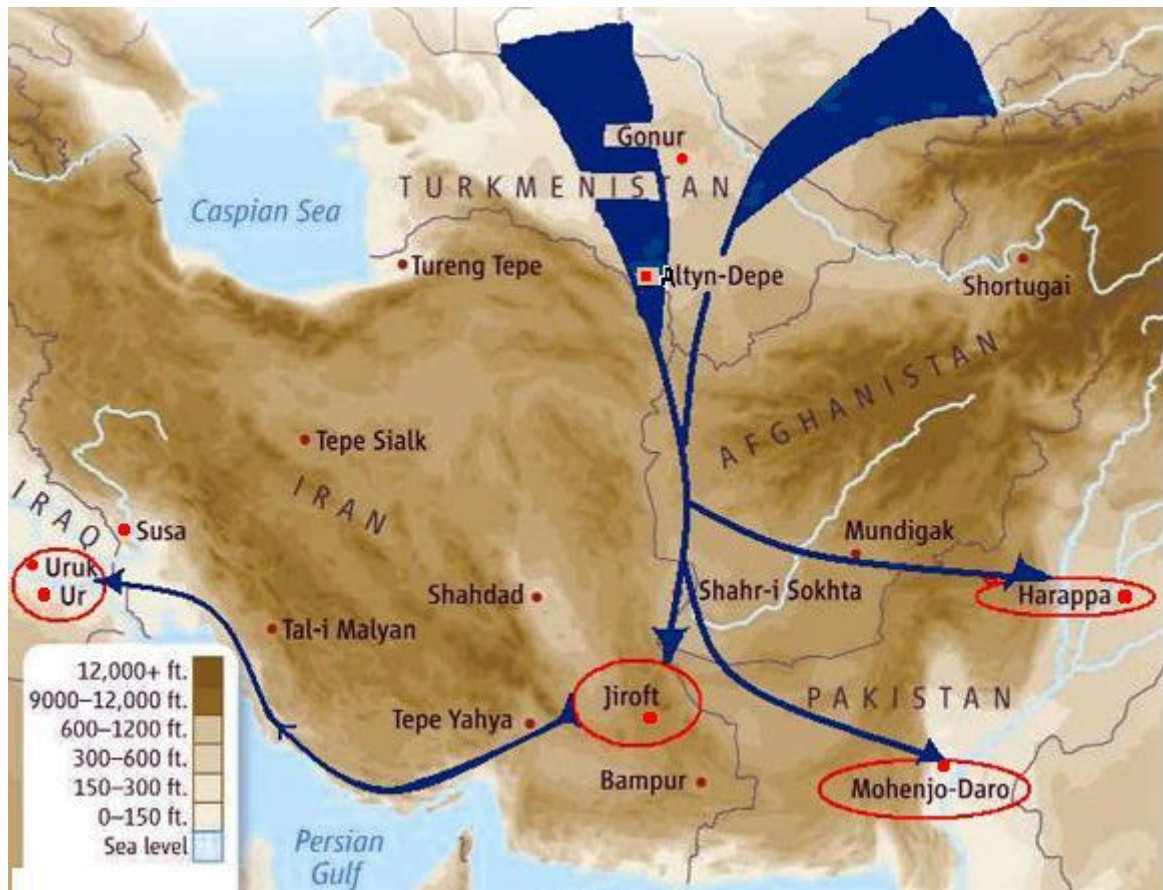
Archeologists long assumed that the cradle of civilization was southern Mesopotamia where 5,000 years old Sumerian texts and objects were found. But the origin of the Sumerian civilization is to a large extent unknown. We are now in the position to demonstrate that the Sumerian script owes its origin to the Central Asiatic pictographic seals.

A Science Magazine article entitled Middle Asia Takes Center Stage (1) claims the following:

Long dismissed as a backwater, the vast area between Mesopotamia and the Indus Valley is now revealing a tapestry of wealthy urban centers that shaped humanity's first concerted attempt at city life.

The article claims that instead of retelling the traditional story that civilization sprouted in Mesopotamia, archeologists began to assemble a far more complex picture in which dozens of urban centers thrived between Mesopotamia and the Indus Valley, adopting each others architecture and ideas. This was possible because all these urban centers could communicate in a common language which can be defined as the Proto-language.

Below we see a map of the region defined as Middle Asia. The common culture of this region starts from Turkmenistan, Uzbekistan and Kazakhstan in the north and includes Afghanistan, Iran and Pakistan ending in southern Mesopotamia. The arrows indicate the expansion route along rivers and sea coasts adopted by the early settlers some 6,000 years B.P.



In an article entitled: Neglected Civilisation Grabs Limelight, Andrew Lawler says (2):

Four thousand years ago along the banks of the ancient Oxus River, which now separates Afghanistan from Uzbekistan, there were people who lived in vast compounds protected by high wall, produced their own bronzes, and stone seals, and traded their wares as far as the Persian Gulf and Palestine. Although these people would have been key players in Bronze Age Central Asia, their civilization remains an enigma because of 20th century politics.

The vast territories in which this Central Asian civilization flourished have been defined as the Bactrian-Margiana Archeological Complex (BMAC) by Fredrik Hiebert and Victor Sarianidi who lead excavations in the region. "We are redefining the boundary of Central Asia" says Hiebert and claims that a single culture thrived in these regions. The original name of Bactria is Belh and the original name of Margiana is Merv. Both cities are ancient cultural centers of Turkic as well as Persian people. The correct definition of this vast region should be Belh-Merv Archeological Complex, but as A. Lawler says; politics was and is still influencing Archeology. Below we see the extent of the region defined as BMAC.



One of the important cultural sites discovered in BMAC is Altyn Depe, which means "golden hill" in Turkish (see map at the top of the page). When archeologists excavated this site they found a mud brick altar, built 3,200 years ago as a temple for worship of fire (3). The fire altar and several golden artifacts found in this site give strong support to the claim that the sun-worshiping people came to these regions from the north. The golden ibex found in Altyn Depe (below) is more than a simple piece of ornament, but is rather an important clue for the Central Asiatic origins of this culture (see Chapter 3, The Hidden Meaning of Pertoglyphs).



The Uighur people of the ancient times followed the shallow river banks and pushed forward into the southern regions of BMAC in order to build new settlements. One such important cultural center is the city of Jiroft located in the south of present Iran. In the picture below we see a pot excavated in Jiroft on which a horned man with the feet of a bull is carved. We will find this same symbolism in different parts of the world, forming a strong support for a common Asiatic origin.



Below we see an inscribed brick from Jiroft. This script is totally unknown to the scholars and is waiting decipherment. The inscriptions on three mud bricks found until now could well be the Asiatic seal-based writing system predating the Sumerian cuneiforms as well as Linear Elamite, another script from Susa (see map above and also Chapter 13, Evolution of Writing Systems).



Inscribed brick from Jiroft

References

(1) Science Magazine, Volume 317, page 586, 3 August 2007. (2) Science Magazine, Volume 302, page 979, 7 November 2003. (3) National Geographic Magazine, Volume 177, page 58, March 1990.

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The Indus Valley script

Doç. Dr. Haluk BERKMEN

Dating ancient cultures has been one of the most demanding tasks of the archeologists. The Indus Valley culture is estimated to have flourished between 2500 to 1500 BC (1) but its origin is unknown. The two most important cities of the Indus Valley are Harappa and Mahenjo-Daro shown on the map of Chapter 16, The South-West Expansion. This region is presently within Pakistan but was once part of India. The root word "in" forming both India and Indus means descend in Turkish, an appropriate selection for the name of a region where central Asiatic Uighur tribes descended. In Latin, Old German and in English "in" implies a similar meaning indicating location or position within limits. Such root words have their origin in the Proto-language of Central Asia and should not be labeled as resulting from pure coincidence.

The Indus civilization left behind a multitude of seal molds and tokens made chiefly of steatite whose size are one to two inches square. More than 60 sites have yielded seals and tokens of stone, copper, silver, bone, terra-cotta, or ivory (2). The inscriptions on the tokens contain about 400 different symbols, but scholars have few clues to their meaning. The script on the tokens is still not deciphered, in spite of claimed decipherments. The tokens contain several signs similar to the ones found on the Jiroft brick. If the settlers of the Indus Valley came from the north the logical conclusion would be that the Jiroft script predates the Indus Valley script, hence Jiroft script should be older and less complicated than the Indus Valley script as well as the Sumerian cuneiform script. Archeologists have found Indus carnelian cylinders in Mesopotamian tombs. The earliest textual evidence for direct contact between the Indus Valley and the Sumerian culture of Mesopotamia dates from 2100 BC and continues down to 1700 BC (3).

Below left a handful of Indus Valley tokens and two interesting mold examples are shown. The person on the central mold is seated cross-legged in a typical oriental pose. His horned headdress stands among some unknown signs. On the right we see a mythical three-headed bull or zebu, a clear indication that the Indus Valley culture worshiped horned animals (see Chapter 15, The Sacred Horn). Even today the cow is considered to be holy in India.



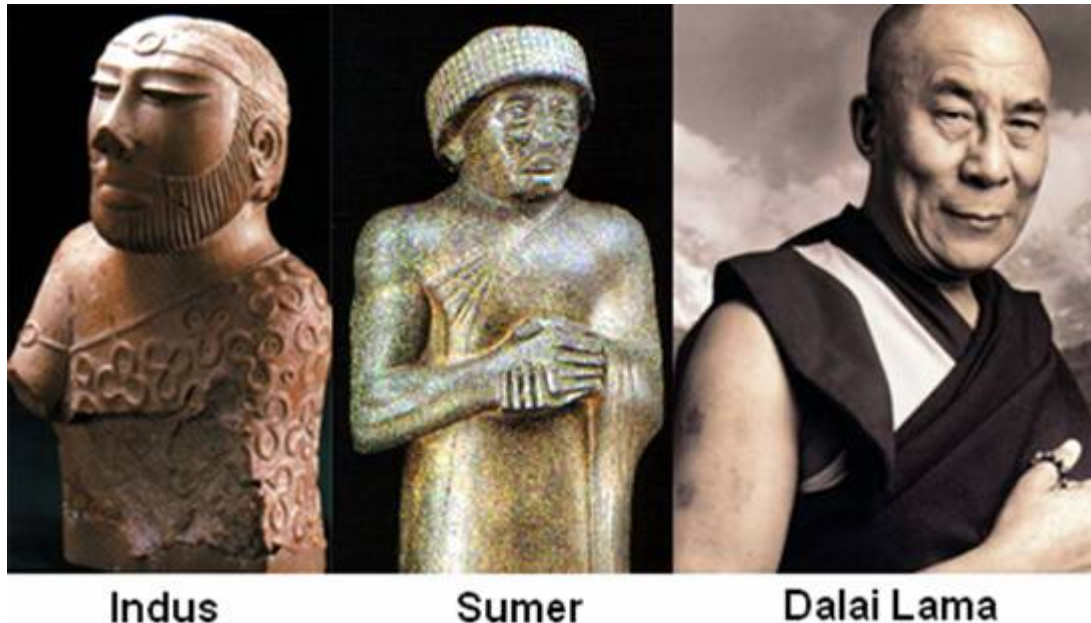
The large number of symbols on the tokens implies that the Indus Valley script is most probably logographic. In order to certify that the signs on the tokens display a linguistic structure a statistical analysis has been recently carried out on the frequency of occurrence of these signs (4). The result clearly demonstrated that the Indus Valley script is in good correlation with several existing human languages. But the script is not only seal based and logographic, but is also pictographic. It can be considered to follow the same logic as the Egyptian hieroglyphs. On the left token below we see a zebu, above which a stylish human form and an arrow are carved. The message of this seal can be interpreted as being "the Okh leader" since both horned animals and arrows are symbols of the Okh leader (see Chapter 12, The Anatolian Expansion).



The second and third seal molds below are similar symbolic representations of the Asiatic Uighur leadership, as discussed in Chapter 6, Universal symbols. The four dots around the + sign stand for the four corners of the world, implying that the leader controls a vast region. It is interesting to notice that a similar symbolism (four dots around a central dot) is marked in brown on the thigh of the bull-man of the Jiroft vase (see Chapter 16 the South-West expansion).

The interaction between the Indus Valley and Southern Mesopotamia can be noticed from different perspectives. An unexplored perspective is the similarity between dressing styles. Below, on the left we see the statue of an Indus Valley king and on right the Sumerian king Gudea (2141 – 2080 BC). Both rulers have

their right arm uncovered and the manner they wear their garment is quite similar. The same style of leaving the right arm uncovered has been adopted by many Central Asiatic religious leaders. Even today the spiritual leader of Tibet is dressing in a similar manner.



A further aspect to be noticed on the garment of the Indus Valley "Shaman" King is the trefoils design. As mentioned in the previous Chapters 10 and 14, there is a close relationship between üç (the number three) and uc (leader) as well as uç (fly) in most Altaic languages. The sculpture of the Indus Valley King may also have originally worn a horned headdress (now missing) judging from the shape of the back of the head. When such correlations are complemented by the form of the eyes of the Indus Valley king, the Asiatic origin of these people becomes most probable.

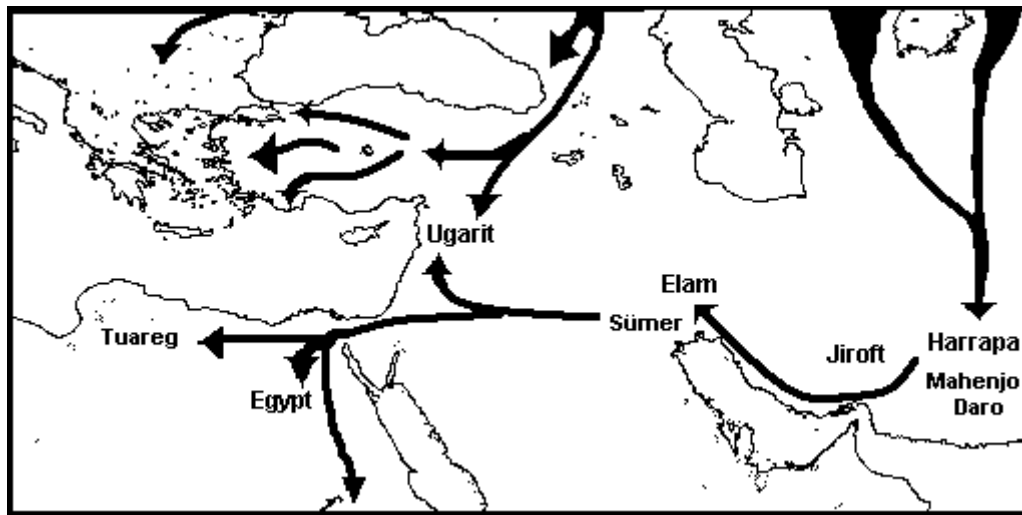
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(1) Wonders of the Ancient World, Nat. Geo. Atlas of Archeology, page 156, 1994. (2) Indus Civilization, National Geographic, Vol. 197, No. 6, page 113, 1990. (3) Indus Civilization, Publication of Tokyo Art Museum, Tokyo, Japan, 2000. (4) Entropic Evidence for Linguistic Structure in the Indus Script, Rajech P. N. Rao et al. Science Magazine, page 2, 23 April 2009.

