

HESTIA AND HELIOS, THE PROGENITORS OF THE HITTITES, THE GETAE, THE GOTHs, THE SCYTHIANS AND THE CELTS. CIVILIZATION CENTERS AND MIGRATIONS

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1. FIGHT FOR POWER BETWEEN FIRST-BORN TWINS HELIOS AND CRONOS

At the height of the age of the Great Goddess Turan (the Thraco-Hellenic Gaia) matriarchy was still going strong but males were already making attempts to take control of the levers of power. In their descriptions of the relationships between the genders Mesopotamian texts were already showing signs of change. At the time of Ninhursag (Reia) and later, during the time of Hebat (Hestia), the rule of mother goddesses had become formal to a large degree. They ruled mostly by influencing or convincing their husbands. The full and open acceptance of patriarchy as a social system took place later, during the rule of Ninurta (Zeus/Osiris).

It has to be noted that during the time of Gaia/Maat and Uranus/Aton rule, as a concept, meant general coordination of the actions of the many gods in the world, which was undertaken with the intention to ennoble and civilize nature and society. However, even as early as the age of Cronos and his son, Zeus, the beautiful idea of the goddess mother was already tainted. What it advocated, namely the harmonious rule through convincing others in the spirit of good will, was turned into tyrannical power maintained by double dealing, collusion, vicious and destructive wars for land and marriages of convenience used as a vehicle toward power.

Gaia (Maat) and Uranus (Ptah or Aton) were grooming their first-born daughter Reia (Nut) and their first-born twin, Helios (Ra), to inherit them and they did that effectively for a thousand years from their seat in Egypt (the name Ra appears on the *Palermo Stone* and in the *Turin Papyrus* and in the various copies of the Manetho's King List, the god is called Ra, Helios or Sun). The *Great Pyramid* and the *Sphinx* on the Saqqara plateau are their work. However, Helios was dethroned by his brother, the second-born twin, Cronos/Geb, before falling to disgrace.

This political castling, we believe, took place in 13,050 BC (based on the timelines constructed from the available sources) and Cronos/Geb/Enlil managed to take from his brother, Helios/Ra/Marduk, his wife Reia/Nut and the throne of the world along with her. Of all the titan daughters Reia/Nut was the first born. According to the legal matriarchy norms of the time, this determined the pedigree of the offspring and hence who would be chosen as the noblest and worthiest leader and shepherd.

In chapter 170 of the „Book of the Dead“, Reia is referred to as „the goddess Renut, **heir and first-born daughter of Tum** [Aton – bold and note, V.Y.]“. The

name Renut is a combination of Reia in Thrace and Nut in Egypt and as a whole means „The womb [i.e. the wife] of Re“.

The goddess Reia, as a first-born daughter of Gaia and Uranus, was initially married to the first-born twin Helios/Marduk. According to the strict lineage rules of the gods, royal offspring could be conceived only from the relationship of a first-born daughter and a first-born son. This was alluded to by the ancient authors who were steeped into the ancient sacraments. For example, Diodorus Siculus (~90-35 BC) writes:

„Helios was the first king of the Egyptians [bold V.Y.], his name being the same as that of the heavenly star [the sun – note V.Y.]. Some of the priests, however, say that Hephaistos [meaning the father of Helios, Uranus, Aton in Egyptian and Vulcan in Latin – note V.Y.] was their first king, since he was the discoverer of fire and received the rule because of this service to humankind... Then Kronos became the ruler, upon marrying his sister Reia... [bold V.Y.]“

/Diodorus Siculus. Историческая библиотека, I, 13. Перевод, статья, комментарии и указатель Олег П. Цибенко. На сайте „Античная литература“: <http://ancientrome.ru/antlitr/diodoros/index.htm/>

The account of Diodorus is in line with the *Great Ennead of Heliopolis* – the first nine royal deities whose names are kept in the temple annals of the oldest Egyptian capital, the city of On (Heliopolis). After the father Atum (Aton), come four couples who had the honor of ruling over the divine people Shu and Tefnut, Geb and Nut, Osiris and Isis, Set and Nephthys. Apparently, the Egyptian Shu (Ra) is the same as Diodorus' Helios, and the Egyptian Geb is Cronos. The female names Tefnut („Womb of flesh“) and Nut („Womb“) apparently belong to one and the same goddess and that is none other than Reia, who was known as Ninhursag in Sumer and Astghik, in Babylon.

The subsequent marriage of Reia to the second-born twin, Cronos, does not contradict the logic of matriarchical relations, according to which a woman is the wife not only of her husband but also of her husband's brothers (most likely not concurrently but consecutively). In this case, the secret relationship between Reia and Cronos was initially frowned upon by their parents because it had the potential to create a conflict for the throne, which eventually did happen.

Reia's second marriage, to Cronos, was probably the result of his ambition for power. A Sumerian psalm anchors these events geographically to the seat of Cronos/Ra/Enlil in the Mesopotamian city of Nippur. First, we will translate a paragraph describing the status of Enlil (the Cronos name in Sumer) reverently as master of gods and mortals:

The master who knows the fate of the country,
Enlil, who knows the fate of Sumer,
Father Enlil, master of all lands,
Father Enlil, master of the righteous decree,
Father Enlil, shepherd of the black-headed [people – note V.Y.]...

From the mountain of the rising sun [Zagros] to the mountain of the sunset [Sinai – n. V.Y.] there is no other master on earth, you are master alone...

/Zecharia Sitchin. The 12th Planet. Transl. By Krum Bachvarov. Sofia, „Bard“, 2002, p. 98./

According to this text, Enlil met his future wife while she was bathing in the river that ran through the city of Nippur. Here, it is referred to as Sud, a name that means „vessel“ or „womb“, which she was for her first husband Helios/Marduk (deities never had random names). Sud was also known by the name Ninmah („The great woman [queen]“), Ninursag („Mistress of the Great Mountain [the Pyramid]“), Ninlil („Wife of Enlil“) and in Thrace, Hellas was called Reia („Wife of Re“).

Later the text reveals that it was Sud's mother's idea for her to bathe naked in the river at the time when Enlil was taking his boat down the river so he would notice her and want to get close to her **/same source**, p. 97/. „Enlil, the shepherd, the decreer of fates, the bright-eyed one“, took notice and liked the naked goddess, he took her on his boat and mated with her **/same source**/. Although Enlil was the supreme master, the community of deities, taken by surprise by what had transpired, demanded an explanation. In the meantime, word got out that he had impregnated Sud. Enlil, in an attempt to avoid the scandal, proposed to her and when she became his wife, he gave her the name Ninlil („Wife of Enlil“).

Whatever the specific circumstances of this encounter were, behind the perceived transparency of the story lies hidden motivation. At the time Reia/Nut (Sud), the first-born daughter of Gaia and Uranus was the wife of Helios/Marduk. Their children remained masters in the theocracies of South America. Reia and Ra/Helios did not produce the next generation of princes to rule the new promised lands of Thrace, Egypt and Sumer, possibly because of Reia or maybe at the advice of Gaia. This compromised the position of Helios considerably as he lost some of his gravitas in the Old World as a king without heirs.

As we already mentioned, the twin of Helios/Ra/Marduk (Sun), Cronos/Ra/Enlil could ascend to power for his own sake and for the benefit of his offspring only by fathering children with his sister Reia/Sud, as the first-/0/- /greshno izpisano, maha se/ born daughter. None of his other sisters would do. On the one hand, he felt overlooked and disparaged when initially his parents chose his brother to rule beside them and inherit their throne. On the other, he was hungry for power and adulation.

How much Reia and her mother, Gaia, colluded with Cronos/Enlil to set in motion the events described above is hard to say because they had to keep up pretense. There is a possibility that these events were the result of an agreement with planned political repercussions which was due to the fact that the goddess-mother Gaia believed her son Helios/Marduk was too independent and unpredictable and was not displaying the stable kingly attitude fit for the ruler of the world. It was, after all, the era of the matriarchy. Men were in charge of the executive (operational) aspect of power whereas women (mother) determined the direction of their husbands' actions in order to attain a favorable outcome.

It is also possible that Gaia (supported by Reia) made the decision that the Old World should be ruled by the heirs of Cronos since America was given to the descendants of Helios, a wise and fair division of Planet Earth.

There is another source in existence which sheds a little bit more light onto this mystery. In his work entitled „Of Isis and Osiris“, which is a syncretic and allegoric interpretation of the *Mysteries of Osiris*, Plutarch (~50~120) retells an ancient myth of the first gods, which contains relevant details regarding the matter discussed above:

„They tell us how that once on a time, Reia having accompanied with Kronos [Ra – note V.Y.] by stealth, and Helios [the twin brother of Cronos – Marduk, also called Sun – note V.Y.], found them out, and pronounced a solemn curse against her, containing that she should not be delivered of in any month or year [bold V.Y.]... Upon the first of these, as they say, Osiris [Zeus – n. V.Y.] was born... Upon the second day Arueris was born, whom some call Apollo, and others the elder Horus [Dionysus/Horus – n. V.Y.]. Upon the third Typhon [Hades/Set – n. V.Y.] was born, who came not into the world either in due time or by the right way, but broke a hole in his mother’s side. Upon the fourth Isis [Yo – note V.Y.] was born in Panygra. And upon the fifth Nephthys [Persephone – n. V.Y.], whom they sometimes call the end, and sometimes Aphrodite... Of these they say Osiris and Arueris were begot by the Helios, Isis by Hermes, and Typhon and Nephthys by Kronos... They say also that Nephthys was married unto Typhon, and that Isis and Osiris were in love with one another before they were born, and enjoyed each other in the dark before they came into the world. Some add also that Arueris was thus begotten, and that he was called by the Egyptians the elder Horus, and by the Greeks, Apollo.”