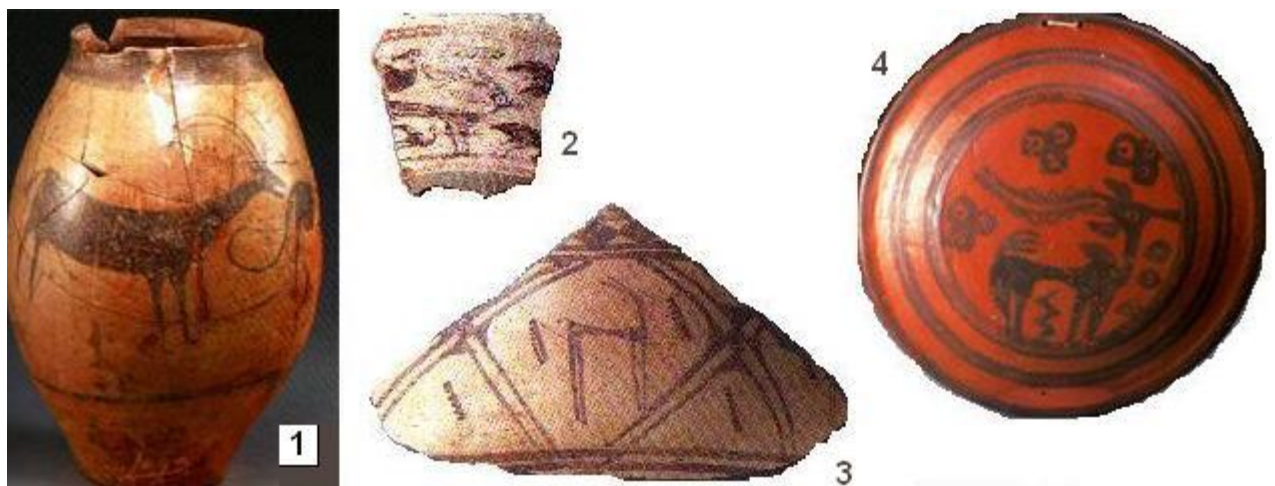
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Towards Sümer and Elam

The south-west expansion of the Uighur people did not stop at Harrapa and Mahenjo-Daro. From this region they went further west to Mesopotamia and Egypt. Another wave came from the north through the Caucasus to Eastern Anatolia and continued further south to meet the southern people on the east coast of the Mediterranean Sea. In this region where two groups met a new vision developed. This new vision, based mainly on trade, required a new system of writing. The reason being, that the Babylonian and Assyrian cuneiforms were too cumbersome to be used by the average trader. This is how the Ugaritic alphabet developed (see Chapter 13, Evolution of writing systems). The eastern Anatolian branch dispersed further west to build new cities along the Aegean coast and also on the nearby Aegean and Mediterranean islands.



The symbolism of the sacred ibex can be followed in almost all of these regions, as a cultural indicator to the Central Asiatic origins. On several pots and broken pottery pieces from the Indus Valley and surrounding regions typical motifs of ibexes, gazelles and antelopes are found (1).



1. A barrel-shaped pot decorated with a row of ibexes painted in brown. 2. Pottery fragment from the early period (circa 3,000 BC) with a gazelle among birds. 3. A stylish ibex is found on a pottery fragment dated to the early second millennium BC. 4. An antelope is seen on a polished plate from burial site that developed in and around Punjab following the peak of the Indus Civilization.

The sacred ibex has also found its place on the steles of Hakkari (see map of Chapter 12, The Anatolian expansion). These stone carvings, dated several thousand years old, suggest a very early connection between upper Mesopotamia and Central Asia (2). Two of the 12 carved steles found in Hakkari are shown below. The male figures hold drinking vessels and carry weapons, such as spears and daggers. The ibex figures (one of them enlarged) can clearly be seen above the left shoulder.



Hakkari (South-East Turkey)

Below we see a cylindrical stamp found in Susa, the main city of the Elamite culture. There are two intertwined ibexes next to an arrow (Ok). The script on each side is Elamite and has a precursor known as Proto-Elamite, still not deciphered (3). H. C. Rawlinson, who worked on the Elamite script thought that it belonged unquestionably to the Ural-Altaic language group. Maurice Pope says in this regard (3):

The Elamite language had a long history behind it. Its existence is attested in cuneiform inscriptions of the second millennium BC, the so-called Middle Elamite, and probably extended back at least a further thousand years; for it is probably the language of inscriptions found at Susa in a quite different script, which are sometimes accompanied by a text, presumably a translation, in Akkadian cuneiform.



Cylindrical stamp from Susa (Elam)

Anu (Sumerian deity)

On the picture above (right) we see Anu, the main Sumerian deity. Anu is the sky-god, father and king of the Mesopotamian gods. His first consort was Antu; from them were the Anunnaki created- the underworld gods. When the name Anunnaki is split as Anu-ninki we obtain a Turkish word meaning "belonging to Anu" which is an appropriate name for the children of Anu. Anu wears, as almost all Sumerian gods, a headdress formed out of several superimposed horns (see Chapter 15, The sacred horn).

References

(1) Ref. 3 of Chapter 17, The Indus Valley script. (2) Great Stone Faces, National Geographic, October 2000 (3) Ref. 1 of Chapter 14, The Hittite symbolism, page 117

The Bull and the Letter B

There have been several waves of migration from Central Asia towards the north-west of Europe. During the last 2 millennia Altaic and Uralic tribes were the first inhabitants of the Baltic region. Later on Indo-European tribes moved in to northern Europe, but their original homeland was the west-central Asiatic territories. The Finno-Ugric language group, which belongs to the Uralic languages, includes Finnish, Hungarian, Estonian and Samoyedic. There are claims linking Finnish to a Proto-Finnic language of Asia, which is no other than the Central Asiatic Proto-language (see Chapter 2, Diversification of Languages).

Uralic languages share many common features with Altaic languages. For example, both language group are agglutinative and form new words with the help of suffixes. Furthermore, both language group lack grammatical gender and use one pronoun for both "he" and "she". Examples are: In Finnish haen, in Estonian tema, in Hungarian oo and in Turkish o. In the Indo-European Swedish language the Finnish haen has changed to han for male

and hon for female (pronounced as hoon). The grammatical gender differentiation did not exist in the Proto-language but started much later, with the Indo-European languages. We can substantiate this claim from the fact that both man as well as women could be the leaders of ancient societies.

It has been mentioned in Chapter 5, Climatic changes that the early title of the Eurasian ruler was Khang. On the other hand we saw in Chapter 15, The sacred horn, that most ancient societies were matriarchal. The ancient Khang title became vulgarized in time and changed gradually to "haen" in Finnish and "han" in Swedish.



Sumerian bull



Bull-men and winged Onkh



Standard of bulls and stag

As the leadership passed from women to men, the bull symbolism replaced the ibex symbolism to a very large extent (see Chapter 7, The Minoan Culture). Although the ibex figure did not disappear altogether, we see that the bull has been the favorite symbol of the male-dominated societies. On the left above, a bull head is on a Sumerian harp found at Ur. On the next picture we see two bull-men lifting a winged Onkh symbol (1) (see Chapter 6, Universal Symbols). The winged disk is clearly the symbol of the sun-god and the + sign in the center of the disk is the central Asiatic Okh. The tree between the two bull-men is the symbol of longevity, known as "the tree of life". The standard on the right with a deer and two bulls is the symbol of the Hittite nation. We have already seen that the symbolism hidden in the number three is an indication of leadership (see Chapters 12 and 17).

The Vikings and the Celts on the north-west as well as the Japanese on the east of Asia used helmets with bull horns as a sign of power and strength. Below we see three such helmets symbolizing the powerful bull. The Japanese helmet is called kabuto, and reminds us of "kab / kap", mentioned in Chapter 12.



It is generally accepted that "Taurus" literally meaning bull, has its origin in Latin. Generally linguists stop investigating the etymology of a word once they reach the Latin origin. In my opinion the original form of "Taurus" was Tur-uz, which changed in time to Tur-us and Taurus, meaning "we are the Tur people" as mentioned in Chapter 8, The double-edged ax. Taurus entered, most probably, into Latin from Etruscan which is a Ural-Altaic language. But even if it came from Anatolia with the Greek influence, its origin is still connected to the Asiatic Tur people.

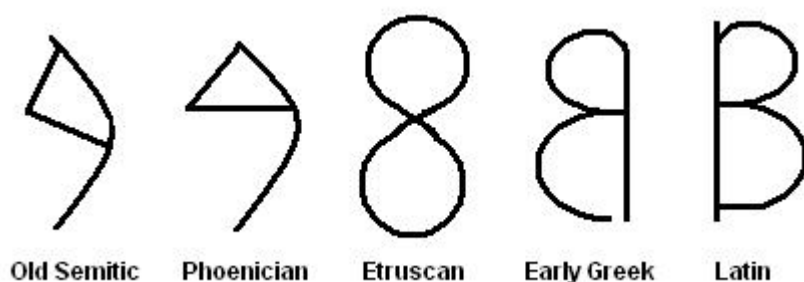
Not only taurus but also the origin of the word bull can be traced back to the Asiatic root culture. We find bufalus in Latin, buffalo in Italian, buffle in French, bucca (stag, he-goat) in Old English, bukk in Old German, bock in Swedish, bouc and bouquetin in French and buck in modern English. But, we have also boğa (adult bull), buzağı (young bull) and buğra (male camel) in Turkish, which did not originate from Latin. Arabic bukra, bakara and Mongolian buha also cannot be traced back to Latin. Furthermore, in the Asiatic Kirghiz language which is a Turkish dialect buka means bull and bukachar means calf.

Therefore, we have to conclude that all these words originated from the monosyllabic root word bu (pronounced as boo). "Bu" was the name of the mountain goat, the ibex, in the ancient Asiatic Proto-language. This word has been one of the earliest pictographic seals drawn by the Central Asiatic Uighur culture. Below left we see some versions of the early bu seal. On the right side the two forms of B in the Turkish Orhun script are shown. The Orhun script is a syllabery and therefore each sign stands for certain syllables containing phonetic harmony. The b1 sign can be read as: bu, ba, bo, bı or ub, ab, ob, yb. These syllables have the thick-sounds harmony, while the b2 sign has the thin-sounds harmony and can be read as: bü, be, bö, bi or üb, eb, öb, ib.



The ancient BU seals shown above are found carved on rocks, next to petroglyphs in the Yenisei and Orhun valleys of Central Asia. The first and second seals are stylized front-view appearances of the mountain goat and the bull. Several different but similar forms of the "Bu" seal has been found in Asia. This is because during the early period in the evolution of writing the ideograms were not standardized and different versions of the same seal could exist simultaneously (2). We will see that the Orhun alphabet is not borrowed or transformed from the Phoenician script, as many believe, but followed its own development within the early Central Asiatic Turkic culture. This claim needs further proof and therefore will be elaborated extensively in the future chapters.

When the nomadic tribes from the north met the southern tribes from the Indus Valley on the eastern coasts of the Mediterranean Sea, the "bu" seal became more or less a standard consonant in the Old Semitic syllabic writing system (see the map in Chapter 18, Towards Sumer and Elam). The BU seal underwent further transformations as the seafaring Phoenicians carried it far north. The third sign looking like an 8 (below) is accepted by most scholars to represent the F sound. This is because it stands for the F sound in the Lydian alphabet (3). But since Etruscan is still unintelligible and cannot be read correctly, the sound connected to the figure 8 is debatable. It seems that the two legs of the b2 seal were joined to form the rounded Etruscan as well as the early Greek B. This is how the capital B came into being, while the miniscule "b" in the Latin alphabet evolved from the b1 seal of the Orhun script.



(1) Hitit Güneşi, Sedat Alp, TUBITAK publication 179, page 27, 2002, Ankara - Turkey. (2) Ref. 1 of Chapter 10, page 287. (3) The Story of Writing, Andrew Robinson, Thames & Hudson, page 170, 1995, London.

The Ugaritic Script

The kingdom of Ugarit, on the northern coast of present Syria has been an important center of culture and trade some 4,000 years ago. Located between northern Anatolian and southern Mesopotamian cultures no less than ten languages and five different scripts were in use at Ugarit. It is here that the first alphabetical script based on simplified cuneiforms was invented. The 30 cuneiform signs (below) bore no resemblance to the signs of Akkadian or Babylonian cuneiform. Over 1,000 tablets of the Ugaritic script has been discovered consisting of both commercial accounts as well as religious texts bearing striking similarities to the stories written many centuries later in the Old Testament. The reason being that the people coming from the north still had the memory, through verbal accounts passed from generation to generation, of the flood that devastated their ancient country in Central Asia (see the maps in Chapter 5, Climatic Changes and in Chapter 18, Towards Sümer and Elam). These memories about an ancient flood have also found their place in the epic of Gilgamish, a Sumerian half god half human personality. But, the flood did not happen in Mesopotamia, as many believe, it happened in Central Asia.

A further clue for the Anatolian influence on Ugarit is the tablets found in Ugarit written in Hurrian, a language which precedes Hittite and is of non-Semitic origin (1). The Ugaritic alphabet was first deciphered in 1930 by Hans Bauer and Edouard Dhorme. The 30 cuneiform signs of this alphabet are shown below.

Ugaritic Alphabet

B Ġ L A N A T

E. Dhorme deciphered the name of the Ugaritic main deity as "B Ġ L". This form came to be known erroneously as Baal (2). This is because the velar g -shown as g-dot in the last row (second from

left) of the above table- does not exist in Indo-European languages, but does exist in Turkish (ğ) as well as in most Semitic languages. Therefore, one way of pronouncing B-Ğ-L could be BUĞULU or BOĞULU. Since the A exists in the alphabet but does not take part in the name, one can insert the U or the O which are not part of the consonantal alphabet. In that case we obtain a meaningful name as: Buğ-Ulu or Boğ-Ulu meaning "the holy bull" in the Proto-language as well as in the actual Turkish (see Chapter 19, The Bull and the Letter B). A further understanding could arise if we read B'L as Bu-Oğulu, meaning "the son of the bull", a distinctive way of defining the Ugaritic leader shown in the picture below.

Here is an extract from the myth of Mot and Alijan, the two sons of Baal (Buğulu), as a short example of Ugaritic literature (3):

The days sped by, The love of Anat overwhelmed her, as the heart of an antelope for her fawn, As the heart of an ewe for her lamb, So was the heart of Anat for Boğulu.

The reason for selecting this extract is because Anat feels a motherly love for her brother Buğulu. Anat could also be read as Ana-Ot, meaning "the fire-mother" or equivalently "the sun-mother" (see Chapter 8, The Double-edged ax). This way of reading Anat is acceptable since the letter "o" does not take part in the Ugaritic alphabet. Notice that letters in Anat (above) are all horizontal and constitute the simplest cuneiforms of the Ugaritic alphabet. From these simple cuneiforms we can guess that the words "Ana" and "Ot" were the most frequently used words in the Ugaritic language.



We see above the stele of Buḡulu (Baal) discovered in 1929, identified as the "storm-god of Ugarit". One can see the horns on his helmet and a spear that he plants to the earth. The spear has taken root since leaves have emerged from its top end. He also lifts a specter as a sign of power and threat. The symbolism in this image tells us the following: "I am here to stay and am ready to defend this territory". The spear, the horns on his helmet tell us that he is an Okh leader and the waves under his feet indicate that he is or has a storming power. I am of the opinion that Buḡulu was a ruling king who was elevated to level of god height by his entourage.

The Phoenician alphabet is generally accepted as being a variant of the Semitic alphabet, but their origin is different. The Semitic alphabet is a variant of the Egyptian Hieratic and Demotic scripts, while the Phoenician alphabet is based on Asiatic seals (see Chapter 13, Evolution of writing systems)

References

(1) Ref. 1 of Chapter 10, page 217. (2) Ref. 2 of Chapter 7, page 120. (3) Ref. 1 of Chapter 10, page 218.

The Orhun Valley script

The Orhun Valley script is found on several inscribed steles of Central Asia. Below we see the stele of Bilge Kagan (The wise ruler) inscribed with Turkish "runic" characters. It is claimed that this syllabary dates from the 8th century AD. But such a sophisticated script, fully adapted to transmit the ancient Turkish language, cannot start on the 8th century AD. There are several other examples found in the region belonging to earlier dates. As we examine this script in detail we see that it contains many clues indicating its close relationship to the ancient Proto-language of Central Asia.








It was Vilhelm Thomsen (1842 – 1927) a Danish linguist, who first identified this script as being ancient Turkish (1). He published his decipherment in 1896 under the title *Inscriptions of Orkhon Deciphered*. I am of the opinion that the correct name of the valley in which these inscriptions were found is Orhun and not Orkhon or Orhon. This is because "Or" means high and "Hun" is a well known Central Asiatic nation that migrated towards the west. The Orhun syllabary (below) has some special features which are not found in any other script. Scholars call it the Turkish runic script because of its similarity to the Scandinavian runes. This relationship, which is the consequence of the Hun expansion, will be discussed in the future chapters. For the moment let us concentrate on the Orhun syllabary (2).

This script contains 8 vowels separated in two groups, indicated with 1 and 2 in the Table below (see previous Chapters 20 and 2). These groups were formed according to the sound harmony inherent in the Turkish language. Because of the 38 characters of the script we call it a syllabary and not an alphabet. The syllabary

contains special characters, such as ç (tchea), ş (shea), yng, ynch and ynd that are specific to Turkish. These characters are not later additions to the script, as some scholars believe, but make part of the syllabary from the very early start, which may be several millennia BP.












The characters of this syllabary are specifically designed to transmit the monosyllabic words of the Central Asiatic Proto-language. Therefore, each character is a word and most of these characters have a visual correspondence with the meaning it represents, as shown below.

TURKISH ORHUN SYLLABARY									
1	𐰇	A and E	2	𐰇	1 & 2	Ç	 = AY (moon)		
1	𐰆	I and i	2	𐰆	1 & 2	M			
1	𐰅	O and U	1	𐰅	1 & 2	P			
2	𐰄	Ö and Ü	2	𐰄	1 & 2	Ş			
B1	𐰃	𐰃	B2	𐰃	1 & 2	Z	 = OKH (arrow)		
D1	𐰂	𐰂	D2	𐰂	İÇ, Çİ	Ç			
G1	𐰁	𐰁	G2	𐰁	IKH, KHI	Q	 ,  = AT (horse)		
K1	𐰀	𐰀	K2	𐰀	OKH, UKH, KHO, KHU				
L1	𐰀	𐰀	L2	𐰀	ÖKH, ÜKH, KHÖ, KHÜ		 = ÜÇ (three) UÇ (tip)		
N1	𐰀	𐰀	N2	𐰀	LT, LD				
R1	𐰀	𐰀	R2	𐰀	NÇ				
S1	𐰀	𐰀	S2	𐰀	NT, ND				
T1	𐰀	𐰀	T2	𐰀	ING				
Y1	𐰀	𐰀	Y2	𐰀	NYI				










When the T1 seal is read as at (horse) a symbolic representation of a rider on a horse appears. We have already seen that the Okh leader is an adult person carrying an arrow and riding a horse. This symbolism of uniting rider and horse has also a special meaning. It conveys the message that the rider and his horse are fused together and should not be separated at any cost, even after death.

The word standing for "arrow" in Turkish is ok, as mentioned on several occasions before. As soon as humans started hunting they developed first the spear and then the bow and arrow. Considering this fact we can safely assume that the T1 and the OKH character were among the earliest signs of the pictographic writing system. They appeared first on the seals of the Proto-language and later on transgressed into several scripts, from the Central Asiatic early Uighur script to several alphabets, to finally end up in the Latin alphabet. The modern K as well as the O and the T are transformed

forms of the T1 seal. Below we see how the arrow seal gave rise to the Latin K.

		 	 	
Orhun	Etruscan	Phoenician	Old Semitic	
				
Viking	Lydian	Phrygian	Greek	Latin
The letter K in different alphabets				

The T1 seal can be pronounced not only as "At" but also as "Ot" (sun or fire) and "On" (venerable, important). We have seen in Chapter 6 several examples of the Onkh seal. Considering that the words for horse (at) and ancestor (ata) stem from the same origin, it is not difficult to see that the fusion of ata with on give Ata-On or Aton the sun-god of the Egyptians during the reign of Akhenaton (3). This pharaoh name seems to be made out of syllables originating from the Central Asiatic Proto-language: Okh-Han-Ata-On "The universal Okh ancestor and leader". More details on this name will be elaborated in the next chapter. Below we see that there were two versions of the T1 seal in the ancient script. These forms have a close relationship to the Onkh / Ankh seal which eventually gave rise to the letters O and T (see Chapter 6, The universal symbols).

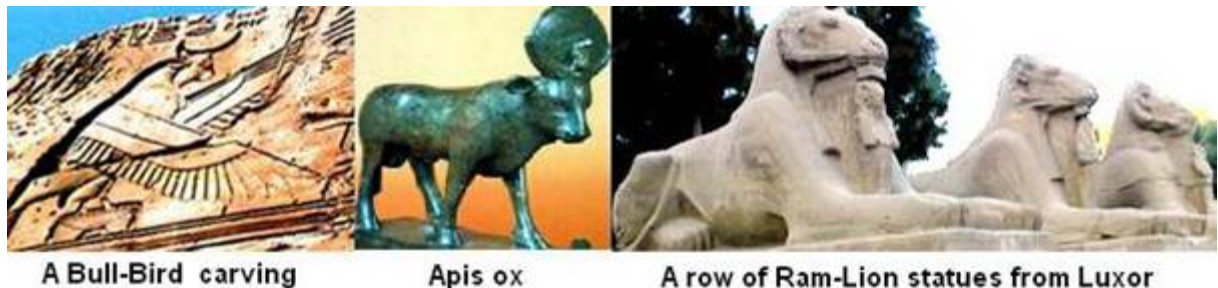
 			
Orhun T1	ONKH ATON	Phoenician TETH	Old Semitic
			
Minoan Crete	Greek Tau	Etruscan TH	O, T Latin
Development of letters O and T			

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(1) Ref. Of Chapter 10, page 285. (2) Orhon Yazıtları, Talat Tekin, ISBN 975-16-0065-0, Ankara, 1988. (3) Ancient Egyptian Myths and Legends, Lewis Spence, page 329, General Publishing Company, 1990, Toronto, Canada.

Egyptian deities

When the ancient Egyptian religion is considered, one can see that the entire belief system revolved around the cult of sun-worshipping. Several different names were given to the early sun-gods of ancient Egypt. Horned animals as well as birds were physical representations of these deities on earth. Below left we see a mythical bull-bird carved on the wall of a temple. The central image is the well known Apis bull or ox. The disc with a cobra in the middle is a typical representation of the sun. On the right a row of ram-lions are protecting different pharaohs.



A Bull-Bird carving

Apis ox

A row of Ram-Lion statues from Luxor

The symbolism in mixing animals is also found in the Sumerian culture and can be traced back to the Central Asiatic root culture. We can follow this symbolism throughout the ages as consecutive historical periods. In ancient Egypt this symbolism is very clear and has been transmitted in the form of statues and wall paintings. Below we see some such examples.



Sumerian Ishtar

Egyptian Isis

Horus

Ptah

The female Sumerian deity Ishtar is stepping on two mountain goats. She has wings and a headdress with horns similar to the one Anu wears (see Chapter 19, The Bull and the Letter B). The same symbolism is found in the Egyptian goddess Isis who has wings, bull horns and the solar disc above her head. The wall painting is depicting Horus holding the Ankh in his right hand and the solar disc encircled by the cobra named Khut stands above his head. On the

right we see the half man half goat deity named Ptah.

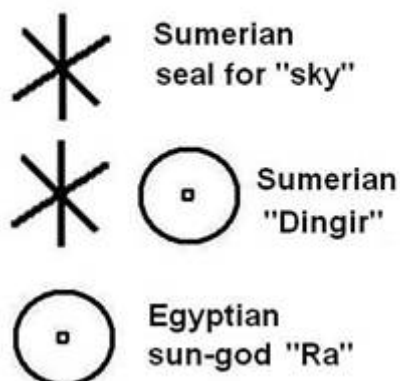
In Chapter 6, Universal Symbols, the connection of the Ankh to the solar disc and to the + sign was discussed. The hawk-headed Horus as well as Ra, Amun and Atun are all different names and representations of the same sun-god. Lewis Spence says (1):

Ra, the great god of the sun, appears to have occupied a prominent position in the Egyptian pantheon at a very early period. The Egyptians of later days appear to have thought that the name was in some way associated with creation. Sun-worship in Egypt was very ancient, and it is probable that a number of sun-cults became fused in that of Ra.

Although almost all of the Egyptian deities had a half human half animal form, only Ra was an exception and was represented by the solar disc –a circle with a point in the center-. This representation has its roots in the early ON symbol of the Proto-language (see Chapter 7, The Minoan culture). I am of the opinion that Ra was imported from the Sumerian culture and his name came from Dingir, the main Sumerian deity.

In the Sumerian pictographic writing system the sky was represented by a six-pointed star and the sun by a circle with a dot at the center. When the Sumerians wanted to write "dingir" they drew the two symbols next to each other, as shown below. Dingir was the sun-god residing in the sky. This way of writing Dingir was logical because the Sumerian language was agglutinative and words could be created by adding suffixes.

From Dingir to Ra



In fact Dingir comes from the Central Asiatic Ting-ri or Tengri, still existing as Tanrı in Turkish. Words similar to Tengri (meaning God) can be found in many remote parts of the world. Examples are: Tengeri for the Central Asiatic Buryat Turks, Tingir for the Tartars of

Crimea, Tanka for the North-American Indians, Tangaroa for the Pacific islanders, Tian for the Chinese and Tin for the Etruscans. The ancient Egyptians adopted the solar disc standing for the suffix –ri as the name of the sun-god and called it Ra, as shown below.

Actually, not only Ra but also Horus is known to be related to the sun. Hor-us (Hor is) was adopted as the sun-god by the Romans during the Ptolemaic era. In time Hor became part of the Latin language and found its place in words such as “horizon”, “horizontal”, “horoscope” and even “hour” in English and “heure” in French.

Another deity related to the sun is Ptah. He personified the rising sun, or, rather the early morning sun, immediately after it has risen (2). Aton, one of the most prominent sun-gods of Ancient Egypt came in time to signify both the sun-god and the actual solar disk. It was during the reign of Akhanaton “Ak-Han-Ata-On” which lasted only 17 years -from 1379 BC to 1362 BC- that Aton “Ata-on” became the main deity of the entire Egyptian kingdom. Aton was regarded as the creator of the earth, self-existent and measurer of the lives of men.

Below we see Ak-han-ata-on making offerings to the sun with his wives Nefertiti and Kiya standing behind (3). They are receiving ankhs from the sun, the symbol of power and longevity. During his reign artists routinely portrayed the pharaoh in informal situations – being affectionate with Nefertiti or playing with his children. Akhanaton unleashed a creative furor that gave rise to perhaps the finest era of Egyptian art (4). He even founded a new city Akhataton near the present city of Amarna.

After the death of Akhanaton, his son Tutankhamon “Tutan-Okh-Ama-On” (the one protecting Amon) assumed power. He was under the influence of the Amon priests and reinstated Amon as the main god of Egypt. Within two years the religious capital was moved from Akhataton to Thebes. Soon the temples were demolished and Akhetaton was turned into rubbles. The ancient religion of the Amon priests came back to power, even stronger than before.



Akhenaton and wives

References

(1) Ref. 3 of Chapter 21, page 130. (2) Idem, page 144. (3) National Geographic, April 2001, Pharaohs of the Sun, Rick Gore, page 47. (4) Idem, page 54.

The Issik Kurgan

Central Asia was inhabited by many Saka tribes who spoke a common language closely related to the Proto-Language (see Chapter 4, The Asiatic Scythians). These people of Uighur origin buried their leaders in specially designed wooden chambers some 8 to 10 ms under the earth. Such a kurgan was excavated in Kazakhstan, not far from the city of Almaty. The dig revealed a young man buried in full clothing decorated with gold plaques and golden ornaments. On his pointed hat a couple of golden ibexes, several golden arrows and a golden Okh symbol could be seen. He was wearing a golden ring shown below. A sword and a dagger were in their sheath decorated with gold. Two silver vases were placed along the wall of the room, one of which had 26 incised signs, whose meaning is still debated (1).



The SAKA leader from the ISSIK KURGAN

According to Carbon-14 dating done on the remains, the Golden Man lived during 5th or 6th centuries BC. Since the characters of the scripture on the vase are very similar to the ones belonging to the Orhun syllabary, shown in Chapter 21, it is quite logical to try deciphering the short text with the help of the ancient Turkic language. This task has been carried out by Kazım Mirşan who deciphered the scripture as follows (2):

We request that the ancestors take in the rising soul of this horned Okh leader.

These words tell us that the Saka people venerated their ancestors and considered their leader as an incarnation of the solar deity. We reach such a conclusion from the figure on his ring, which is representing the sun, the couple of ibexes as well as the arrows on his hat. The reason for these symbolic objects being made out of gold is that gold, with its yellow color has been the preferred metal of sun-worshipping cultures.