/Πλουταρχος. Ισις και Οσιρις. Εισαγωγή-Μεταφράση-Σχολία: Αθανασιος Α.Τσακνακης. ΒΙΒΛΙΟ ... βάρδια. Εκδοτική Θεσσαλονίκης, 2005, p. 12./

If we disregard the tall tales apparently conceived in later years about Zeus/Osiris, Hades/Set (Typhon), Dionysus/Horus (Arueris), Yo/Isis, Persephone/Nephthys and Aphrodite being brothers and sisters, and about Isis being fathered by Hermes and so on, this text corroborates the story of Reia leaving her first husband Helios/Marduk, referred to by Manetho in the legend of the Inca – Sun. Reia, although married and with children, eloped with Cronos/Ra, with whom she had Zeus/Osiris and Hades/Set (Typhon); Plutarch does not mention their first son, Poseidon. The three sons automatically became royal princes because Reia, as the first-born daughter of Gaia and Uranus, was the most noble female in terms of genetic pedigree and the carrier of holiest of bloods. Of the males, Helios/Marduk and Cronos were on par with one another so it did not make much of a difference with which one of them she was going to mate.

There is, however, an alternative explanation to these events. In a matriarchal society, Reia as a woman had the right to replace her husband even if that went against the will of her parents (there is also the possibility that Gaia was secretly supporting her decision) who had had chosen for her the first-born twin Helios/Marduk (Sun). The latter was powerless to stop her and her actions de facto dethroned him and the second-born twin, Cronos, became the master of the world. Gaia, who found out about this after the fact, made the wise decision of accepting the decision so as not to disrupt the lives of the divine race.

The inheritance rules regarding first-born daughters remained in effect till much later. According to the ancient traditions of Egypt and Ethiopia, the royal crown was inherited by the pharaoh’s nephew, the son of the pharaoh’s eldest sister, and not by the pharaoh’s own son. There was a similar tradition in Southern India, where the raja’s heirs apparent were the sons of the raja’s first-born sister. **/Helena Blavatskaya. The unveiled Isis. Key to the secrets of ancient and modern science**

and theology. T. II. Theology. Book Two. New translation by L. Cholakov. Sofia, „Pentagram“ Publishing House, 2006, p. 167/.

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Of course, betrayed and insulted, Helios responded with a short but vicious war referred to in Sumerian sources as „The Pyramid War“. The war is documented in several Sumerian and Hittite cuneiform documents, an epic „Oh King, great is the glory of your day“ /as per the translation published by **Samuel Geller**: In **Zecharia Sitchin**, The wars of God and Men. Translated by Krum Bachvarov. Sofia, „Бард“ Publishing House, 2003, p. 161,162/; the hymn „In the likeness of Anu you were made“; the picture „Nergal the divine“ /translated by **J. Böllenrücher** – **same source**, p. 166-168/; the poem „I sing the song of the mother of gods“ /translated by **P. Dorm** – **same source**, p. 168-170/; the Hittite-Hurrian picture „Kingdom of the skies“ /**Z. Sitchin**. The 12th Planet..., p. 71-74; **Z. Sitchin**. The wars of Gods and Men..., p. 94-97/.

In these texts, the leaders of the opposing camps are named Enlil and Marduk and the latter is also referred to as Asag („Great Serpent“) and Asar („Sun“).

To the horror of the divine community, the Pyramid War came with casualties – the first in the history of civilization. Marduk (Helios) himself was about to get hurt but was saved by his former wife, Ninhursag (Reia/Nut), who intervened and managed to squash the conflict. Enlil (Cronos) and his sons, Ninurta (Zeus/Osiris) and Adad (Hades/Set) agreed to put an end to the war and make peace with Marduk under the condition that he retires and goes in exile far away from the Old World.

Then, most likely through the intermediacy of Gaia and Reia, Cronos/Geb/Enlil gave his brother Helios/Ra/Marduk his first-born daughter, Hestia, as a wife and a compensation for taking away his power. These events have been referred to in the Bulgarian annalistic record „Djagfar Tarikhy“ where it says that the Great Mother Turan (Gaia) ordered her granddaughter Erdi/Tabiti (Hestia; **photo 1**) to set up a spin-off civilization in the area of the Volga River and the Ural Mountains. /**Bakhshi Iman**. Djagfar Tarikhy /History of Djagfar/. Bulgarian chronicles scroll, 1680. Translated by Russian Professor Vasil Kolevski. Under the general scientific editorship of Professor Andrey Pantev. Sofia, „Kama“ Publishing House, 2005, p. 283-287/.

Thus, in its later years, the divine matriarchic empire known as the *Old Great Turan* encompassed two coexisting states. The first, ruled by Vereia/Bendis/Kotys (Reia) and Cronos/Geb/El/Enlil, spread over the Balkans, Anatolia, Levant and Egypt. The second, led by Hestia/Tabiti and Helios/Ra/Shu/Mardukan/Seker/Varna, spread over the regions of the Volga river, the Urals, Central Asia and later Southern Mesopotamia. It should be noted that according to „Genesis“, all of these deities lived for over 900 years. The Egyptian priest Manetho claims that Ptah (Aton; likely together with the Goddess Mother Maat) ruled for over 9 000 years; His son, Ra, ruled Egypt for 1000 years and the Urals for 800 years under the name Shu.

Thus, the extended family of gods was faced with a situation where the ruling function was taken away from the clan of the first-born twin, Helios, and given to the second-born twin, Cronos and his wife Reia, and their first-born daughter Hestia, who was given the title Basilea. /see **Ivan Venedikov**. Myths of the

Bulgarian land. Book III. The birth of the gods. Second edition. Stara Zagora, 1997, p. 117, 118/.

As it was already mentioned, in the Urals, under the name Shu (Teshub in Anatolia) as the god of the wind and the celestial elements, Helios/Ra/Mardukan ruled together with Hestia for 800 years more (as per the *Palermo rock* and the *Turin Papyrus*), from 13,050 BC to 12 250 BC as estimated by the author. In his „King List“, the Egyptian high priest Manetho refers to this god (Shu) as Agathodaemon („Noble spirit“). In the Bulgar record „Djagfar Tarikhy“ /p. 283/, he is described as „the benign spirit (diu, div), alpa Mardukan-Karga [crow]“.

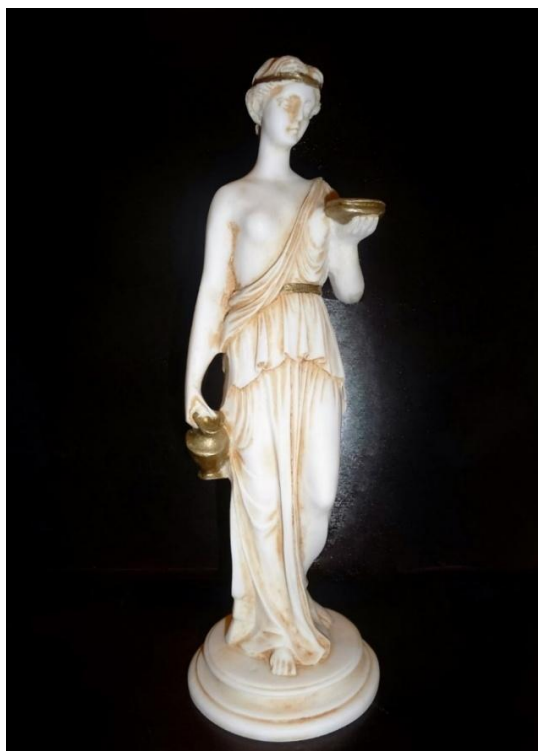


Photo 1. Alabaster figurine of Hestia/Vesta, mother of the Hittites and patron of fire (the earthly analogue of the Sun), the fireplace and the home. Replica. Photo by the author.

2. THE STATE OF HESTIA AND HELIOS ON VOLGA AND THE URALS. NAMES AND CULT OF THE GODS

In the preceding paragraph we mentioned that the first-born twin, Helios I/Marduk, known in

Egypt under the names of Ra and Shu, was the first husband of the first-born Titan, the ThracoHellenic Reia. Later, due to circumstances we already talked about, Reia left Helios and married Cronos. In other words, the goddess known as Tefnut in Egypt shunned Shu (Ra) and, having taken the name Nut, took Geb (Cronos).

According to the genealogical and traditional norms of the age of the matriarchy, Reia/Tefnut's decision to leave her husband resulted in Helios I/Ra/Shu/Marduk losing his rightful claim to his father's throne, which was now occupied by

Cronos/El/Enlil. Ultimately, the latter became the ruler of almost all old lands: Thrace, Anatolia, Levant, Egypt and Northern Mesopotamia.

What happened next with the exiled Marduk is discussed in the Bulgar record „Djagfar Tarikhy“. There, he is referred as Mardukan. According to it, it was none other than Helios I/Mardukan who was the previously unknown husband of the Goddess Hestia (not known prior to the publication of the record in 2003). Indeed, having been left by Reia/Nut, Mardukan, the twin brother of Cronos, took Hestia as his wife, who was the first-born daughter of Cronos. In line with the instructions of Gaia and Uranus, their granddaughter, Hestia, and their son, Mardukan, went their separate way and created their own state far north, in the Ural Mountains.

It is worth mentioning here that when they were children, Mardukan and Cronos had the same name – the solar Ra, as twins and only sons to their father, the sun and the sky Uranus/Aton/Tan. Later, the name Ra became the privilege of whoever sat on the throne – first Helios I /Mardukan and then Geb/Cronos. During the rule of the second-born twin, Cronos/Ra, the first-born twin kept the names Helios I /Shu/Mardukan.

In fact, it was the old name (Ra) of Mardukan which formed part of the name of the newly established state in the Urals – *Raha* (Ra-Ah or „Ra the Great One“). The other names by which the country was referred to in the record are *Rael* (Ra-El, or „Ra the God“), *Ura* (Ur-Ra) and *Idel* (Id-El or „The seven gods“). /**Bakhshi Iman**. Djagfar Tarikhy..., p. 270, 285/.

Hestia and Mardukan's livelihood was stock breeding, which holds true for their descendants the *Hittites* and the *Scythians* as well (see chapter 6 for an overview of the historical development of these people and their ethnonyms). However, they were also competent miners and builders, for which there is ample archaeological evidence.