It was believed by the ancient Asiatic cultures that their ancestors as well as the sky-god Tengri resided in a mystical or mythical realm of the sky. This belief is found in many cultures that spread from Asia (see Chapter 8, The double-edged ax). The shaman was responsible for making a mystic contact with the sky-god and in order to perform a spiritual flight towards the sky he clad in birdlike clothes and wear a headdress made out of bird feathers. Pictures of

Central Asiatic shamans as well as a shaman dress can be seen below. The strings and ropes hanging from the dress represent the feathers of the bird.



Shamans from the Central Asiatic Tuva republic



A shaman dress

The drum is the main instrument of the shaman whose vibrating sound helps the shaman to enter a state of heightened awareness, which is a kind of ecstatic trance. A shaman is able to perceive spirits and gain special knowledge of the supernatural realm. Nevill Drury who wrote a book on Shamanism says (3):

A shaman is ever alert to the intrinsic perils of human existence, of the magical forces which lie waiting to trap the unwary, or which give rise to disease, famine or misfortune. But the shaman also takes the role of an active intermediary – a negotiator in both directions.

Shamanism was the ancient religion of the Okh people. Their symbols can still be found on different objects. On the third picture from the left above we see the Okh symbol which ornate the cushions on the floor (see Chapter 8).

Asiatic tribes who migrated to North, Central and South America carried their shamanistic culture and used it for venturing among spirits and obtaining information necessary to the benefit of their society. This is why the leader of the tribe, who is responsible for the future existence and wellbeing of the tribe, wears a shamanic headdress made out of bird feathers. Observe the clear similarity between the dress of the shaman (above) and the drawing made some 500 years ago by a North-American so called 'Indian' on the object shown below (4). Washakie (1808-1900) the Shoshone tribe leader in his official attire is on the right.



The circular object with a dot at its center seen on the breast of both figures (above) symbolizes the sun. This symbolism uniting the Okh leader and the sun has been discussed in several previous chapters. Examples of the Onkh seals (below) found in northern, central and southern American cultures are clear indications of their Asiatic origin.



References

(1) Ref. 1 of Chapter 4, page 204. (2) Ref. 2 of Chapter 5. (3) Shamanism, Nevill Drury, Element books, page 11, 1996, USA. (4) Geheimnisvolle Indianer Kulturen, ISBN 3 934519 75 X, 1993, Germany.

Horses for eternity

Horses played an important role in the life of the nomadic ancient tribes. Groups of people could travel easily to long distances and carry their goods with the help of their horses. The horse was one of the earliest domesticated animals by humans. There are several observations made to support the claim that the modern horse "Equus caballus" originated from Central Asia and spread to the world. Entire horse remains have been found next to the burial chamber of Asiatic rulers. There is first-hand information that ancient shamans were leading the ceremony called The Sacrifice of the Horse. The person holding the head of the horse to be sacrificed was called Baş tutkan kişi meaning "The person holding the head" in

Turkic.

It was mentioned in Chapter 21, The Orhun Script that the word for horse in Turkish is "At" and has a semantic relationship to "Ata" meaning ancestor. The word "At" can also be used as a verb meaning "to throw". The reason for such a second use is not coincidental and can be understood when the forgotten ancient beliefs are stirred back to the surface.

The ancient Central Asiatic people believed that the soul of a person continued to exist after death and had to traverse a dangerous underworld region populated by demons and griffins before reaching its final destination in the sky. These mythical animals (griffins and chimera) had lion claws, eagle wings and beaks and were ready to tear apart any soul that journeyed through the underworld. In order to secure a safe journey for their dead leader through the underworld the Asiatic nomadic tribes sacrificed horses as a lure for the gryphon. While the gryphon attacked and devoured the soul of the horse, the soul of the dead leader could escape and fly towards the sky. The number of horses sacrificed depended on the importance of the dead person. The more powerful the person was the more horses followed him in the grave. This is why the horse and the rider could not be separated even after death (see Chapter 21).

The horse is thrown to the gryphon as an offering and this is why "At" is both a noun and a verb. Recent archeological research has brought new insight in this direction. In a kurgan at Kostromskaya (north-western Russia), 22 horses were found next to the chieftain (1). At another kurgan in the Caucasus, remains of 360 horses were found.



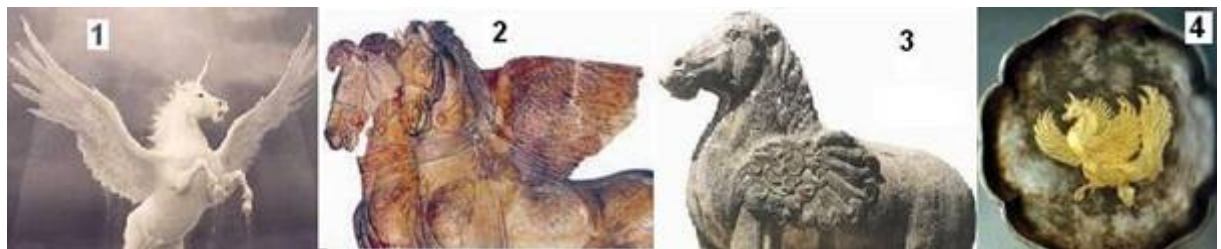
1. Gold pectoral found at a kurgan (in Ukraine) illustrates in extraordinary detail the Asiatic lifestyle and afterlife beliefs of the nomads. The top row of the pectoral depicts scenes from the daily

life, while the bottom row illustrates the underworld where wild animals reside. Several griffins are seen attacking the "soul" of sacrificed horses. 2. On a superb carved wooden standard, a griffin slays a stag. Stags as well as horses were accepted to be distinguished enough to follow the dead leader in his journey through the underworld. 3. Remains of horses, found in a kurgan, are being examined by an archeologist.

One has difficulty in understanding why so many horses were sacrificed after a dead person. But the following words of Luc Kwanten help us understand this ancient tradition (2):

The strength of the nomad lay not in numbers but in his unsurpassed skills as a horseman and a warrior. Horses, the steppe's staple product, were available to the nomad in nearly unlimited numbers, whereas for the sedentary states they were frequently in short supply. The nomad thus possessed the advantage of mobility.

It was due to this mobility that nomadic tribes of Asia could cross large distances and form new settlements. This is why we find the symbolism of the "flying horse" in many cultures. In the Greek Mythology Pegasus is the winged white horse that flew to Mt. Olympus, where he took place in the stable of Zeus / Jupiter. One of his wing feathers fell to earth close to Tarsus giving the city its name. It is said that Pegasus bears for Jupiter the lightning and thunder.



This myth contains several clues related to our present subject. The winged horse flies high up toward the mythical Mt. Olympus where the main deity (Zeus / Jupiter) resides. The meaning of Pegasus is not known but when we split it into its constituent syllables we find Pek-As-us "we are the strong As", where "pek" means "strong / solid". The city of Tarsus, located on the Mediterranean coast of Anatolia could also be unfolded as Tur-As-us meaning "we are Tur and As". Not far from Tarsus are the Taurus Mountains. Both Tarsus and Taurus contain the root-word "Tur" discussed already in Chapter 14. Below we see some examples of flying horses found in different parts of the world.

1. A drawing of Pegasus, the flying horse of Greek Mythology. 2. A couple of terracotta winged horses perched on the roof of an Etruscan tomb-house. 3. The statue of a winged horse found at the entrance of a burial mound in China. 4. An ancient Chinese dish with the figure of the flying horse. Below we see an Etruscan Chimera.



We can conclude that the tradition of mixing animals and creating mythical creatures such as griffins or chimera is of Asiatic origin. Therefore, cultures where such symbolism is found are clearly of Asiatic origin.

References

(1) Ref. 4 of Chapter 7, page 202. (2) Ref. 5 of Chapter 1, page 11.

From Kurgans to Pyramids

The cult of sacrificing horses after a dead leader is of Asiatic origin practiced by the early Uighur tribes, as discussed in several previous chapters. In order to differentiate a regular live-horse from a sacrificed one, the Asiatic cultures depicted the hind part of the sacrificed animal being contorted upside down. This symbolism meant that the horse –or any sacrificed animal- lost its physical normal shape and became a spirit, ready to run in the underworld. Actually the sacrificed animals were killed with a single blow on the forehead, which resulted in sudden painless death. Figures of contorted horses and elks have been found in several Altaic kurgans. The elk tattoo shown in Chapter 4 exhibits this symbolism of contorting hind legs. The golden plaque (Picture 1 below) shows a contorted horse that adorned the knob of the dagger of the “Golden man” discussed in Chapter 22, The Issik kurgan. It is clear that such zoomorphic contorted figures were not intended for simple decorative effect, but were to symbolize the soul of sacrificed animals, sent to the underworld for allowing a safe passage to the soul of the dead person.

Picture 2 below is a drawing of the Ukok kurgan mentioned in Ref. 3 of Chapter 4. Horse remains were found on the top as well as on the external sides of the wooden burial room.



Protecting the soul from being devoured by griffins was such a strong belief in Central Asia that the first emperor who united China, Qin Shi Huang Di (259 – 210 BC) ordered a special mausoleum to be built and horses to be sacrificed after his death. The title “Huang” is a transformed form of the Turkic “Khang” as mentioned in Chapter 5, Climatic changes, a clear indication of the Asiatic influence on Chinese culture. Qin troops overran the Han (Khan) state in 236 BC and then proceeded to defeat the Çao (Çay), Wei (Uy), Çu (Uç), Yan (Yan) and Qi (Kıyı) states, all of them belonging to the early Uighur confederation of loose independent tribes. The names of these neighboring states are all of Turkic origin, as transcribed in brackets.

Construction of the mausoleum of Qin Shi Huang Di started in 247 BC and lasted until his death. As many as 720,000 workers from across the country helped construct the tomb. A sacrificial stable was unearthed some 20 ms from the Qin Mausoleum. This stable contained 99 sacrificed horses (1). Picture 3 above shows a row of terracotta horses from the Qin Mausoleum. Three trenches, which cover over 20,000 square ms, hold about 7,000 life-size terracotta horses and armored warriors.

The original burial site was 115 ms high and was covered with earth, forming a medium size pyramidal mound. There are still many untouched pyramids in China. These pyramidal structures are man-made hills replacing –or mimicking- the kurgans located at the high regions of the Altai Mountains. They are all built on the flat plains of China and are burial sites of previous local Uighur Kings or early Chinese Emperors, another indication of the Central Asiatic influence on China. Below we see some examples of Uighur and / or

Chinese pyramids.



The tradition of knotting the tail of horses is another typical Central Asiatic influence on the Chinese culture. This tradition of knotting the tail of horses, kept in the Chinese army, can be seen in the picture below, showing terracotta soldiers and horses (2).



Terracotta horses and warriors

The tradition of burying kings and important leaders of the society in man-made pyramidal structures, together with sacrificed horses, went wherever the Asiatic Uighur tribes migrated.

When ancient Egyptians pressed south, some 2500 years BC, they found a culture devoted to the sun-cult which was called Kush ("bird" in Turkish). The main cities of this culture were Jebel Barkal, Napata and Meröe, all of them located between present Egypt and Sudan on the banks of the upper-Nile river. In Jebel Barkal and Meröe the tombs of five Kushite kings and their 70 successors were discovered.

In an article on Kush, Timothy Kendall says (3):

Nearby the burial site, the excavators discovered an amazing horse cemetery. Twenty-five steeds, draped with nets decorated with cowrie shells and faience and bronze beads had been interred standing. Horses were introduced to Egypt from the east and the Kushites raised fine animals coveted even by the distant Assyrians.

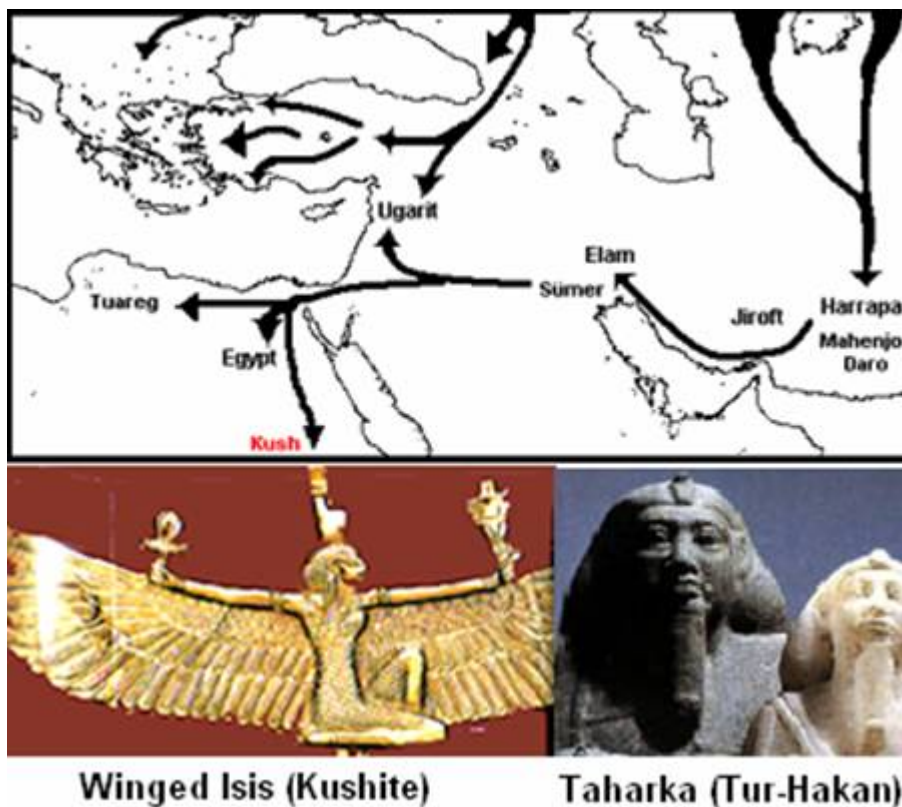
These words give us some hints on the extent of the south-east expansion of the Uighur tribes discussed in Chapter 18, Towards Sümer and Elam (see the map in Chapter 18).

References

(1) Terra Cotta Warriors, PRC Publishing, page 11, Beijing, China. (2) Idem, page 42. (3) National Geographic, Vol. 178, No. 5, November 1990, page 114.

African expansion

In the previous Chapter 25, From Kurgans to Pyramids, I mentioned that Kush meant "bird" in Turkish and that this ancient nation was located in the south of Egypt (see map below). I am of the opinion that the Kushites did not originate from Africa, but came to these regions from the north. Here are some indications supporting this opinion.



Birds, as mentioned in Chapter 3, The Hidden Meaning of Petroglyphs, were accepted to be sacred animals due to their capacity of being able to fly in the sky; the region where the sun resides. The Kushites also venerated the sun and created anthropomorphic images of winged gods and goddesses, as shown above.

One of the most renowned king of the Kushite empire was Taharka, but his original name was Tīr- Haka or Tur- Hakan meaning "the king of the Tur people" (see Chapters 8 and 24). The word "Tur" (pronounced as "toor") has been modified to "Moor" by the Romans who came to North-Africa around second century AD. Moor became a generic name for brown people of North-Africa and later on of Iberian Arabs as well as of the Berber and Tuareg (Toor-Oc) people of North-West Africa.

The countries Mauritania and Morocco both contain the root-word "Toor / Moor". How did the country name "Morocco" appear? It is most probable that it suffered the following transformations: Toor-Ok => Moor-Oc => Morocco, a clear relation to the Oc people. We also have "Maurus" in Latin, "Mavro" in Greek, "Mauve" in French, "Mohr" in German, "Mor" in Turkish, all meaning "purple", identifying the North-Africans (moor) with their suntanned skin color.

Meröe, the main city of the Kushites and the plains of Moab, where the Moabites once lived are also names related to Moor. The plains of Moab are in the low valleys of the Jordan River neighboring Ugarit (see map above).



These names are all connected to the Asiatic "Toor" and "Oc" people who migrated towards the south-west. A further clue in this direction is the similarity of the facial appearances shown above. Olmec people lived in Central America and carved huge stone heads of their leader. The sphinx head in front of the Khafra pyramid in Egypt has the same features as the ones of the Mongolian ruler Chengiz Han and the Kushite leader Taharka (Turhakan). Adding these clues to the detailed elaborations of the previous chapters we can conclude that ancient North African tribes came to these

regions from Central Asia.

This African expansion happened maybe 7,000 years BP and its remaining traces are rather fuzzy, therefore not clearly stated in any history book. The purpose of the present investigation is, as mentioned in the introduction, to remember the forgotten past.

The languages spoken by North-African and Eastern-Mediterranean people has been designated by linguists as being Afro-Asiatic; a clear indication of their Asiatic connection. The branches of Afro-Asiatic are Berber (Tuareg), Chadic, Kuschitic, Egyptian, Omotic and Semitic. The map below shows the language groups of Africa and the extent of the Afro-Asiatic languages (1). The Afro-Asiatic language group extends up to Sudan and Ethiopia, supporting the view that the Kushites did not originate from Central or Southern Africa.



Regarding the Olmec faces shown above, we know that these people lived along the Gulf Coast in what is now southern Mexico and Guatemala. Together with the Toltecs they were the early settlers of the region and had a distinctive cultural style including a special pictographic script. Their culture flourished from 1800 BC to 400 BC and during this period they carved many stone monuments, including colossal carved basalt heads that have characteristic Asiatic features. Until now 16 basalt heads measuring up to three-and-a-half meters have been found (2). Another clue for their Asiatic origin is the pyramid-like mounds built by the Olmec in La Venta, an important ceremonial center of this culture. More details will be given in the next chapter.

References

(1) The Origin of Language, Merritt Ruhlen, John Wiley & Sons,

1994, USA. (2) National Geographic, Vol. 184, No. 5, November 1993, page 88.

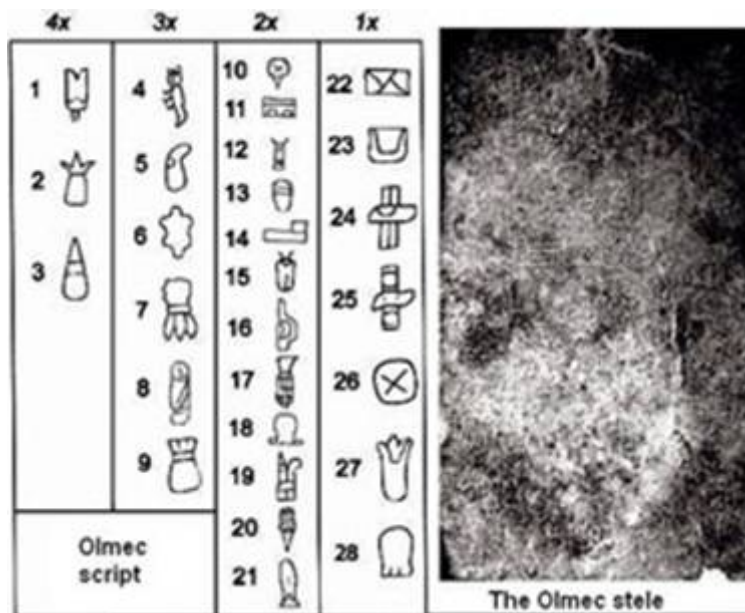
Olmec, Toltec and Maya

Few years ago in Cascajal, a Southern Mexican archeological site, a serpentine bloc has been found with a hitherto unknown pictographic script (1). The article reports:

Previously, no script has been associated unambiguously with the Olmec civilization, in many respects the progenitor of all later complex societies in adjacent Central-America (2).



The location of the ancient Olmec, Toltec and Maya civilizations is shown in the map below. The Cascajal site consisted of two parallel mounds, dating from late first millennium BC. The inscribed block weighs about 12 kg and measures 36X21X13 cm. On the flat side a script consisting of 62 signs has been carved. The picture below-right shows the photograph of the stele and on the left we see signs that appeared four times, three times, two times and once on the block. We can therefore conclude that the script contains at least 28 characters and can be classified as an alphabet whose letters are both pictures and seals.



This alphabet is as old as the cuneiform Ugaritic alphabet (see Chapter 20, The Ugaritic Script). This can be ascertained from several artifacts found in the Cascajal site dated from 1200 BC up to 900 BC. The script had certainly a prior period of development and did not pop up suddenly. The Olmec alphabet contains some vegetal signs as well as some signs reminding the Central Asiatic seals, such as the ones numbered 10 and 26. The text is horizontal and contains groupings of long and short glyphs conforming to all expectations of writing. With such characteristics it can take its place among the world's first alphabets. But more specimens are needed for its decipherment (3).

The nearby city Tula is accepted as the ancient site of the Toltec culture (see map above). Statues with feather headdresses found in Tula remind us the Central Asiatic shamans of Tuva. The similarity of Tula with Tuva and the pyramids built by the Toltecs are indications of their Asiatic origin (4).



No written tablet has been found in the Toltec land, but the Maya people living in Yucatan developed a complicated pictographic writing system. It is most probable that the Maya glyphs originated

from the simpler Olmec writing system. The Maya writing system is much more complex and gave a lot of headache to the Mayan scholars. This transformation from simple to complicated signs reminds us what happened to the Sumerian script and to the early Chinese script (see Chapter 13, Evolution of Writing Systems).

The Maya system contains several glyphs that stand for syllables and also many glyphs representing words. Therefore, this system is both syllabic as well as logographic. There are more than 1000 different glyphs in the Maya writing system. The Maya also mastered astronomy, mathematics, art and architecture, and had a rather complicated calendar. They wrote on stone, ceramics, and bark paper. Unfortunately most of the Maya books were destroyed by the Spanish Bishop Diego de Landa.

It is believed that the Maya language developed from Proto-Mayan dating from minimum 2,000 BC. It then diffused into several branches known as Yucatecan, Huastecan, Cholan, Q'hanjobalan, Mamean and Quechuan. All these Mayan dialects are agglutinative languages and can be shown to pertain to the Asiatic, Altaic language group. Here are some Maya words which are very similar to Turkish. The Maya word is given in bold and the corresponding Turkish word is in red within brackets (5).

Leader: Ahau (Agha), Ax: Baat (Balta), Servant, Low: Ashac (Uşak, Aşağı), A lot, Strong: Tchac (Çok), Pine tree: Tcha (Çam), Difficult: Tchetun (Çetin), Augment, Climb: Tchich (Çık), Left handed: Tchol (Çolak, Solak), Boulder: Kaa (Kaya), Bird: Kutz (Kuş), Inside: İcil (İçinde), Female: İş (Dişi), Belt: Kaşnak (Kasnak), Day: Kin (Gün), Sun: Kiniş (Güneş), Person: Kişe (Kişi), Old man: Koça (Koca), Slave: Kul (Kul), Mother: Naa (Ana), Be: Ol (Ol), Stay clean: Tamazkal (Temiz-kal), Inundation: Tosh (Taşkın), Hill: Tepek (Tepe), Stone: Tetl (Taş), Gather: Top (Topla), Dust: Toz (Toz), Full: Tul (Tolu, Dolu), Filled: Tulan (Dolgun), Deep: Tup (Dip), Pebble: Tzekel (Çakıl), Scabies: Ueez (Uyuz), Urinate: Uış (İşe), Reach: Ul (Ulaş), Bore: Uy (Oy), Humid: Yash (Yaş), Green: Yashil (Yeşil). Summer: Yashkin (Yaz-günü).

These 37 words form a small sample indicating the relationship of the main Maya Yucatec language with Turkish. Since there have been no physical interaction in the last two millennia between Asiatic Turks and Central American Maya, these words cannot be loanwords. They have to stem from a common root language, which I have labeled as the Proto-language.

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(1) The Olmecs: America's First Civilization, R. A. Diehl, Thames & Hudson, London, 2005. (2) Oldest Writing in the New World, Science Magazine, 15 September 2006, page 1610. (3) National Geographic News, Mason Inman, 14 September 2006. (4) Ref. 4 of Chapter 7, page 268. (5) Geolinguistics (in Turkish), Saim Ali Dilemre,

Maya Cities and Pyramids

Doç. Dr. Haluk BERKMEN

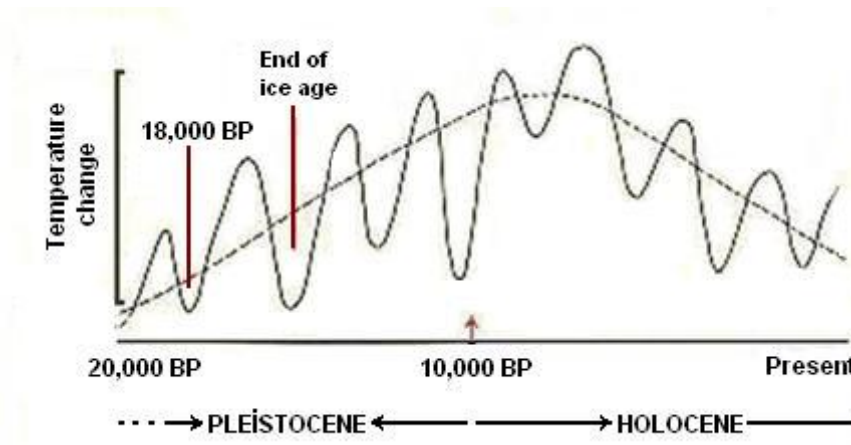
Several waves of migrations crossed the land-bridge between Asia and America many thousand years ago and populated gradually the new continent. An article published in Nature claims that this fact has now been scientifically proven. Calculations of sea levels between 18,000 to 9,000 years ago attest the possibility of such a land-crossing. The article starts with the following words (1):

America's first inhabitants were people from Asia who migrated over a now submerged land bridge between the two continents.

Another recent archeological research has established that a group of people were living at a site called Monte Verde in southern Chile 12,500 years BP (2). The article in Nature Magazine states:

If people had migrated almost to the tip of South America by 12,500 years ago, experts agree they must have begun trekking south from Alaska before the glaciers retreated from the American interior.

The periodic temperature-variations in the north hemisphere during the last 20,000 years have been discussed in Chapter 5, Climatic Changes. From the graph (below) we can tell that around 18,000 years BP the northern regions were cold enough to allow such a crossing. Even after having crossed the land-bridge people had to move further south, because ice sheets did not retreat until the end of the ice-age.



They entered from point A shown on the map below-left and reached Monte Verde (blue point B) within the next 6,000 years. But not all of them went all the way to the south. By 4,600 BP the Olmec people of Mesoamerica attained an advanced level of civilization exhibiting city life, refined art and architectural design, and even developed a writing system (see previous Chapter 27).

The languages of the Americas have been classified in three main groups. Joseph Greenberg and colleagues have proposed that the three Native American language families –Amerind, Na-Dene and Eskimo-Aleut- derive from three separate migrations from Asia (3). The earliest migrants spoke many different, but interrelated Asiatic (Altaic) languages, which have been labeled as “Amerind” a name derived from American-Indian shown in yellow on the map. The green region has been the area where tribes speaking Na-Dene or equivalently Atapaskan settled and the light blue region extending from Alaska to Greenland is the area of Eskimo-Aleut speakers (see Chapter 2, Diversification of Languages).

Instead of trying to read the complex Maya scriptures, which needs a special expertise, a simpler approach would be to try to decipher the toponymy of the Yucatan cities and sites. City names certainly do have a meaning, but nobody until today ever tried to give an etymological explanation of the city-names, or at least I have not come across of such an approach. On the map below-right we see the names and locations of the major Maya cities and sites.



Here is my own understanding of some Maya city names:

Chichen Itza: In the previous chapter: The Maya word Tchich was found to be equivalent in meaning and sound to the Turkish word "Çık" (pronounced as tchyck) meaning Augment, Climb. The equivalent of "ckichen" is "chykan" in Turkish, therefore Chichen Itza means "The elevated or superior Itza".

Tikal: "Tik" is one of the earliest root-words originating from the Proto-language, meaning "single, unique" which evolved to mean "finger" and "hand" (4). In all Altaic languages (Turkish, Uighur, Chuvash, Chagatai) "tek" means single. In the Eskimo-Aleut languages "tik" means the index finger. In Chinese "tiek" means one. In Atapascan languages "tek" and "tikhi" mean again one. In Amerind languages the Mixe say "tuk" and the Quiche Maya say "tik" for one. Therefore, Tikal means "The single one", or "Be unique" since the suffix -al exists in Turkish in the form of -il. Thus Tikal is the equivalent of "tekil" and means "singular" or "one of a kind".

Copan: In Turkish the same word exists as "Kopan", meaning "the breakaway one". This is a valid name for this city, which is far from the main Maya cities as shown on the map above.

Tulum: The word "tul", already mentioned in the last chapter, means "full" and is found as "dolu" or "tolu" in Turkish. Therefore, "Tulum" means "filled up" or "crowded", a perfect name for a city located by the seashore. A further meaning for "tulum" is "a filled-up animal skin", which is also used for "bagpipe", an animal skin filled-up with air.

Uxmal: This name pronounced as "Ushmal" or "Uchmal" contains

the root-word "uch" meaning both "tip" and also "leader", already mentioned in Chapter 10, Etruscan Inscriptions. "Uchmak" meant "heaven" or "high above" in ancient Turkish. For sure Uxmal was one of the most important Maya cities. The so called governor's palace or the residence of the Maya king is described in the following words by Lewis Spence (5).

The palace occupies three successive colossal terraces, and its frieze runs in a line of 100 ms, and is divided into panels, each of which frames a gigantic head of priest or deity.

Therefore, Uxmal means "the leader city" or "the capital city".