„The spirit of the light, Mardukan“, born by the Sun (alp Ur) and alp-bika Turan (i.e. Gaia), “took the form of a serpent-tailed dragon – Atryach or Baradj [in Egypt, Babylon and Mexico – „Great Serpent“, „Winged Serpent“ or the „Feathered Serpent“ – *Quetzalcoatl*], the fantastical bird Simurgh-Simbir and the crow Karga“, for which reason he also carried these names. The sacred name *Baradj* is apparently derived from the Indian royal title *raja*. In the ancient Bulgar 12-cycle calendar, one of the years is named *ver*, *serpent*, *snake* or *dragon*. Thus, the name *Ver* (*Vereni*) of the dragon-like form of the firstborn twin is used by the Bulgars in Asia.

The Sun-god has been depicted as a *dragon* or a *winged serpent* not only in Asia, but also in Peru, Mexico, Egypt, Phoenicia, Babylon, Assyria and by the druids in Britain.

„Once, Dragonia stretched across all the land and these temples were dedicated to the Dragon only because he was the symbol of the sun, which, in turn stood for the supreme god [Ra – n. V.Y.]...“ – Elena Blavatska writes. /**The Unveiled Isis**. Key to the secrets of ancient and modern science and theology. T.I. Science. Book two. New translation by L. Cholakov. Sofia, „Pentagram“ Publishing House, 2005, p. 267-271/.

„The spirit of female beauty, family bliss and the fireplace Chak-Chak or Devet“ (*Tevet*, *Tabiti* or Hestia), „along with her husband, Mardukan, was once a shepherdess, for which they called her Saban – Shepherdess“. Her sign or monogram was a swastika – sarman or surban. /**Djagfar Tarikhy**..., p. 287; see also **Зент-Бурджан колобър [Ivan Mitev]**. Briefly about the Tengrian religion

and mythology, p. 3, 4, 9. – at <http://www.voininatangra.org/modules/xfsection/print.php?articleid=175/>.

According to the Bulgar myth of „the benevolent spirit“ (the Egyptian priest Manetho uses the name *Agathodaemon*) *Mardukan-Karga*, the ice age was triggered by evil spirits of *jinns* who built a tall wall in order to block out the sun and eliminate people. The darkness and the cold froze the earth and the plants and the animals started to die off. Then, *Mardukan-Karga* and his sons *Sak* and *Sok* went over to demolish the wall. The sun, which was very close to them, burnt them and the father instructed the sons to fetch him his copper suit of armor. However, they got scared and did not return. Mardukan still managed to break down the wall but caught on fire and burned up. The light and warmth of the sun returned and brought back to life all living things that had not died. /same source, p. 283, 284/.

There is linguistic and mythological evidence that sheds light on the subject. The Hellenic word *korōnē* and the Latin *cornix* meaning „black crow, a magical bird“ are related to the name *Cronos* /**Jean Chevalier, Alain Gheerbrant**. Dictionary of Symbols. Myths, dreams, customs, rituals, forms, figures, colors, numbers etc. T. I: A-Jl. Sofia, „Petrikov“ Publishing House, 1995, p. 550/ and the derivative *crown*, an accessory denoting power.

The zoomorphic image of the twin brother of Cronos, Mardukan, was the „Karga crow“ (**photos 2, 3**), as the Bulgar record shows and in modern-day Bulgarian the word is „garga“. If the name *Cronos* initially meant „black crow“ or „crow“, and this species of bird was what Mardukan transformed into, this means that Mardukan was the first one to have the name Cronos and his second-born brother took it from him as well.



Photo 2. Crow and peacock on a ceramic kylix from Stomio, VI century BC. AM – Larissa Greece. Photo by the author.



Photo 3. The Karga crow (Garga) and his sons Karghi drink from the divine spring of their mother Gaia. The diamond-shaped clasp has a two-headed eagle on top. The embossed composition decorates a set of traditional Bulgarian *pafti* (belt buckles worn by women). Reproduction by D. Germanov. Photo by the author.

„The crow was considered a prophetic bird which people believed inhabited the soul of a divine king who had been sacrificed.“ /**same source**/. This commentary, which is based on mythology, reinforces our conviction that it was *Mardukan/Ra* who was chosen to be the divine king and was later sacrificed, i.e. dethroned by his own twin brother who took on not only his name, Ra, but as his moniker, *Cronos* (*The crow/The raven*). Because the Sun Ra (Cronos) rose and crossed the sky every day in a measured cyclical process, gave an alternative meaning of the name Cronos or Hronos – „time“.

In fact, the hunger for power that characterized Cronos was evident in his attitude towards his children. In Thraco-Hellenic mythology, Cronos ate his children, an apparently figurative way of saying that he wanted to keep them in a place where they were no competition for his throne.

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So, Helios I/Shu/Mardukan and Hestia headed north. They reached a mountain range which, in line with the already emerging divine tradition, they named after their father – *Ural* (Ur-Al or God Ur-An [Uranus]). The river that flowed from the southern section of the mountain they named, of course, after their mother – *Agidel* (Agi-De-El, Gia-Deia-El, i.e. goddess Gaia. Today, the river is *Belaya* – the main river of Bashkortostan – 1,430 km long. Initially, when they still had not built their city, they used a large cave as their home. The cave was known as *Kapovaya* (from *kap* – „drinking cup/womb“; or shrine) after Hestia, the mother of the new people. The cave’s other name is *Shulgen* or *Shulgan-Tash*: Shulgen-Tash, Shu-[a]l-Gen-Tash – „The cave of God Shu and of Gen [mother Hestia]“.

The name *Shulgan Tash* is preserved in the old Bashkir folklore epics „Ak buzat“ and „Ural Batyr“. In them, the name is interpreted to mean „The Cave of Shulgan“. However, in the course of the millennia that elapsed, the story tellers turned the benevolent god *Shu* into the wicked and wild *Shulgan*, the brother of the noble hero *Ural*. Yet, this legend, too, tells the story of the hatred between twin brothers sparked by the intense competition. The overlooked *Shulgan* (Helios/Shu/Marduk) was proclaimed a conduit of evil whereas his brother *Ural* (a synthesis of Uranus-Cronos) was the hero-savior of mankind. *Ural* rode a mythical white winged horse, *Akbuzat* (a zoomorphic transformation of his grandson Dionysus).

The name *Akbuzat* could be interpreted to mean „White Sun“. *Ak* meaning „white“ and *Buz* – spherical object with reddish core, *бyзa* („cheek“), *кaпnyз* or *apбyз* („water-melon“), *monyз* („cannonball“), *nyзyп* („bladder“ or „balloon“), *бyсы* („string“, „necklace“). If we were to assume that the word *бyзaм/бycaм* is metathetical code for the name *Cyбaм/Coбaм*, i.e. *Sabazios*, this is a direct reference to the god (or *cyббoмa/цъбoмa* – *Saturday*, the day of the week dedicated to *Sabazios*). Then, *Akbuzat* can be interpreted as „The White Subat [Sabazios]“. The emphasis on the color white in the name, apart from it being the color of the *holy horse*, symbolizes its ability to transcend the boundaries of this world and cross over into the beyond, the world of the spirits.

The „Ak buzat“ and „Ural Batyr“ epics form the earliest and most archaic layer of Ural mythology. The white winged horse, *Akbuzat*, often crosses over into the beyond and back, and the world beyond is personified by Lake *Shulgan* and the *Shulgan Tash* cave, which is the home of *Akbuzat*. The divine horse became a helper and a sidekick to the celestial god *Ural Batyr* (Urals, the Mighty Warrior) in his uphill battle with the forces of the dark – his own brother, *Shulgan* and the demons of the underground and the underwater. Rider and horse flew over great distances to rid different peoples of the world from the vicious bondage of *Shulgan*.

Akbuzat saved the goddess *Huma* (Uma), who gave birth to *Ural*'s son, *Idel/Itil*. Ultimately, the brave giant *Ural* vanquished evil, but lost his own life in the process. His dead body became the Ural Mountain. Later, when it was his son, *Idel*, time to die, he transformed into the river *Idel* (today's Volga). /see **Bashkirian folklore tales**. – <http://www.bashkirski.ru/page104.html/>.

It should be noted that the Soviet republics Bashkiria and Tatarstan were created in the 1920s by the Moscow regime on the territories of the medieval state known as Volga Bulgaria. Thus, Bashkirians, apart from having the blood of the Volga Bulgarians running in their veins, are the successors of the Bulgarian mythological paradigm.

It is interesting that Bulgarian-Bashkirian epics have a direct connection with the Paleolithic images, symbols and signs found in the *Shulgan Tash* cave in the Urals (*Kapovaya*; **photo 4**). The ancient dwellings located inside it were inhabited, based on the limited organic remains found in the fire pits (charred mammoth bones and bones from other animals), between the 18th – and the 14th century BC. The paintings on the walls of the „Chaos“ and „Hall of Signs“ rooms formed shrines. The paintings are grouped to form story lines including *the steed of the sun*, *the totemic forebearer* (*Akbuzat*), *the rhinoceros* (*Shulgan*), *large and smaller mammoths* (personifications of different goddess mothers) and symbols such as *triangles*, *trapezoid with ears/handles* (krater prototype) and so on (**photos 5, 6, 7**). Dominating all these images is the *totemic steed*. There is published research

analyses into this pictures /see **V. G. Kotov**. Святилище в пещере ШульганТаш (Каповой) и мифология Южного Урала. – В: Проблемы первобытной культуры:

Сборник статей. Уфа, Гилем, 2001, р. 54-79;
<http://kitaptar.bashkort.org/files/..pdf/>.



Photo 4. Entrance to the holy lake, Shulgan Tash cave also referred to as Kapovaya, Southern Ural. Dated 18th –

14th century BC /**Peter Zolin**. Святѣни Россѣи. Каповая пещера. – <http://www.proza.ru/2008/09/11/493>;
<http://www.cultinfo.ru/fulltext/1/001/008/058/775.Htm/>.



Photo 5. Ochra pictograms (drawings) of the steed of the sun, Akbuzat, leading a herd of mammoths (mothers). Placed below the drawing is a geometrical shape of trapezoid with two handles: apparently a vessel of some kind, possibly an ancient krater, symbolizing the womb of the goddess mother (Hestia).

It should be noted that the forebearers, Hestia and Helios I/Mardukan, chose to set up their civilization at a place that was exceedingly rich in natural resources such as copper, gold, iron, oil, tar, precious stones and so on, which appear in significant concentrations in this area of the mountain. Unfortunately, the Paleolithic mines in this section of the Urals have not yet been explored and dated systematically /**Otto N. Bader**. The oldest metallurgists of the Urals. Moscow, 1964, p. 17/, just like the near 50 towns discovered so far within the *Arkaim archaeological reserve*. We believe that many of the ancient mines in the region have been ruthlessly destroyed by modern mining.

Let us take a look at the *Shulgan Tash* karst cave in greater detail. It lies on the right bank of the Belaya River in the *Bashkir Nature Reserve*. Stretching for over 2,250 meters, this massive natural formation comprises 9 large rooms, some of which are over 20 meters tall from floor to ceiling. They are interconnected via a multitude of corridors and galleries. There is also an underground river and two lakes inside the cave. The cave has three distinct levels. Running through the lowest level is the *Shulganka* River (Shu-L-Gan-Ka, i.e. „The twin-spirit of the Shu and Gan [mother Hestia]“). The various different branches of the cave have different temperature, humidity and air circulation characteristics and the microclimate they have created is constant and unchanging. The veritable treasure that this cave holds is a series of about 400 *Paleolithic drawings* ranging from 6 to 122 cm in size. They depict animals from the preglacial period such as mammoths, bison, bulls, wild horses, woolly rhinoceroses, cave bears, sabretooth tigers all painted in red ochre. Most of them are in the „Domed room“ and the „Drawings room“ whereas the walls of the „Chaos room“ and the „Signs room“ are adorned with geometric shapes and anthropomorphic figures.

The inverted trapezoids with „ears“, which some modern Russian researchers define as a „female triangle“ /**Ю. Р. Ляхницкий, А. К. Солодейников, А. А. Юшко, Е. А. Далецкая**.

Каповая пещера: Результаты полевых работ в 2001-2005 гг. Группой ВСЕГЕИ при поддержке РГО. – <http://www.relig-mus/>, are, in fact, the first drawings of two-handled *kraters* known to men (Ka-Ra-Tera, i.e. „Ra, son of Earth [Gaia]“ or of *kantharos* (Ka-An-Ta-Ra, i.e. son of the sky Ta-Ra). The ones without handles are *drinking cups*, symbol of the *Wombs* (goddesses Gaia, Reia, Hestia, Isis). These are usually placed next to a mammoth in the drawings. The inverted trapezoids are apparently a pictogram for the Goddess Mother Hestia, being a representation of her objectival image – *krater/cup*.



Photo 6. More pictograms. In the intermediate level of the drawing there are two trapezoids with handles which stand for vessels-kraters or the womb of the mother. The decorative elements of the kraters (trapezoids) is peculiar: groups of three lines – triglyphs, symbols of the supreme deity Troian/Tangra. Above the right hand side krater (womb-mother), we see the bearded and winged evil demon Shulgan bent over and spilling some sort of `a liquid in the vessel, possibly fertilizing the maternal womb. Below, the hero and savior steed Akbuzat is galloping.



Photo 7. Anthropomorphic image of the master of the Kingdom of the Underworld, the bearded demon Shulgan, painted here without his wings. He is again bent over and doing something, but this section of the painting is missing.

The mammoth looks to have been the zoomorphic image of Hestia, the mother of nine daughters, each of whom became the forebearers of different peoples. The word *Mammoth* – MaMut – means „Mother of mothers“.

The groups of animals, anthropomorphic figures, trapezoids and signs (ideograms) drawn on the walls of the different rooms of the cave shed light onto various momentous occasions in the history of the race. Apparently, these are very old pictograms (pictorial messages). Even more peculiar, there are separate groups of drawings showing only signs in the „Chaos“ and „Signs“ rooms.

One of the anthropomorphic figures is of a woman (Mother) wearing a skirt with vertical lines grouped by three, symbolizing the Triade Tangra/Tara/Troian. The kraters (trapezoids) drawn among the mammoths have the same decorative patterns.

Since the discovery of the cave in the 18th century till modern days, authorities and the scientific community in Russia have failed to give it the attention it deserves as a monument of Paleolithic art dense with samples of proto Indo-European writing. There are no catalogues of the surviving images to help research and potentially decipher the messages left to us by our forefathers and foremothers.

According to archaeologist O. N. Bader, who researched the area between 1960 and 1971, the cave and its surroundings were inhabited some 20,000 to 14,000 years ago. /**Otto N. Бадер.** Каповая cave. Paleolithic painting. Moscow, „Science“ Publ., 1965, p. 9/.

Between 1982 and 1991 an expedition by the Archaeological Institute with the Academy of Science led by V. E. Shtelinskiy excavated the floor of the „Signs Room“ to study a late Paleolithic layer dated back to the 16th – 14th millennium BC. /**V. E. Shtelinskiy.** Настенная живопись Каповой пещеры на Южном Урале (датировка, размещение, культурная принадлежность). – As it appeared in: Проблемы изучения наскальных изображений в СССР. М, 1990/.

The hypothetical dating (18-14 millennium BC), in its nearer end of the range, are consistent with our data on the migration of part of the race, led by Helios and Hestia, from the Old World to the Urals at the end of the 14th millennium BC.

After a long pause, the research efforts were renewed in 2004 by a scientific consortium made up of five Russian institutes with the participation of two French experts in the conservation of Paleolithic art, – Jacques Brun and Philippe Malourin. The frescos from Shulgan Tash have been qualified as *Madeleinic art of the third type under Leroi-Gourhan's* classification by contrasting them against the widely popular paintings of the *Lascaux cave* in France and the *Altamira cave* in Spain /**T. I. Shterbakova.** Южно-Уральская палеолитическая экспедиция в пещере Шульган-Таш (Каповая) в 2004 – <http://www.relig-mus.../>.

The scientific inferences cited above support our thesis that cave art in the far west and the far east of Europe was produced at the same time by distinguished representatives of the *Homo sapiens* species of the Cro-Magnon type. In fact, they were the gods in our mythology, members of the *Divine family* of Gaia and Uranus, who ruled the *Turan Empire* from several strategically important locations in Paleolithic Europe.

Let us turn our attention back to the specifics of our research. In the Bulgar record we find evidence that the Ural-based god Mardukan/Helios I/Shu expanded his kingdom, *Rakha*, by conquering Central Asia, the territories around the *Meru* Massif (present-day Hymalayas), including modern-day Tibet and parts of Northern India. The zoomorphic image of the „Great Serpent“ Mardukan, as celestial winged dragon with scaly body, elk horns and buffalo ears who pulled the chariot of the sun is preserved in the traditions of the Japanese, Chinese, Mongols, Indians and other Asian peoples. The Egyptian counterpart of this is, of course, the boat of Ra. For Thracians, Slavs and other Europeans, it is Santa's sleigh pulled by reindeer (winter sun).

Also known as Mar/Marduk, Shu moved part of his people from Central Asia to Southern Mesopotamia and founded another kingdom there – *SuMeru/Sumeru* (*Sumer*). It was also referred to as *Samar* (after the Asian name of his brother, Cronos), because at the time Enlil/El/Cronos ruled Northern Mesopotamia, the region of the springs of Tigrus and Euphrates (the region of Jasira). There, El/Cronos built a brick analogue of the *Great Pyramid* of Ra/Marduk in Egypt. In the valley of the two rivers was devoid of any mountains or rock quarries so Samar/Cronos used bricks to erect a seven-storey *Zikkurat* resembling *Meru Mountain*, because „Samaritans [Sumerians – n. V.Y.] worshipped mountains with smooth slopes and stepped foothills where they thought was the residence of the Almighty. These holy mountains were called *Samar* which is the name Samaritans gave to their kingdom.“ /**Djagfar Tarikhy**..., p. 271/.

„The first chieftain of the Samaritans was Mai or Mar [Marduk – n. V.Y.] and for this reason his descendants called themselves Marduan or Mardukan... He lived for 300 years and was a truly righteous man, therefore after his earthly death Tangra lifted him up to the eighth heaven. His body was buried inside a seven-storey sepulchral tower.“ /**same source**, p. 270/.

Here, the Bulgar chronicler mixes up the identities of the two twins. The chieftain of the Samaritans of the north was Samar/Enlil/Cronos, whereas Mar or Mardukan (Marduk/Shu/Helios) was the god-king of the Sumerians of the south. For this reason, even in later times during the copper and iron age and even up until the time of Jesus Christ, Marduk was worshipped in Babylon as the supreme deity.

Still, this record lets us know that Shu/Marduk lived the last 300 years of his life as a righteous shepherd in Sumer, where he was buried in his own zikkurat. If we refer to Manetho's list of kings, it will become clear that Marduk, under the name Ra, ruled Egypt for 1,000 years, the Urals and Sumer for 800 years under the name Shu. The list gives us also the breakdown of his last 800 years. For 500 years he was the ruler of the Urals and Central Asia, and for 300 years, of Sumer.

After the death of Shu/Marduk, part of the Sumerians and part of the Samaritans left Mesopotamia for their old homeland, *Rakha* on the Volga river in the Urals. There, they gave the names Marduk and Samar to some of their towns: **Mardukan** (later to become Bolgar, Volga Bulgaria); **Samara**; **Marakanda** (**Samarkand**), etc. /**same source**, p. 275/.