Without going into more detail on the city names let us turn our attention to the Maya architecture. The inhabitants of Yucatan built stepped pyramids in every Maya city and used them for burying their king, worshiping the sun-god and making blood rituals and sacrifices.

The Maya had also a very intricate calendar system. The Maya time-keeping involved several interlocking cycles, some of which tracked astronomical events while others seemingly followed abstract time intervals. Maya priests, who conducted the sacred rituals, were also fervent stargazers and decided on the timing of important events basing themselves on both their complicated calendar as well as on the position of the stars. A solar day in Mayan is "kin" and is "gün" in Turkish, while the sun in Mayan is "kinish" and is "günes" in Turkish. Such similarities can certainly not be coincidental.

Below we see some Maya pyramids. They are all built on flat land and are fulfilling the role of mountains, lacking in the region. In the new world as well as in China and Egypt the need for pyramid building stemmed from the same desire of approaching the sun. This wish for worshiping the sun-god evolved from simple earth-mounds to advanced architectural stone structures and is found also in the Biblical story "Tower of Babel".



The Maya culture and history is part of our forgotten past and needs to be rediscovered.

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The bird symbolism

Doç. Dr. Haluk BERKMEN

We saw in Chapter 26, African Expansion and in Chapter 27 Olmec, Toltec and Maya, that the sun-worshipping cultures considered the birds in general as being special animals because of their capacity to fly towards the sky, the realm of the sun. Such a capacity was also accepted to be a feat belonging to the shamans. Therefore, the bird symbolism has been extensively used in all shamanic cultures. The original cradle of shamanism has been Central Asia and has spread to the ancient world from this region.

Below we see some totem poles of the North American so called "native people". Bird figures standing at the top of the totem poles represent the spirit of the ancestors as well as the sun-deity. For the northern tribes of America totem poles were the symbols of shamanic guardian-spirit experiences. The shaman or the medicine man would dress up like a bird and perform ecstatic, spiritual flights towards the sky in order to communicate with the deities and ancestors (see Chapter 23, The Issik Kurgan). Trudy Griffin-Pierce says (1):

The figures on the pole were not actually totems because there was no sense of avoidance of the depicted animals or prohibitions against killing or eating them. Instead, they were special helping spirits from the animal world which had become heraldic crests.



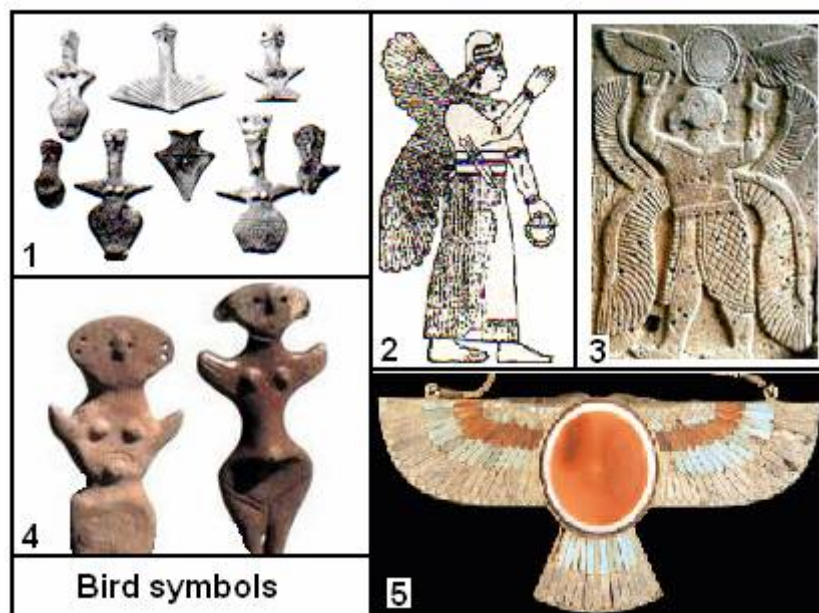
Totem poles

The pictures below are examples of the birds symbolism found all over the world.

1. Small amulets excavated from a kurgan in Central Asia (2). These are symbolic figures of female shamans and were carried on the body or hanged from the neck in order to be protected from harmful spirits. They also indicate that shamanism was essentially a female activity. 2. The winged Sumerian sun-god Utu is clearly depicting the connection between the bird and the sun. His helmet has ram horns and he is holding a torque in his left hand. The torque had a special meaning for ancient sun-worshipping societies. The word "torque" is believed to have originated from the Latin word "torquere", but what was its original form? It is quite possible that "torque" was originally a solar symbol of the Etruscans. It suffered the following transformations: Tur-Osc (Etrusc) => Torosc => Torque. We find here the connection to the Tur (Toor) and Osc people that came to the Italian peninsula before the Romans. The torque, which has the form of a circle also means "the surrounding" or "the circle" and stands for the land or region under control by the Tur (see Chapter 8, The double-edged ax). The torque was either held in the hand or surrounded the neck of the Och leader and is found in many different cultures that originated from Asia. More detail will be given in the following chapters. 3. A Hittite deity from Karatepe – Anatolia (3). The winged deity takes its place among a series of wall relief at the entrance wall of a late Hittite castle. The anthropomorphic figure has a bird beak and is holding a winged solar disk above its head, indicating the clear connection between the bird and the sun. 4. Winged female amulets from Ikiztepe – Anatolia. These small idols are from the Bronze Age that lasted from 3300 BC until 1200 BC. The interesting point to notice is the slim

bodies and flat shapes of these idols. The reason for such flat shapes is most probably related to the need of carrying these amulets on the breast, attached by strings and hanging from the neck. The small holes on each side of the face were probably made for the purpose of passing a string through them (4). 5. The winged sun-disk on a chain is a pectoral made out of gold, carnelian agate, turquoise and metaphoric stone (5). It was made by Phrygian or Lydian artists of western Anatolia about the 8th century BC. A link has been claimed by Herodotus between the western Anatolian Lydians and the Etruscans of Italy. The original name of Lydia was Luddu, which became Ludia in ancient Greek. This name was most probably ULU-OD-ÖYÜ (the land of the sacred fire) transforming into Ulu-ud-ia => Luddu => Ludia => Lydia, indicating a sun-worshipping culture whose language originated from the Asiatic Proto-language. By the 8th century BC the whole region of western Anatolia came under Hellenistic influence and the languages of most city states became part of the Indo-European language group.

The origin of the Phrygians and the date of their appearance in Anatolia is an issue still debated among scholars. The technique of the sun-disk is found to be similar to the objects found in the graves of Susa, the capital of the ancient Elamite culture (see Chapter 18, Towards Sumer and Elam). Therefore, similar sun-god symbols shared among eastern Mediterranean, Mesopotamian and Anatolian cultures are clear indicators of their common Asiatic origin.



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Celts, Gaul and Galatians

Doç. Dr. Haluk BERKMEN

On May 1891, peat cutters found a silver cauldron near the hamlet of Gundestrup-Northern Denmark. The cauldron is presently exhibited in the National Museum of Copenhagen (1). There are two scenes on the cauldron which are of special interest to the subject discussed in the previous chapter, The bird symbolism. One of them is the second picture from the left (below) in which a man is holding a torque (torc) in his right hand and a snake in his left. A stag is standing on his right side, a lion and a wild boar on his left. He is sitting cross-legged and is wearing a torc around his neck, stag antlers on his head. All these small but important details are pointing to the Asiatic Scythian (Saka) culture (see Chapter 4, The Asiatic Scythians).

There is a clear similarity between the Indus Valley seal shown on the right picture and the man of the Gundestrup cauldron. Both are sitting cross-legged and both wear horns. The horn symbolism is typical for Central Asiatic ancient cultures and was transported to the west and to the south by the As and Ok tribes (see map below).



Western dispersal routes

The symbolism of the Gundestrup cauldron divulges another hidden superstition of these ancient people. This is the belief that the right side represents "the good and the positive" and the left side represents "the evil and the negative". We reach to such a conclusion by noticing the position of the stag and the torc being on his right side and the snake, the boar and the lion being on his left side. Therefore, the torc was a positive binding symbol.



Gundestrup cauldron from Denmark



Indus seal

The woman on the third picture from the left is also wearing a torc. She is holding a bird in her right hand and there are birds on each side of her head, reminding the bird symbolism mentioned in the previous chapter. The stag, the horns and the birds are symbols used extensively by the Asiatic shaman cultures. The torc held in the right hand of the man on the Gundestrup cauldron must have a rather special and important meaning. Although we can not tell for sure, we can guess that it represents a connection to the loose federation of the Asiatic Tur-Ok tribes (see previous chapter 29). A collar has always been and still is an object symbolizing ownership.

Below, we see some interesting objects such as collars, torques, pectorals and bracelets from different parts of the world, pointing to a common but forgotten shamanic culture.



1. Silver torc from Trichtingen South Germany. 2. Torc from Norfolk – England, mid first century BC. 3. A Celtic torc. The name “Celt” or “Kelt”, is transformed from “Kalat / Galat”. This name belonged to an ancient tribe residing in Galatia (Kalat-öyü), a region in Central Anatolia. “Kalat” is formed from the root kal, meaning “stay” in Turkish. Therefore, the Kalat were people who came to Central Anatolia and decided to stay. Present Istanbul has still a ward named Galata. The Galatians migrated towards the west and found themselves speaking the same language with the north-western tribes of Europe (2)

We find a similar comment in ref. (1), strengthening the above claim:

Ferdinand Drexel of the University of Frankfurt argued in 1915 that the cauldron had originated in southeast Europe, the nearest source of the requisite silverwork skills. This technological constraint was the mainstay of Drexel’s contention that the cauldron was Thracian in origin.

Thracia, by the way, is a name transformed from Tur-Oc-öyü => Turoc-ya => Thrakia and finally Thracia. The Turkish name of this region is still Trakya. 4. A vulture pectoral found on the head of a mummy and wrongly interpreted as a crown (3). It is a rare example of the “collar of the vulture” known from the coffin pictures of the Middle Kingdom (1565 BC to 1310 BC). The bird symbolism had an important place in the belief system of ancient Egypt representing the soul flying towards the realm of the sun-god (see Chapter 26, The African Expansion). Gold, with its yellow color has been the preferred material of sun-worshipping cultures. 5. Gold bracelet from western-Iran dated 8th century BC. 6. Gold bracelet from western Black Sea region (present Bulgaria). 7. A pair of antelope bracelets with turquoise ears and hoofs from Altyn Tepe

(4). 8. The statue commissioned by Attalos around 230 BC to celebrate his victory over the Kalat (Celtic Galatians) of Anatolia. The statue is known as the "dying Gaul" with a mustache and a torc around his neck (5), indicating that the Kalats (Galatians), the Kelts (Celts) and the Kol (Gaul, (6)) were all of Asiatic (Uighur) origin and were speaking approximately the same language.

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(1) Scientific American, Timothy Taylor, March 1992, page 66. (2) Comentarîi in Epistolam ad Galatos (Epistle to the Galatians), St. Jerome (347-420 AD). It is mentioned that the Galatians of Anatolia and the Celts of north-western Europe spoke the same language. (3) Egyptian Civilization, Ministry of Foreign Affairs publication, page 156, 2001. Japan. (4) Ref. 3 of Chapter 16, page 72. (5) The statue is presently in Capitoline Museum, Rome – Italy. (6) Kol means "arm" in Turkish and defines a group of people descending from a common ancestor, similar to the arm extending from the main body.

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Forgotten Past more

Forgotten Past more

A look on ancient History, Language and Architecture (Doç. Dr. Haluk Berkmen)

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Hittite and Sumerian

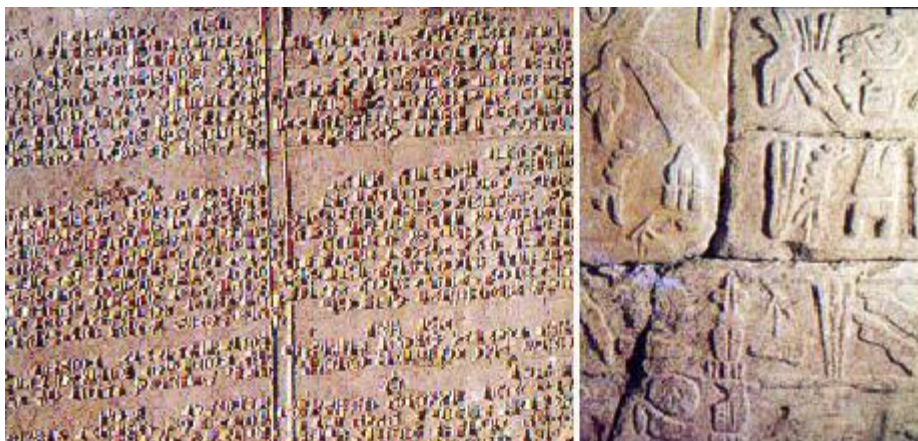
Doç. Dr. Haluk BERKMEN

The Hittites who lived in central Anatolia during the second millennium BC spoke a language which is accepted as the first Indo-European language. However, the greater part of the Hittite vocabulary is of non-Indo-European origin (1). In Hittite the laryngeal (guttural) sounds originated from the Asiatic Proto-language. For example, the "kh" sound is found in many words and

should be pronounced as "Okh". The name Hittite was given to this language by modern scholars as being the official language of the Land of Hatti; but it should be pronounced as Okh-At-ili. Since the Hittite language was a monosyllabic language connected to the Proto-language and to all Altaic languages, one should split the words into its constituent phonemes. Okh means "arrow", At means "horse" (2) and "il" means "The Land", while "illi" means "from the land" or "belonging to the land", therefore Okh-At-illi or Okh-At-ly became Khattili => Hattili and finally Hittite. The suffix "-ly" is still existing in Turkish meaning "mixed together", giving a further meaning to Okhatly "a mixture of Okh and At people". It is most probable that "At" and "As" were names given to the same people originating from western Asia. We find "At" and the suffix "-illi" in the name of the Hun leader Atilla or Atilli.

The Hittites used two different scripts simultaneously. These were the hieroglyphic and the cuneiform scripts. The cuneiform script was adopted by the Hittites from the Accadians. This means that there was a close relationship in both language and culture between the Hittites and the Accadians. The name Accad becomes meaningful when split into its constituents Acc (Okh) and Ad meaning "name". We get from Och-At = Okh-Ad => Akhad => Accad the meaningful word "Okh name" a clear indication to the Och people. The laryngeal "kh" changed in time and softened to a double-c.

The hieroglyphic script was mostly used to write in the Luwi language and was the preferred script on monuments and seals. The Luwi language is closely related to Hittite and is mentioned as Luwili in Hittite texts. Luwili later on transformed into Lycian, which became the language used by the south-Anatolian Lycians of the classical epoch. Below left we see a stele inscribed with the Hittite cuneiform script and on the right a portion of a wall inscribed with hieroglyphic script from Hattusas, Central Turkey (3).