* * *

One of Hestia's names used in the Bulgar Record is *Devet/Tevet*, close to *Tabiti*. In Bulgaria, *Devetashka cave*, which was inhabited by ancient people, was also named after this deity (**photos 8, 9**). The *Tuida* area near modern-day Sliven where the remains of a Neolithic settlement were discovered alongside those of an ancient and medieval town, was also named after the goddess. *Tuida* originates from *Tevet*. This is evident from the Scottish hydronym *Tweed river* and the toponym *Tweed mouth*, which are both of an apparent Celtic origin. Quite possibly, the etnonym *Tuatha de danann* mentioned in Celtic mythology was also carried by descendants of *Tevet*, who identified with her name.

The name *Devet/Tevet* is the basis for the Bulgarian numeral *devet* (9), which is phonetically identical. Number nine could perhaps identify Hestia's position in the hierarchy of gods. Ranked ahead of her were Uranus/Aton (1), Gaia/Eve (2), Cronos/El (3), Dionysus/Horus (4), Oceanus/Geb (5), Iapetus/Enki (6), Hades/Set (7) and Zeus/Osiris (8). Alternatively, it could be related to the number of her daughters, for which she had become famous (not having any sons).



Photo 8. Devetashka cave in Bulgaria. Photo by the author.



Photo 9. Fragment of a ceramic bowl decorated with a swastika – the personal sign of the goddess Hestia/Vesta, found in the Neolithic layer of the Devetashka cave. Historical Museum of Lovech town, Bulgaria. In <https://lovechmuseum.bg/kolekciiarheologia>.

Another name by which Hestia was known was *Chak-Chak* /**Djagfar Tarikhy**..., p. 287/, „the separated one”, „the exiled one”, because the goddess was sent all the way to Volga and the Urals to start a civilization far away from her family. A semantic trace of the name *Chak-Chak* can be found in the (Bulgarian) word: *чак* – „somewhere”, „somewhere far”; *чакам*, wait for – someone from afar; *чакмак* – „tinder”; *очаг* – separate fireplace for a separate family; *чакъл* – „gravel”, a collection of similarly sized rocks that stand alone without forming a mass; *чакал* – Chak-Al, i.e. „The God Chak [the different one]” – the name of a species that is a hypostasis of Anubis, who was albino; *съчка/suchka* (in Bulgarian) – Su-Ch, i.e. „[Twig] with branches”; *чекия/chekia* (in Bulgarian) – „small knife”; *чекирам/chekiram* (in Bulgarian); *чек/check* („voucher”) etc.

The word *чекия/chekia* (in Bulgarian) („small knife”) combines two synonymous words – *чек* and *кѳи*, – meaning „separate”, „rejected”, „shunned”, „severed” etc. For example in „Повестъ временних лет” it is mentioned that *Кѳив* was founded by three brothers, *Shchek*, *Kyi*, *Khoryv*. The man behind the name *Shchek* (*Chek*) is khan Asparuh, and *Kyi* was the brother of khan Kubrat/Korbat (*Khoryv*) – khan *Kyi*, the founder of the city of *Kyiv* and the Kingdom of *Duloba* which existed independently from Kubrat’s kingdom, *Great Bulgaria*. Asparuh, the son of Kubrat, was supportive of *Kyi*’s attempts to break away. Both names or nicknames, *Chek* and *Kyi*, mean the separate one. The word *shchek* survives in words such as *мачеха* – Ma-Shtekh, i.e. „separate, different from [the real] mother”. Its Russian counterpart, *мачеха*, shows the connection between *shchek* and *chek*.

In the centuries after Christ, various tribes from Asia came to the Scythian steppes. One of them, *Polovtsians*, *Kipchaks* or *Kumans*, called the lands between

the rivers Danube and Lena „Desht-i Qipchaq“ /Murad Adji. Полянъ Половецкого поля. Из родословной кумыков, карачаевцев, балкарцев, казаков, казахов, татар, чувашей, якутов, гагаузов, крымских татар, части русских, украинцев и других народов, ведущих свое начало от тюркского (Kipchakского) корня и забывших его. Москва, ТОО „Пик-контекст“, 1994, p. 183/. We believe that this toponym, as well as the etnonym *Kipchak* are, in fact, eponyms because they were derived from the name *Chak-Chak* of the goddess Hestia. *Kipchak*, Kip-Chak means „Pretty Chak“, i.e. „Hestia, the beautiful“. Consequently, *Desht-i Qipchaq* means the „Daughters of Чак, the beautiful“. It was completely logical for the natives to name their lands after their goddess mothers, the daughters of the great Hestia.

* * *

Regarding the high hierarchical position of Hestia with the *Scythians* (*Hittites*), a record from Herodotus on the gods honored by this people indicates that some gods were considered forebearers of the people while others were merely important deities controlling different aspects of their lives:

„They worship the following gods only: mostly Hestia [b. V.Y.], Zeus and Gaia, because they believe Gaia is the wife of Zeus, **then of Apollo** [b. V.Y.] and Aphrodite Urania, **of Heracles** [here Herodotus means the first Heracles, i.e. Dionysus/Horus, because he did not believe that the second Heracles was a god – n. V.Y.] and Ares – these deities were worshipped by all Scythians, **and the so called royal Scythians offered sacrifices to Poseidon as well. In Scythian, Hestia is Tabiti** [b. V.Y.], Zeus – we believe, was correctly called Papaïos, Gaia – Api [i.e. abi – „mother“ – n. V.Y.], **Apollo – Goitosuros** [b. V.Y.], Aphrodite Urania – Argimpasa, **Poseidon – Tagimasadas** [b. V.Y.].“ /Herodotus. History, IV, 59. – In: **Herodotus. History**. Book IV-IX. Translated from ancient greek by P. Dimitrov. Sofia, „Science and Art“ Publishing House, 1990./

We would like to mention here that *Bithyni* in *Asia Minor* worshipped the King of Gods, Zeus Papas („Zeus the Father“), similar to the Scythian Papai /**Ivan Venedikov**. The birth of the gods..., p. 412 – by **Arianus**/.

Thus, while the ancient Greeks thought of Hestia as of a minor goddess, for the *Scythians* she was a major deity and their tribal goddess mother. Herodotus, however, neglected to mention their tribal father, the husband of Hestia, Mardukan (Helios I), who was apparently entirely unknown to the Greeks. Incidentally, the etnonyms *Hittites*, *Getae*, *Scythians* etc. are all derivative of the name of the goddess mother *Hestia*, but also of father *Helios*. *Royal Scythians*, i.e. the priest and warrior caste, amongst which kings were selected, differed in the way they worshipped from the rest of their compatriots in the fact that they worshipped Tagimasadas/Poseidon.

The seemingly awkwardly sounding name *Goitosuros* means „Bull [ox] Suros [Suria, i.e. Horus]“. Herodotus used in one paragraph two names of Dionysus/Horus, the aforementioned *Apollo-Goitosuros* („Suria Bull [Horus]“) and *Heracles*, the heroic name of Horus. The fact that *Royal Scythians* worshipped simultaneously *Hestia*, *Apollo-Goitosuros* and *PoseidonTagimasadas* means to us

that they, being the warrior-priest class of the *Scythians*, represent a genetic amalgam of the descendants of *Hestia*, the royal branch of the *Hittites* on the one hand and the descendants of Poseidon and Horus' daughter, Lysianassa II, the royal branch of *Bulgarians*.

The name *Tagimasadas* contains the words *maz* (*mak*) – „horse“ /**Yordan Valchev**. The Bulgarian calendar. Veliko Tarnovo, published by „Abagar“, 2005, p. 53/ and *macada* – masa-at, „level field“, „plateau“. Thus, the name by which Poseidon is referred to here means „Horse on the plateau” or the „Horse carved in the rocks of the plateau“. This immediately brings to mind the rider in Balkhara (Afghanistan) and the Madara Rider in Bulgaria – both have been carved into tall rock faces framing the perimeter of plateaus. If at both holy sites the horse hypostasis of our common ancestor, Poseidon, then the rider is most likely our other divine borebearer, Dionysus/Horus.

Mythological evidence suggests that Poseidon was the one who created the horse. He offered it as a gift to the citizens of Athens, but Cecrops chose instead to accept Athena's gift, the olive.

We will cite two more texts of the „father of history“. The first refers to the unsuccessful attempt of Cyrus II the Great (559-530 BC) to expand his empire to the north, at the expense of the Massagetae kingdom. In the first battle against the Massagetae, Cyrus managed to capture their prince Sparagiz with cunning. His mother and Massagetae queen Tomyris (Tamira/Tamuri: ~550~520 BC) sent the following message to the Persian: „... Give me back my son and leave this land unpunished... If you do not do this, **I swear by the Sun, the Lord of the Massagetae** [bold by the V. Y.], that no matter how insatiable you are with blood, I will give you a drink!“ /**Herodotus**. History, vol. I, 212, 213/.

Cyrus did not heed her warning and executed the young man. Then, in the second battle of the Yaxartus River (Syr Darya), Tomyris completely destroyed the Persian army. In turn, she beheaded Cyrus and placed his head in a sack of blood, thus trying to symbolically interrupt the insane Persian expansion against the surrounding kingdoms.

Herodotus characterizes the Massagetae, explaining that they do not sow anything, live from cattle breeding and fish farming, from which it becomes clear that they are part of the large Scythian tribal community. „**The only god they worship is the sun** [bold by the V. Y.], to whom they sacrifice horses“, he writes (**same surse**, I, 216/.

The second text of Herodotus concerns the response of the Scythian king Idantoursos to the Persian king Darius I (522-486 BC), who had invaded Scythia with his army: „ ... **For my masters, I hold them to be Zeus my forefather and Hestia queen of the Scythians** [bold by the V.Y.].“ /**Herodotus**. History, IV, 127/.

* * *

In mythology Hestia/Vesta is the protector of the home and the family fire who sees to it that all family members are safe, prosperous and happy. According to the Hittite-Hurrian ritual the fire place/altar/oven of mother Hebat (Hestia) is always located to the left of the door while the fire place of the father thunderbolt, „The god of thunder“, was to the right. /**Maya Avramova**. The Sacred Furnace. – In:

Dobrudja, 21, 2003. Studies in honor of Professor Henrietta Todorova. Compiled by Vl. Slavchev. Varna, 2004, p. 91, 92/.

Fire as the earthly equivalent of the celestial sun was logically taken care of and used by priests in their rituals and, naturally so, by the priests of the solar deities Helios/Ra and Hestia/Vesta as well.

In the Balkans, Thracians knew the goddess under the name *Vesta* as early as during the Bronze Age. This is indicated by an artefact discovered in modern-day North Macedonia, a ceramic lid to a ritualistic vessel which has inscribed the name ΒΣΘΦΑ (photos 10, 11).



Photos 10, 11. Ceramic lid from North Macedonia, 2nd millennium BC, inscribed on it is the name Vesta. /see **Alexandra Delova**. Proto-Thracian scripts in the Balkans. – in the „Gorgoni magazine“, book 2, 2018, p. 247; on the website: www.gorgoni.info/.

In Rome the Pontific College (high priests) who knew intimately „the science of the divine“ worked closely with *the six Vestals* (priestesses to *Vesta*). They lived in *Atrium Vestae*, next to *The circular temple of Vesta*, the goddess of the hearth at *Forum Romanum*. There, the pontiffs held their discussions.

The Vestals were 6 to 10-year-old girls. They remained celibate and did not marry for 30 years so they could serve the goddess Vesta. Wearing white dresses decorated with ribbons, they enjoyed great respect and were tasked with keeping the eternal flame of the city at all times. /**Titus Livius**. *Historiarum*, I, 20 (3). – Published as: **Titus Livius**. *The history of Rome since the founding of the city*. Book one. Translated from Latin by Vladimir Atanasov. Sofia, published by „East-West“, 2004, p. 70-72; see also *History of Religions*. T. II. Authors: **Франсис Виан, Жан Варен, Жак Дюшен-Гилемин, Франс Винке, Ян де Врис, Франсоаз льо Ру, Реймън Блок**. Sofia, published by „Gallimard & Прозорец“, 1996, p. 494/.

The following words are derived from *Vesta*: *Авеста, вест* („news“), *вестител* („harbinger“), *новест* („novella“), *вещ* („object“), *вест/вещ/вещер* („magician“), *vesta/вещица* („witch“), *невеста* („bride“), *Нерфаистос (Гефест, Ge-vest, i.e. „One who knows the earth [metals]“), свестен* („decent“), *свят* („consciousness“), *свест/свещ* („candle“), *съвест* („conscience“), *сваст* („medieval title“), *свастика (swastika, the sign of Vesta)*.

There is a quite interesting antonymity between *веста* („one who knows“) and *невеста* („one who does not know“). The first word means a virgin, celibate, intuitive, knowledgeable and spiritual. The second, departing from the spiritual, material, mater/mother, young mother.

3. THE NAME OF THE KINGDOM: RAKHA, RAIL, RAIH. SYMBOLIC ATTRIBUTION AND TOTEMS OF HESTIA AND HELIOS

The anthroponym Ra of Helios/Mardukan was transferred upon the kingdom on the *Volga* and *Urals*, which was named *Ura* (Ur-Ra), *Rakha* („Ra, the great one“) and *Rail* („The god Ra“). Based on surviving fragments of manuscripts by Mohamed Gali, a writer from *Volga Bulgaria*, the author of the *Bulgar Chronicle Record* „Djagfar Tarikhy“, F. Nurutdinov writes:

„The entire Volga-Kama river system was called by the Bulgars Ra (Ranga, Rakha) or As-Turkan... and in 1203 Gali himself [Mohamed Gali – n. V.Y.] mentions in his poem „Kassa-i-Yusuf“ the ancient Bulgar name Rail... In even more ancient times, Ra used to mean „The original ocean of the universe“ and „The spirit of the original ocean of the universe.“

/Djagfar Tarikhy, p. 285; see also p. 270/.

Although being the forefather of the herder peoples, Helios I/Shu/Ra/Mardukan was also credited with selecting crop plants. For example, his Egyptian name, Shu/Su came from *spelta/shpelta* [Sh-P-El-Ta, Sh[u]-P[i]-El-Ta or „Shu in the Mountain [Pyramid] of God Aton“. God Shu created also the first nut-bearing plant. This was, naturally, the cashew– Ka-Shu, i.e. „Double of [creation of] Shu“.

The familial monogram of Shu/Ra and his first wife, Reia, was the infamous *swastika* – SwAst-Ik, Su-Ast-Ig, i.e. „The rulers Shu and Astghik [Reia]“. According to a record by the Babylonian priest Berossus /**Berossus**. *Babyloniaka Chaldaika*. – In: **Hellena Blavatskaya**. Разбулената Изида. Т.ІІ. Теология. Book 1, p. 253) the goddess Astghik, the first-born sister of the titans Cronos/Geb, Helios/Ra/Shu and Oceanus, had great influence over her brothers.

The name of the symbol in itself contains information suggesting it was created by and belonged to Ra/Shu and Reia/Astghik. The *Swastika* is a stylized image and symbol of the rotating sun (**photos 12, 13, 14**), and God Shu was the first-born (according to Peruvian, Egyptian and Sumerian sources) son of the Sun. Later, the symbol was inherited by the second wife of Ra/Shu, Hestia.



Photo 12. Fragment of Neolithic religious ceramic artefact with a *Swastika* cut into it discovered near present-day Velingrad. Courtesy of the Historical Museum of Velingrad. Photo by the author.

Photo 13. Ceramic bowl from the Durankulashko Ezero archaeological site, Hamandzhia, Sava and Varna cultures. 5th millennium BC. Courtesy of the Regional Museum of History, Dobrich. Photo by the author.



Photo 14. Ancient fibula in the shape of a swastika of four horse/dragon heads decorated with a triple ring.

Private property. Photo by the author.

The three solar circles drawn one into another symbolize the Father Sun and the horses/dragons coming out from it, his sons.

The *Swastika* symbol of „the spirit of feminine beauty, family fortune and the hearth, ChakChak or Devet [Tevet or Hestia]“ was called „sarman or surban“ /**Djagfar Tarikhy...**, p. 287/. Apparently, the name of the symbol refers to a certain type of the symbol which, in his other iterations, was also used by her husband.

The monogram of the Father, Aton is also a prototype of the *Swastika* – an equal-armed cross (At) with a circle drawn around it (On). To turn this into a *swastika*, four equal sections of the circle are removed (eights).

The second-born twin, Cronos, had a different approach and removed the cross altogether, keeping instead the circle (symbol of the Sun), sometimes with a center point (the point of intersect of the cross and of all other sons *ra-deuses* – „gods Ra“). Below is a comparison of the three symbols (**Image 1**):



Image 1. Symbol of Aton
Cronos

Symbol of Helios/Shu

Symbol of

Later, the Kingdom of *Rakha* was referred to as *Idel* (Id-El, „Seven gods“), when the descendants of the first seven gods settled there. These were the seven Bulgaro-Slavic genuses/clans (tribes): *Erdim*, *Bakil* (*Vokil*) or *Boiandur*, *Seber*, *Ahachir* (*Agatirs*), *Harka*, *Utig* (*Utigurs*), and *Kimer*. They prospered under the leadership of Idzhik/Dzham and his sons. Because Idzhik was the grandson of Bag Horus himself („Divine son Horus“), the seventh ranking great god who ruled the world /**Djagfar Tarikhy**..., p. 14, 15, 19, 286, 287/, the union ethnicity got the name *Baghors/Baghars*, which in time transformed into *Balkhars*, *Balhars* and *Bulgars*. /see **Valentin Yordanov**. Origin of the ethnonym Bulgarians and the horonym Bulgaria. – in the „Gorgoni magazine“, book 3, 2019, p. 27-41; on the website: [www/gorgoni.info/](http://www.gorgoni.info/).

The name of the state *Rakha* of the ancient Moesian-Getaean or Bulgaro-Getaen kingdom in the Urals was revived in the late middle ages in Western and Central Europe by the kings of the united Celtic and German tribes. These kings originated from the Getaen-Celtic-Germanic aristocracy. In 936, Otto the Great, Duke of Saxony inherited from his father (Henry I) *East Frankish Kingdom*. By 962 he managed to conquer *Lotharingia* and *Lombardy* and was crowned by the pope as the emperor of the *Holy Roman Empire*, or the *Heiliges Romisches Reich*, in German. The term *reich*, which was used until 1806 interchangeably with the word for „state“, is derived from the ancient kingdom of *Rakha* on the Volga in the Urals.

After an interruption of several decades, in 1871, inspired by Germany's victory in the FrancoPrussian War, Prince Otto von Bismarck, reinstated the name *Deutsches Reich* or *Kaiser Reich* (*Second Reich*). The *Third Reich* (1933-1945) came under the leadership of Adolph Hitler.

Another state with a similar name is *Austria*, in German for the *Oster-Reich* („Eastern Reich“). The name originated in 1165 when the Duchy of *Oster-Reich* was established.

It is interesting that the parliament of *Ukraine* still bears the name *Ukrainska Rada* (Ra-Da – „Descendants of Ra“), and the German Parliament, the *Reichstag*, has the contextual meaning „[Sons of] the Great rider Ra“.

Apart from the *swastika* symbol, the divine forebearers, Hestia/Tevet and Helios/Mardukan, had a family crest, which was their zoomorphic image, a *two-headed royal eagle*, spreading his enormous wings in a protective manner, and holding with the talons of his right leg a sword symbolizing the spirit of the creator and his power, capable of piercing matter. In his right leg, the eagle holds an orb with a cross on top, insignia tracing their origin from the earth-mother Gaia/Maat and the sun-father Uranus/Aton. The androgynous body of the eagle sprouts two heads – the son Helios and the granddaughter Hestia.

Powerful and perfect symbolic paradigm (**photos 15-19**)!



Photo 15. Two-headed eagle clutching in his talons two rabbits – royal Hittite bas-relief from the middle of the 2nd millennium BC. The image is carved in solid rock near the village of Alaca Höyük in Cappadocia, Turkey /<http://forum.tisitova.com/viewtopic.php?/>.