Hittite cuneiforms and hieroglyphs

In order to show the connection between Hittite and the Altaic languages we need concrete examples obtained from written original texts. There is a book published in 1980 by Ahmet Unal discussing some Hittite phrases (4). We find many Sumerian words in these sentences, which could either be borrowed from the ancient Sumerian language of Mesopotamia or could also be independently related to the Asiatic Proto-language. Here is one example:

Dingir-lim : My God. "Dingir" meaning "God" in Sumerian, already discussed in chapter 22, Egyptian Deities. "-lim" is a suffix still used in Turkish as a possessive pronoun.

Kililu = Gilim : Wreath or Headdress. "Kyl" means "hair" or rather a single thread of hair in Turkish. But "kylly" means "mixed with threads of hair" (-ly is already mentioned above) and therefore the Hittite word Kililu or Gilim is an appropriate definition for a wreath worn on the head.

Lu-Sang-a: To the holy priest. The first syllable stands for "holy" and is found in Turkish as "ulu", already mentioned in Chapter 29, The bird symbolism. Sang means "respectful, important person" and is found in Japanese as "san" and in Turkish as "sayın". The same meaning is found in "saint". The suffix "-a" meaning "to the" is still used in Turkish. Therefore, Lusanga means "to the saint".

We see that Hittite is an agglutinant language similar to Altaic languages containing several suffixes still existing in modern Turkish. Such a sentence formation is not found in most Indo-European languages. These three words above are enough to explain an original sentence obtained from a Hittite text:

DINGIR-LIM GILIM-an-zi LU-SANGA-ya GILIM-an-zi, which can be translated as: "They adorn the god with a wreath and also the priest (saint) with a wreath". The "-zi" suffix makes the word definite, similar to the English "is" or the German "ist". In Turkish "iz" stands for the definite plural similar to "we are".

Without going into further detail we can conclude that the Hittite language forms a bridge between Altaic and western Indo-European languages. The original connection between Hittite and Sumerian can be traced back to the Proto-language of Asia from which Turkish is the closest descendent. In order to be convinced of such an ancient connection between Turkish and Sumerian here is a short list of Sumerian words. The Turkish equivalent is given in red and in brackets.

Father: Adda (ata, baba), Mother: Ama (anne, ana), Lord: Aga

(agha), Horizon: An (tan), Male: Ar(er), First: As (as), God: Dingir (Tengri), House: E (ev), Shore: Kıya (kıyı), Blow: Es (es), Fat: Gisko (shishko), Upright: Dim (dik), Arm: Kol (kol), Sleep: Uiku (Uyku), Bird: Kus (kush), Right side: Sag (sağ), Oak: Mesu (meshe), Sheepfold: Ag (agıl), Large: En (en, engin), Come: Ge (gel), Blood: Ka (kan), Canal/Blood vessel: Kanal (kan damar), Say: De (de, demek), Stop: Duru (dur), Settle: Kur (kur, kurgan), Run: Kusu (kosh), Smile: Güles (güleç), Bore: Bur (burgu), Ax: Bal (balta), Shine: Bar (barla/parla), String/Rope: İb (ip), Pretty: Alım (alımlı), Holy: Ulu (ulu), Separate: Kup (kop), Who: Gim (kim), Soldier: Ir (er), Wood: Odun (odun/ot-un)

These 37 words form a small but important sample showing that even after almost 5,000 years we can still find common words between Turkish and Sumerian, containing the same sound and the same meaning (5).

Turning our attention to the Sumerian architecture, we see that people living on the flat prairies of Mesopotamia built stepped pyramids called ziggurats. They built these high structures as symbols replacing the mountains which lacked in their region. We saw that this wish for high-rise architecture existed also among the Maya and the Egyptians. The common architectural designs are another sign of their common origin. Not only the Sumerians, but also the Elamites who lived in south-western Iran built ziggurats (see Chapter 18, Towards Sumer and Elam).

Below-left we see the Sumerian ziggurat near Ur and the Elamite ziggurat presently in Khuzestan, Choghazanbil - Western Iran. Khuzestan is the region of Iran bordering Mesopotamia. This name is clearly Ghuz-istan originally being Oghuz-istan or Oghuz-land, clearly indicating that the ziggurat structures were built by the Och people. Oguz means "we are the Och" (see Chapter 2, Diversification of languages).

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From Orhun to Canaan

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After the disappearance of the Hittite empire by 1,000 BC the Central Anatolian city-states lost their important position. Instead the cities by the sea shores of western and southern Anatolia became important and dominant. The two main reasons for this change were the flourishing sea trade and the milder climatic conditions of the Mediterranean and Aegean coasts.

There is a period of 500 years, from 1,000 BC to 500 BC, which is omitted in the history of Anatolia. This period of half a millennium is part of the forgotten past. It is a period of transition during which the Indo-European languages replaced almost all Altaic languages of the region. By 500 BC the Greek language was the dominant language of western and southern Anatolia, but few traces of the ancient culture and language continued to exist as proper city names and locations.

I have already mentioned in the previous chapter (Hittite and Sumerian), that the Luwili language of Central Anatolia transformed in time to Lycian of the southern coast. The ancient Egyptians refer to the Lycians as the Lukka and mention them among the Sea People.









Luwili is a name referring to Ulu-illi meaning "belonging to the holy city" in Altaic and Lukka is similarly the name of the Ulu-Ok "the holy Ok" people. Lukkia, can therefore be understood as meaning Ulu-Ok-Öyü (the region of the holy Ok), which became Lycia or Likia as time went by. On the map of Chapter 12, The Anatolian expansion, we can see the region called Likia, located on the southern coast of present Turkey. The Lycian alphabet is accepted to be a modified form of the Greek alphabet, but it is quite the opposite that actually happened. The Lycians, who were seafarers were trading with the Phoenicians and brought the Phoenician alphabet to southern Anatolia. The Phoenician alphabet was adapted for writing an Afro-Asiatic language and did not fit Greek, which is an Indo-European language. It was therefore modified first by Lycians and then by the Greek speakers. But Phoenician was preceded by a script known as Proto-Phoenician. Below we see an inscription in Proto-Phoenician, which is still a language not yet deciphered (1).



There are certain letters in this script (encircled in blue) that are almost identical to some of the characters of the Orhun Valley script (above right). The Orhun syllabary has been discussed in Chapter 21, The Orhun Valley Script. The general belief exists that the Orhun script is an offshoot of the Phoenician alphabet. But, as mentioned before, the Orhun script is not an alphabet it is a syllabary, furthermore, the evolution of writing systems started from symbolic seals and after many trials finally reached the level of phonetic letters. We already saw that the original location of symbolic seals has been Central Asia, from which the concept of recording thoughts dissipated in all directions.


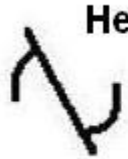

Since all Afro-Asiatic languages are well known and thoroughly investigated, how come that the Proto-Phoenician script still remains as a non-deciphered enigma? The reason being that, most probably, the Proto-Phoenician script was designed for recording an Altaic language that came to the region from the north (see Chapter 18, Towards Sümer and Elam). Trying to decipher the Proto-Phoenician with the help of the Semitic languages will be, to a large extent, unsuccessful.

The Phoenician letters were originally Proto-Sinaitic pictographic signs. They became letters after the concept of seal-writing came to the region. Below we see the transformation of the letter A. It was initially the picture of an ox-head (2). We already saw that the ox was a symbol representing the Ok leader (see chapter 7, The Minoan Culture). The bull symbolism came to the Eastern Mediterranean region from both the south-east and also from the north. This is why the first letter of the Phoenician alphabet became aleph, meaning ox, which is a stylized form of an ox head.

Proto-Sinaitic 	Egyptian 	Phoenician Aleph (Ox) 	Hungarian 
Early Greek 	Alpha 	Etruscan 	Latin 

The ancient Hungarians had also a script very similar to the Orhun Valley script. This script was not borrowed from the Greek script, as many still believe, but originated from the Ural region. The Uralic languages developed from the bordering Altaic languages as mentioned in Chapter 2, Diversification of Languages.

Early Greek letter A was similar to both the Hungarian as well as to the Phoenician aleph. This is because the ancient north-western Anatolian region, where Asiatic Thracians settled, was a melting pot of northern and southern cultures speaking languages that originated from a common source. The Semitic people who remained in the vicinity of Canaan did not adopt the Phoenician aleph but selected to keep the Orhun character for "a" and "e", changing it as shown below.

	Orhun a and e		Hebrew alef		Arabic elif
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Canaan was known as Kana'n or more understandably Khan'yn meaning "belonging to the Khan" in Altaic. Languages spoken in Canaan became extinct around the first millennium BC. They included Phoenician, Punic, Ammonite, Moabite, Edomite and Hebrew. Hebrew has been revived during the last century and is presently the official language of Israel. Although the residents of ancient Ugaritic did not consider themselves as Canaanites, they were the first to develop an alphabetical script and had a strong influence on Canaanites, and especially on Phoenicians (see Chapter 20, The Ugaritic script). The reason for the disappearance of all Canaanite languages, except Hebrew, needs to be investigated; because they make part of our forgotten past.

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(1) Ref. 3 of Chapter 19, page 164. (2) Idem, page 161.

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Western Anatolia

Doç. Dr. Haluk BERKMEN

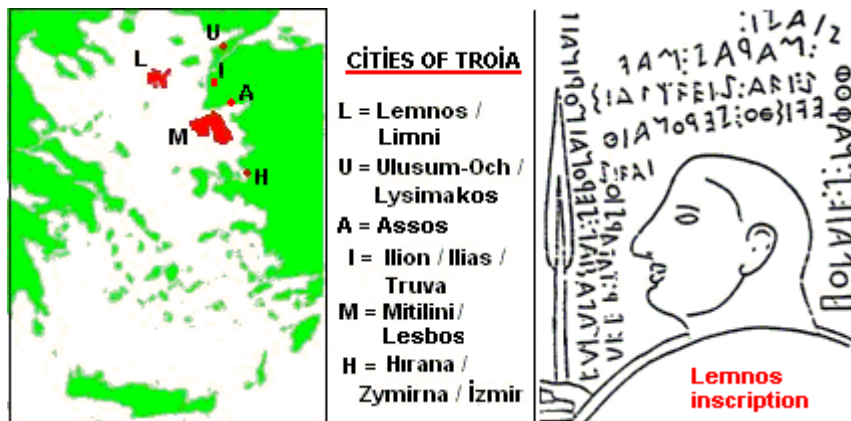
The cities on the coast of the Aegean Sea have been important cultural centers during the Bronze Age which started around 3300 BC and lasted until the fall of Troia. There is a big misunderstanding about Troia. Let me immediately mention that this name is of Turkic origin and means Tur-öyü "the region of the Tur people". Tur-öyü became Troia because the sound "u" did not exist in the Greek language. Helmut Uhlig says (1):

In the region of western Anatolia, or anywhere else, a city called Troia never existed. This city was known as Ilion or Ilios in Greek and therefore the epic was named Iliad by Homeros. Troia was the name of the region given by the inhabitants who defined themselves as 'living in Troia'. Heroes like Hektor and Priamos were the leaders of this city.

It was mentioned before in Chapter 31, Hittite and Sumerian, that "il" means "city / land" in modern Turkish and is a root word in the Proto-language. Therefore, Ilios becomes meaningful when split as Ili-As "the city of the As". The Turkish version would rather be "As-ili" instead of Ili-As but this transposition does not affect its meaning. We already saw that "As" refers to the Asiatic tribes and "on" means the universe (region) in the Proto-language (2). The two hero names are also meaningful when split into their constituent phonemes. Hektor is no other than Okh-Tur, "the Okh-Tur"; again we find a transposition from Tuk-Okh (turk) and Priamos becomes meaningful when split as Bir-im-iz "one of us", where the original "b" sound changed to "p" and the suffix -iz became -os. "Bir" became "Pri" and "Pro" in the Greek pronunciation. It is interesting to note that these names have no meaning in the Greek language. But ancient original names were always meaningful. If we find a name without any meaning we can immediately conclude that it is a borrowed name whose real meaning is forgotten.

Troia (Ilion) was conquered on 1180 BC but archeological research has uncovered several underlying layers of settlement dating back to 3,000 BC. The city was known as Willion by the Hittites. The initial W is no other than an extended U (double-u), which comes

from “ulu” (holy or sacred) (3). Therefore, Ulu-ili-on “the sacred universal city” became Willion and later on changed to Filion and Ilion.



The north-western Anatolian Troia region with its main ancient cities is shown on the map above. Not far from Ilias / Ilion is the ancient city of Assos, meaning As-is “belongs to the As”. Aristotle (384 BC – 322 BC) lived in Assos for a certain time, but Assos existed long before the 4th century BC.

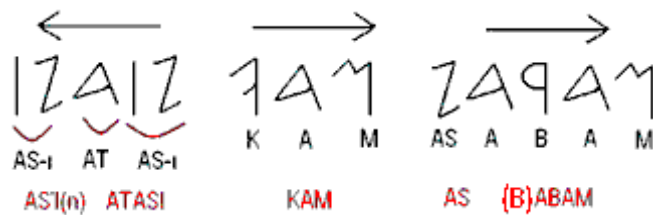
On the island of Lemnos (above-right) an inscription was found which is still not deciphered until today (4). This is because scholars tried to decipher it with the help of Greek and Latin without any success. As they could not find any meaning using these languages they decided that it must be Etruscan; a language still not deciphered. We saw that Etruscan can be understood with the help Turkish (see Chapters 9 and 10).

The Lemnos script does not follow a given direction but is written in the Boustrophedon style, where the first line is written from right to left, the next line from left to right going in the opposite direction, crisscrossing the page. Below is my own interpretation which starts from the upper-right word and moves downwards in the opposite direction, from left to right.

The first three words are shown below and their decipherment has been carried out using the Orhun characters (see Chapter 21, The Orhun script). Starting from the top-right end we can read the first word As-ı Atası “the ancestor of the As”. We would say “As’ın atası” in today’s modern Turkish. This word stands by its own as a heading, addressing the person whose figure is engraved.

Next line should be read from left to right as Kam As Abam “The shaman father of the As”. The word for “my father” is “babam” in Turkish, but could also be pronounced as “aba” or “apa” depending on different cultures. It became “papa” or “pater” in Greek and

Latin. We could decipher the whole text in this manner but without going in further detail, we conclude that this inscription from the Lemnos Island becomes meaningful when tackled with the help of the ancient Orhun alphabet and the Turkish language.



Another ancient city of Troia is a settlement known as Lysimakheia, shown with the letter U on the map above (5). This name can be expanded as Ulu-As-im-Okh-öyü, meaning "the region of my holy As and Och". A coin found in this site shows a man wearing ram horns on the recto and a shaman woman on the verso.