In another land inhabited by the people of Hestia and Helios – Scythia – the double-headed eagle is also used as a heraldic sign. It adorned the crown of the Khanate of Kazan and in 1625 Russian Tzar Mikhaíl Fyódorovich Románov (1613-1645) took it as his own royal symbol /**Tatiana Yarulina Al-Bulghari**. Volga Bulgaria and Europe. Historical and Cultural Essays. Sofia, „Mirror“ Publishing House, 2008, p. 219/.



Photo 16. Late Byzantium, stylized family crest of the Paleologs (1261-1453) with its monogram comprising a cross and letters. The two-headed eagle is an old dynastical symbol in Asia Minor, used by Hittite kings, descendants of Hestia and Helios. In Byzantium, it was first appropriated in 326 by Emperor Constantine the Great.



Photo 17. Silver ring featuring a double-headed eagle which belonged to a Bulgarian nobleman from the 13th century, discovered in 2010 on Trapezitsa Hill, one of the living quarters of Tarnovgrad, the medieval Bulgarian capital. /newspaper „Yantra today“, issue 3024, 02.08.2010; see also [http://www.google.bg/imgres?imgurl= http://www.dnesbg.com/pics.../](http://www.google.bg/imgres?imgurl=http://www.dnesbg.com/pics.../).



Photo 18. A marble plate with a double-headed eagle carved in on the fourth floor of Asenova Kula near the border in Ouranoupoli, Halkidiki, Northern Greece. At the time, this was the southernmost point of the Bulgarian Kingdom under King Ivan Asen II (1218-1241). The heavily fortified tower was home to a border garrison of the Bulgarian army. Photo by the author.



Photo 19. Double-headed eagle engraved in an mother-of-pearl inlay on a traditional silver pafti (silver belt buckle part of traditional women's attire) from the 17th century, courtesy of the Regional Historical Museum at Vratsa. Photo by the author.

The double-headed eagle and the lion are the most frequently discovered sculptures during archaeological expeditions in *Hattusa*, the capital of the *Hittite Kingdom* in Asia Minor.

Another interesting artefact we would like to mention here is a ritualistic silver axe-head discovered in modern-day *Afghanistan* (**photo 20**), in the lands of the ancient kingdom of *Balkhara/Bactria*. Embossed on it is a human body with two eagle heads positioned in the same manner as with the double-headed eagle. With its right hand, this syncretic deity clutches a winged lion by the throat (hypostasis of the Father). With its left hand, it holds the face of a cow (hypostasis of the Mother). Could this scene be a depiction of how Helios and Hestia rejected the dominion of their parents?



Photo 20. Ritualistic silver axe head from Afghanistan /History of the World in 20 volumes. T.I. Translated from English by Vladimir Germanov. Published by „Абагар холдинг“ – София and „Time Life“ – Amsterdam, 1994, p. 156/.

Let us deviate for a while from our presentation and say that the firstborn son, Helios I/Mardukan got his zoomorphic image of an eagle in the Peruvian Andes, when his father Atau (Aton) pronounced him the ruler of the mountains. Then, the young king, known in these lands as the Sun, likened himself to the bird master of the skies soaring above the tall Andes, the gigantic *Andean Condor* with a wingspan of over 3 meters.

The *Sun* (father Uranus/Aton) and the *Condor* (the son Ra) were the masters of the skies and the mountains in the eyes of the ancient gods and people alike. For this reason, the crown of the Peruvian god *Rimac* or *Remac* (Re-Mag, i.e. „Re, the Magician“) featured feathers/rays, just as with all of the Great Incan kings of the theocratic empire in the Andes of South America. Incan chiefs traditionally wore royal crowns and cloaks made of eagle feathers in honor of their forefather, the *Feathered Serpent* or *Winged Serpent*, which was worshipped in identical manner in the Mayan Empire in Mexico, North America. Here we see an apparent intertwining and synthesis between two mythological images: *Condor/Eagle* and *Dragon* (D[eus]-Ra-K[a]-On, i.e. „God Ra, son of the Sun“).

Even more interesting, the silver eagle of the Bulgarian Khan Asparuh (665-701) has on its back 12 dragon spikes?

There are legends and myths from the ancient history of the Incas that were recorded by Spanish Catholic priests, Blas Valera and Padre Molina, who took part in the Spanish conquest of South America. In their writings (which unfortunately burned and survive to this day only in sections quoted by other authors), they tell the story of how the Sun Father sent his two sons „in opposing directions to spread their civilization“. *Ila-Ra* (God Ra) or the already mentioned *Rimac*, also referred to as Ymayamana Viracocha („In whose power all things are Placed“) went to civilize the mountain peoples. *Ira-Ya*, also called *Topaco Viracocha* („Maker of things“) had to go down to the coastal plains. /**Z. Sitchin**. The Lost Realms. Translated by Krum Bachvarov. С., „Bard“ Publishing House, 2004, p. 131- 135; **Первая часть Хроники Перу**, рассказывающая об установлении границ и описании ее провинции, о закладке новых городов, об обрядах и обычаях индейцев, и о других достойных упоминания вещах. Compiled by **Pedro Cieza de León** of Seville, 1553 (С привилегии Короля). Перевод с испанского оригинала А. Скронницкий, В. Мелников, О. Дьяконов. Kyiv, 2008, p. 217/.

Apparently, *Ila-Ra/Ymayamana Viracocha* was the mountain shepherd Helios/Ra, and *IraYa/Topaco Viracocha* – the farmer from the fields Cronos/Ra. The interpretation of the meaning of the name offered above „In whose power all things are placed“ is an indication that the first brother received from Father Atau (Uranus/Aton) the supreme power over the world.

It has to be underscored that the two divine twins were *Kon* (kon-ti-ki) – „sons of the Sun“, but only the first-born twin, the heir to the throne of Helios I/Mardukan was given the title *Ymayamana Viracocha* in Peru („In whose power all things are placed“) and took the zoomorphic image of the *Royal Condor* (K[a]-On-D[eus]-Or, i.e. „Son of the Sun, the god made of gold“).

After the migration of the gods to Europe, *The son of the Sun* Mardukan/Ra took his symbol, the *condor*, transformed into an *eagle* to the Urals, when he and Hestia founded their kingdom *Rakha* („Ra, the great“). Thus the descendants of Mardukan and Hestia – *Hittites/Getae/Scythians* – got the royal symbol of their forebearers, the *double-headed condor/eagle*, the king and the queen united into one zoomorphic image.

The Latin name of the *Andes Condor* is *Vultur Gryphus* – „gryphon vulture“. In many mythological pantheons the *griffin* is a fabled creature with the body of a lion and the wings and head of an eagle. The oldest surviving griffin statues have been discovered in tombs and temples in Egypt and Persia where they served as guardian spirits. Aristaeus the Traveler claimed in the 7th century BC that the deserts and mountains of *Mongolia* were inhabited by living *griffins*.

The *royal griffin* regularly adorns vessels from Thracian ritual sets. For example, it appears on a patera in the silver set of the *Thracian tribal dynasty* (Rogozen, 6-4th century BC; **photo 21**) and on the massive gold pitchers of the *Collected sacral set of the Bulgarian kans* (put together between the 3rd and the 10th century), which was hidden at Nagyszentmiklós (present-day *Hungary*; **photo 22**) etc.



Photo 21. Four pairs of griffins depicted on a patera from the Rogozen Silver Treasure, 5th century BC, courtesy of the Regional Historical Museum of Vratsa.

Photo 22. Royal griffin or the bird of prey Simurgh on one of the pitchers of the Collected set of the Bulgarian khans, found in 1799, after 8 centuries spent buried, in the town of Nagi Saint Miklosh, Austria-Hungary. Art History Museum, Vienna, Austria.

On one of the scenes where Simurgh has spread its wings, one can see the Goddess-mother hidden inside it, holding branches in each of her hands, each with three lily/lotus flowers. The three-flower branch is the Tangra triade – Tan-G[aia]-Ra. Each deity is represented by the male/female lily/lotus symbol. The lily is a blooming flower whose shape symbolizes the womb. When the flower has not yet opened and is still a bud, it takes on a phallic shape.

Apparently this hypostasis is also ternary: Goddess Gaia (as spirit) and the first-born twin Helios/Ra/Marduk – solar, celestial and mountain god, are synthetically embodied in a bird of prey (eagle/condor). The second twin, Cronos/Ra, has taken the form of a carnivorous mountain lion/snow leopard. The bird and the snow leopard are combined in the whimsical creature known as Simurgh in Bulgarian mythology.

The combination of the power and nobility of the king of earth, *the lion*, and the speed and sharp vision of the king of the skies, *the eagle*, explain why *the mythical griffin* adorned many aristocratic crests during the middle ages.

Who used *the double-headed eagle* symbol after Helios and Hestia?

During the middle ages, *the double-headed eagle* became part of the coat of arms of several emperors of the Eastern Roman Empire, Byzantium (they appropriated it directly from the Hittite heraldic tradition of Asia Minor). Today, it adorns the state crests and flags of Russia, Sweden, Germany, Austria, France, Spain, all contemporary countries inhabited over the centuries BC and AD by Scythians, Goths, Celts and Gauls – all branches of the large Hittite ethnicity of Goddess Hestia and God Helios I.

Incidentally, another avian image of Hestia is the Eurasian jay *Coïka* (Soi-Ka, i.e. „Daughter of Soi [Usoi/Cronos]“). Cronos was known under the name *Usoi* in Phoenicia. The Eurasian jay, *Soika* (*Garrulus glandarius*) also belongs to the

Corvidae family, but its colorful feathers distinguish it from its crow relatives. Later on (see § 8), we will talk in greater detail about the female and the male crow, the main zoomorphic images and totems of Hestia and Helios.