The woman is most probably Athena, Asena or As-Ana "the As mother". The winged figurine in her right hand is a clear indication of her shamanic powers. There is also an arrow pointing upwards indicating mystical flights towards the sky (enlarged picture). The word "Basileos" seen on the coin means "our ruler" or "our father / ancestor" since "Gios Basilis" means "father Christmas" in Greek. Basili is also meaningful in Turkish when split as Bas-ili "the controller (ruler) of the region" (ili basan). This word changed to "Vassal", a subordinate leader indicating that the ruler of the region was under the protection of a powerful king.

The Lesbos island (Mitilini) was the location of the Amazon female warriors. Herodotus claimed that they were speaking the same language as the Scythians. The etymology of Amazon is clearly Ama-As-On "the universal As mother". It is known that they

founded many towns on the coasts of Anatolia. Amongst them are Smyrna, Ephesus, Sinope and Paphos. The original name of Smyrna was Hır-Ana meaning "virgin mother". "Hır" is the Chuvash form of "kız" meaning "virgin girl". This name suffered the following transformations: Hır-Ana => Zmirana => Smyrna => İzmir.

In order to prevent their race from dying out, the Amazons raided the neighboring tribes once a year in order to have sexual relationship with men. The rest of the time they remained on Lesbos and enjoyed each others company. This is how the female homosexuality became to be known as lesbianism. Amazons were great fighters and expert horse riders. Below we see a vase with an Amazon rider in Scythian costume.



References

(1) Die Mutter Europas, Translated as: Avrupa'nın Anası Anadolu, Helmut Uhlig, Telos publication, page 123. (2) See Chapter 6, Universal Symbols and Chapter 12, The Anatolian Expansion. (3) See Chapter 10, Etruscan Inscriptions and Chapter 20, The Ugaritic script. (4) The inscribed stele was found in a warrior's tomb with weapons and pottery, which are similar to early Etruscan designs. (5) Toplumsal Tarih dergisi (in Turkish), August 2007, No: 164, page 22.

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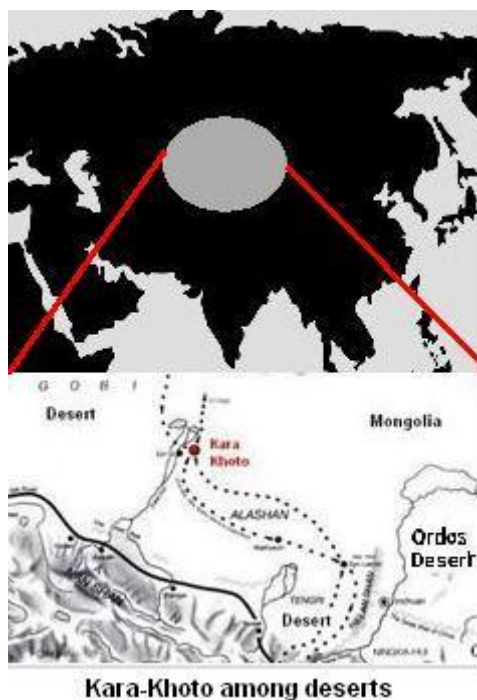
The Tangut Empire

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The western and northwestern regions of what is now China was inhabited as early as the third millennium BC. These people were

known under the name of 'Qiang' (1), a name clearly related to "Khang" meaning emperor or ruler (see Chapter 5, Climatic changes). The Central Asiatic region where the ancient Qiang or equivalently the ancient Uighur empire once resided became the source of several subsequent states, such as the Tanguts, the Tartars, the Tibetans, the Tughuns, the Xia, the Kushan, the Huns, the Gökturks and many other names already mentioned in Chapter 1. These names are not listed chronologically because our main interest is geared on cultural relationships than on historical events based on linear time. They all belonged to a common Uighur ancestry and spoke different but connected Altaic languages.

Below we see this vast region located in the center of Asia and Kara-Khoto, the capital city of the Tangut empire, is presently surrounded by deserts. The Tangut, before adopting Buddhism were worshippers of the sky-god Tengri and shamanism was the main spiritual belief system which served all ranks of their society, from the court to the common people.



Kara-Khoto among deserts

Tangut is a name formed out of two syllables which can be split as either Tang-kut meaning "sacred sunrise", which became in time Tangut or Ot-tang-ut meaning "originating from the fire". Both forms have the same meaning and point to a sun-worshipping culture. The Tangut capital Kara-Khoto is also a meaningful Altaic name since Kara means "land" but is actually formed with Ok-Ara meaning "among the Ok", while Khoto or Khutu means "the sacred", therefore Kara-Khoto becomes "the sacred Ok land". Even today we find cities called Kara Su, Kara-Vartak, Kara-Teke, Kara-Şahr and Kara-Hoca. There is also a mountain called Kara-Tagh in

the region.

The region where Kara-Khoto presently resides was once surrounded by rivers and lakes. It was located at the mouth of the river Heishui and the Lake Juyan (see map below). The ancient neighboring towns were on the west Shazhou, Guazhou, Suzhou, on the south Ganzhou and Gingha hui Lake, on the west the yellow river. All these city names contain the phoneme "zhou" or "su" which means "water" in Turkish. They are clear indications of a fertile region with many waterways and lakes. Furthermore, these dried-up lakes and rivers are vestiges of an ancient inland sea mentioned in Chapter 5, Climatic changes.

Below we see the dried-up lakes of the region surrounding Kara-Khoto (underlined>) on the left and the present situation of Kara-Khoto on the right.



The Tangut state occupied a vast region in Central Asia, from western China up to and including Tibet. Scholars in general believe that the culture of the Tangut was under the influence of the Chinese and Tibetan Buddhism. But the Tangut, besides believing in Buddhism did not forget their ancient sky and sun shamanic religion. The Kara-Khoto collection of wall paintings (tankas) contains no less than 26 images of the gods of planets and constellations. If we consider that the Uighur tribes due to climatic changes were forced to disperse in all directions many thousand years ago, we can safely conclude that the cultural influences originated from Central Asia and affected neighboring nations.

In Chapter 17, The Indus Valley script, it has been shown that there is a clear correlation in the dressing style of the ancient Sumerian kings, the Indus Valley kings and the spiritual leader of present Tibet, where the right arm is left uncovered. The same dressing style is found among Buddhist monks of Kara-Khoto as shown in the two examples below (2).



References

(1) Lost Empire of the Silk Road, Thyssen-Bornemisza Foundation publication, Edited by M. Piotrovsky, page 49, 1993, Milano, Italy. (2) Idem, pages 107 and 117.

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Kushan Empire

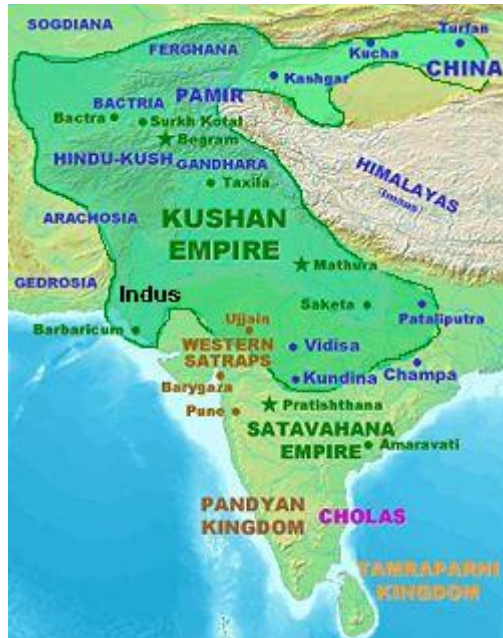
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In Chapter 25, From Kurgans to Pyramids the Kushite Empire was mentioned and its name meaning "bird" in Turkish was questioned. The reason being that, this word is found in languages that have been separated for very long periods of time. This word meaning "bird" is found as kus in the Sumerian language and as kutz in the Maya language (1). As no words could have been borrowed from Sumerian to Mayan or vice-versa, the only logical explanation is that Sumerian, Mayan and Turkish stem from a common root language, which is the Asiatic Proto-language.

But there is one more clue supporting the Central Asiatic origin of this word. This clue is found in the name of an Empire known as the Kushan Empire, which lasted from the first to the third centuries AD, but has a much ancient beginning. The Kushan name is clearly made out two words Kush and Han meaning "bird" and "king", where "Han" is a late version of the "Khan" title used also for

Ottoman emperors.

The bird has been an important animal for ancient cultures, symbolizing the solar deity (see Chapter 29, The bird symbolism). Below we see the territories controlled by the Kushan Empire. It extended from western China on the east, to Bactria on the west and included the Indus Valley as well as most of northern India.



In the name of the Hindu-Kush Mountains (shown on the map) we can still find the connection between Hind (ancient India) and Kush (the Kushan Empire). The Kushan Empire included important cultural centers such as Belh (Bactra), Kashgar, Kucha, Turfan and the capital city Ghandara. The northern region of the ancient Kushan Empire is defined nowadays as BMAC (see Chapter 16, The south-west expansion). This vast region has been the land of the Saka (As-Okh / Scythians), the Sarmatians, the Kushans and the Alans.

The people forming the Kushan Empire were descendents of the Central Asiatic Yueh-chi or Yuezhi tribes who were nomads traveling long distances. They even went up to the north-eastern regions of Asia for fur trading. There are numerous theories about the derivation of the name Yuezhi. My own interpretation is that these Asiatic people defined themselves as "superior", a word pronounced as Yuedje in Turkish. This meaning is quite possible considering that the difficult phoneme "dje" -not found in Chinese- has been replaced, most probably, by the "zhi" sound, which is quite common in Chinese.

There are several statues found in Ghandara indicating the dressing

style of the Kushan rulers. In the pictures below we see two such examples where the right arm has been left uncovered. Luc Kwanten says the following about this dressing habit (2):

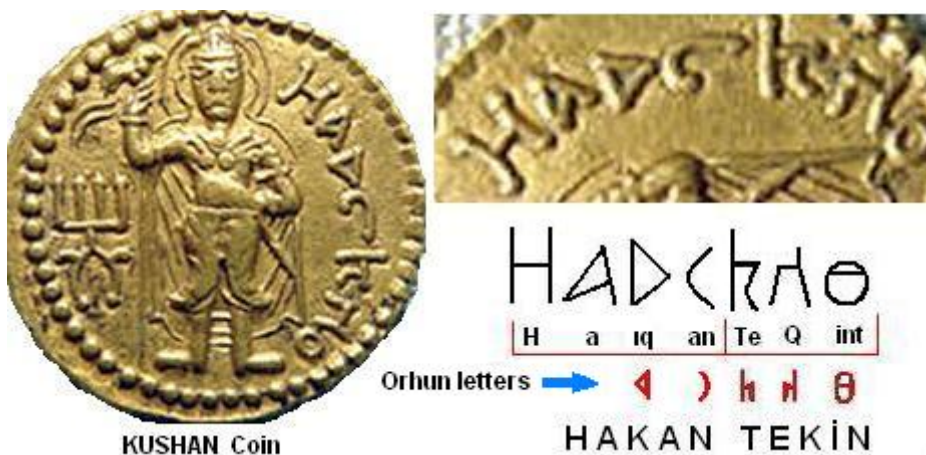
Uighur representations of Buddhist saints, like the Chinese, are always clothed, whereas in the Gandhara style, at least one of the shoulders is naked.

This dressing style has already been identified among the Sumerian, the Indus Valley kings and the spiritual leader of present Tibet (see Chapter 17, The Indus Valley script).



Statues of Ghandara

An important Kushan ruler is known under the name Mahasena Huvishka (circa 155 to 187 AD). The coin shown below belongs to this king, but the letters stamped on the coin do not agree with either Mahasena or Huvishka. I tried to read the stamped name with the help of the ancient Turkish (Orhun) letters, as shown below-right.



Except the two first letters H and a, which also are of Asiatic origin (3), the remaining letters on the coin perfectly agree with the Orhun letters shown in red. The transcription then becomes

"Hakantekin", where Tekin or Tigin is a Turkish title given to minor regional kings or princes.

At the Orhun Valley in Central Asia we have the Kül Tigin stele, which is 3.35 m high and contains several lines of Turkish inscriptions written with the Orhun characters. The scribe has added his name at the end of the inscriptions as: Yollugh Tigin (4).

The coin above has two more interesting clues which are worth mentioning. The first one is the bird held in the right hand of the king, a possible indication to "Kush-Han" (bird-king) and the next clue is the pelerine wore by the king. We find a similar pelerine on the young Saka (Scythian) prince (see Chapter 23, The Issık kurgan).

References

(1) For Sumerian see Chapter 31, Hittite and Sumerian, and for Mayan see Chapter 27, Olmec, Toltec and Maya. (2) Chapter 1, Ref 5, page 57. (3) See Chapter 32, From Orhun to Canaan. (4) Chapter 21, Ref. 2, page XII.

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Dunhuang Manuscripts

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Paul Pelliot (1878 – 1945) was a French Sinologist who traveled to the Inner Asian side of China during the early years of 1900. His expedition started from Kucha where he found documents written in the Kushan language (see Chapter 35, Kushan Empire). After Kucha, Pelliot went to Urumqi (Urumchi), the present capital of the Uighur Autonomous region. He finally reached Dunhuang on the 12 of February 1908. The north-western part of China shown on the map below is the Uighur Autonomous Region, written as Xinjiang but pronounced as Sincan. The ancient city of Dunhuang, Dunghuang or Tung-Han shown below-right stands on the west of Kara-Khoto and is within Sincan.



Left : Xinjiang (Sincan) Uighur Province.
Top : Location of Dunhuang city.

The name of Dunhuang is made out of Tung and Han, where Tung is, most probably, a twisted form of Tur-ung meaning "belonging to the Tur" and Han is found in Chinese as Huang (see Chapter 5, Climatic Changes). There is also an ethnic group in north-western Asia known as the Tunguz. The Chinese call these people the Dong Hu. The transformation from Tunguz to Dong Hu strengthens the regular relation between Tung-Han and Dunhuang.

In Dunhuang, Pelliot convinced the abbot Wang Yuanlu to let him examine a room full of ancient manuscripts. The room contained some 50,000 rolls written in a language which was unknown to the Chinese. The abbot, who wanted to renovate the monastery sold 6,000 of these rolls to Pelliot who carried them to France. Presently these manuscripts can be found in 29 different museums of the world. Below we see Paul Pelliot examining some manuscript in the room where the rolls were stored on the left and a portion of an original manuscript on the right.



Paul Pelliot within the room of scriptures



An example page of scripture

The characters of these manuscripts are almost identical to the Orhun syllabary mentioned in Chapter 21, The Orhun Script. Below we see a short text transcribed from an original manuscript known as Irk Bitig on the left and a portion of the Bilge Kagan stele on the right. Not only do the letters match each other, but also the words are separated by two superimposed dots in both scripts, pointing to a common style of writing (1). We can therefore conclude that the manuscripts were written by a Turkic speaking culture