4. THE SCYTHIA CHORONYM WITH SWITHEOD VARIANT

The word Scythian is related to the ethnonyms Scythian and Hittite, descendants of the Goddess Hestia. *Scythia Minor* encompassed the actual kingdom of Hestia whereas *Scythia* included the near-by dependent lands. The Asi, the people of Odin, who were part of the large *Scythian union*, also lived in these lands since ancient times. At the start of the 2nd century, when the Roman expansion reached *Dacia*, Odin led his people toward *Northern Europe* (present-day *Denmark*). From there, the migration continued to *Scandinavia*. Scandinavians called the two Scythian states *Lower Switheod* and *Greater Switheod*. /**Snorri Sturluson**. *Sagas of the Norse Kings*. Translated from Norwegian by Rumyana Siromahova. Sofia, Military Publishing House, 2003, p. 23/.

We believe that *cwm* (*swith*) or *cuem* (*siwth*) in the word *Switheod* is a form of the ThracEgyptian sacral term *sev/siv* meaning „shepherd“ („leader“). A similar morphology is at work in the anthroponym *Seuthes I*, the Odrysian king from the period 424-407 BC.

The name *Switheod*, „Land of shepherd“, does not have a literal origin, which the initial look at it would suggest, because *Scythians* were not mere shepherds and cattle herders and that is evident from the spectacular cities they built in the Urals. Rather, the name contains an acknowledgement of the civilizing role of the noble shepherd Hestia and her husband Mardukan in the wild and uninhabited northern fringes of the then-known world. Tevet (Hestia) was therefore also referred to as *Saban* – „shepherdess“ /**Djagfar Tarikhy**..., p. 283-287/.

In fact, the correct form of the name is *Sivan/Sevan* – *Siv/Sev-An* or „Divine shepherdess“.

The term above contains the Hittite and later the Celtic word for the number *seven* (7), which survived in modern English, *seven* and to some extent in French *sept*, which was influenced by the Latin *septem*. Etymologically the word *cedem* (*seven*) is related to the old word *sevan* („Divine shepherdess“). This is evidenced by the fact that true shepherds were noble and giving people and that was a fact not lost upon the ancients, Such were the *Seven Wise Men*, also known as *Adityas* /**Rigveda Samhita**, 2, 27, 1. – Online texts: **titus.unifrankfurt.de/Textcollection:RVS/**.

We believe that these were the first seven gods Uranus/Aton, Helios/Ra, Cronos/Keb, Iapetus/Enki, Zeus/Osiris, Hades/Set, Dionysus/Horus. Only they were worthy of carrying the shepherd's scepter with the hook on top which makes it look like the number 1, the number of God. Thus, the word *sevan*, meant both „shepherd“ and the number „seven“.

5. CAPITAL: MYTHS AND ARCHAEOLOGY

Let us go back to the Urals. The capital city of the Scythian goddess queen Hestia was called by one of her other names – *Erđi* (Er-Di, Re-Di[os], or „God Re“). It is

believed to have been located in the area of present-day city of Ufa. A toponymical study of the area reveals that to the northwest of Ufa is the city of *Almetyevsk*, i.e. [„The city of the] Sun god“. Another similar toponym is the former capital of *Kazakhstan*, *Almaty*, better known as *Alma Ata* („Goddess mother of the world“), but it is much further to the southeast.

What do local archaeological studies show us? They have unearthed here sites from ancient *Gardariki* („Kingdom of cities“). *Arkaim* in the southern Urals is the pearl amongst them. Before *Arkaim*, as early as 1965, they discovered *Sintashta*, which for nearly 20 years was known to only a narrow group of experts.

In 1981, a large Bulgarian-Russian satellite „Interkosmos Bulgaria 1300“ was launched into orbit with 13 modules of equipment for various types of astrophysics research, all of which were designed under original Bulgarian patents, the work of no fewer than 500 Bulgarian scientists and experts. By some ironic twist of fate or by God’s will, it was the Bulgarian equipment aboard the satellite that took the first photos of the ancient Bulgarian cities in the Urals, which, until then, were the object of deliberate negligence on the part of the Soviets. Using „Technology for remote scanning from space of underground and underwater objects“, developed by the Bulgarian academic Dimitar Mishev, hidden beneath a thick canopy, the satellite discerned the spectacular architectural outlines of the city of *Arkaim* and made unique photos of the site, which is a round fortress with radially aligned buildings (**photo 23**). Since this research was part of the previously undisclosed defence-related tasks of the satellite, it was initially classified and not made public /**Dimitar Filipov**. The Space Challenge of Bulgaria. – newspaper „*Nova Zora*“, issue 32, 15.08.2006/.



Photo 23. Aerial photography of the ancient city of Arkaim – Ar-Ka-Im, Ra-Ka-Im, i.e. „[Belonging] to the sons of Ra“.

In 1987, the local community foiled an attempt by the authorities to prevent the detailed research of the sites once and for all by flooding the area with the supposedly previously planned construction of an artificial lake /**Константин Быструшкин**. Аркаим – суперобсерватория древних ариев? – В: Российская наука, <http://rusnauka.narod.ru/>. At long last, an expedition of the University of Chelyabinsk led by G. B. Edanovich started excavations. In the process of it, the scientists discovered a multitude of ancillary sites that formed a part of a dense urban network. When they made their findings public, it caused a sensation. / see

Tatiana Yarulina Al-Bulghari. Volga Bulgaria and Europe. Historical and Cultural Essays. Sofia, „Mirror“ Publishing House, 2008, p. 418/.

The systematic study of the sites continues to this day and they have been turned into archaeological reserve. So far, albeit less than completely, scientists have studied 17 cities with 21 fortresses and a multitude of unfortified settlements. New sites continue to be discovered. The round cities include *Arkaim*, *Isinei 2*, *Sintashta*, *Sarum-Sakla* etc. The oval cities are *Aldansko*, *Isinei 1*, *Bersaut*, *Kizilsko*, etc. All sites are concentrated inside a 150 km by 400 km area south of Ufa and Magnitogorsk. The area is also known for its rich deposits of iron, chromium, copper and lead-zinc ores, which are mined actively to this day. Of course, there are also many ancient mines in this region but the archaeological research conducted on them and the information available about them is scarce. /**Otto N. Bader.** The oldest metallurgists of the Urals. Moscow, 1964, p. 1719/.

It is not surprising that big mining did not care to preserve the small, non-descript Paleolithic and Neolithic mines that stood in the way of „scientific and technical progress“. Being able to date them and to see the tools the ancient miners used would have been invaluable toward putting together the paleo-historic puzzle that is „The Ural civilization“.

The authorities' attitude toward antiquity is evident from the metallurgic and radioactive pollution of parts of the Urals and how they classified and limited access to those areas. Take for example Lake *Karachay* near Chelyabinsk. In the 1960s, it was polluted to a point where radiation levels were 24 times higher than measured at ground zero in Chernobyl. /**Tatyana Yarulina AlBulghari**, the above-mentioned work, p. 359/.

South of the „Kingdom of Cities“ is *Shulgan Tash cave*, which was inhabited in the 14th millennium BC. North of it is the *Shigir archaeological site* (8th millennium BC), which comprises a sanctuary and tens of Mesolithic settlements. *Lake Shigir* is located near the former village of *Kalata* (present-day Kirovgrad), not far from Yekaterinburg.

During a gold mining operation, from four meters deep in the peat, a set of perfectly preserved artifacts made from horn, bone, wood, stone and clay were taken out. These included arrowheads, harpoons, daggers with blades made from thin flint strips, a bow, boat ores, beautifully decorated baskets, deer and duck figurines, and a scepter decorated with an image of a carnivorous animal. The most interesting of all the finds is a five-meter wooden figure/idol of a Goddess mother, adorned from four sides with ornamental carvings – straight and zigzag lines in a herringbone pattern which at places form crosses, diamonds and squares. There are six faces carved into the torso of the idol, three in the front and three in the back, and arranged hierarchically. Each face has unique features. According to one hypothesis, these are the spirits of gods.

Another hypothesis, offered by the philosopher Valeriy Chudinov, the idol represents the Slavic goddess of death Mara (Mora), guardian of the underworld and the kingdom of the dead. The discovery was made in the peat fields around the lake which used to be swamps at the time these artifacts were used. Chudinov believes that the locals performed burial rituals at the feet of the idol and offered sacrifices to earn the goddess's favor on behalf of the dead in their afterlife.

This hypothesis makes sense given the objects that were found and the environment they were found in. However, instead of *Mara* we would prefer the

name *Kali*, considering the old toponym of the settlement, *Kalata*. Besides the name of the settlement, the name of the area *Shigir/Shigira* is reminiscent of the *Saqqara* Plateau, the holy center of Lower Egypt – the kingdom of the dead of *Lysianassa/Memphys*, referred to in India as *Kali*. A similar toponym, *Sigiriya*, exists in *Sri Lanka*. It is a tall rocky plateau with remnants of human life dating back to the 7th millennium BC. The names of holy places should not be underestimated, they have a peculiar way of surviving for a very long time. Furthermore, the image of the Mother and the six deities who appear (give birth) from her body is very similar to the Egyptian myth of the father of the universe Atum (Aton), from whose body eight of his descendants are created and who, taken together, form the Great Ennead of Heliopolis.

Let us go back to *Arkaim* and go over some statistics of this archaeological site. It is by all measures an immense facility which was previously designed as an entire unit, which is indicative not only of considerable architectural and building experience, but also of the existence of an ancient tradition. Sprawling over 20,000 square meters, the city is arranged in a circle with a diameter of 145 meters. Placed inside it is another circle 85 meters in diameter (citadel). The two circles are fenced inside walls that are 4-5 meters thick at the base (the walls are preserved to only about one meter in height) and stand on top of 3-meter tall ramparts. On the inside of the walls there are two circular streets paved with thick wood, which lies on top of a sewer system. The trapezoidal (almost square), residential buildings are arranged radially. There are 40 of them in the inner circle and 27 more in the outside circle. All of them are the same. With footprints of about 110 to 180 square meters, they are quite lavish in terms of space. Each has its own well, fireplace and storage space. Most likely, these were familial dwellings. The city square, which is 27 meters in diameter, is located exactly in the geometrical center of the city. The fortress is encircled with 2-3-meter-deep moat. Later, an outer fortified ring was discovered, which offered protection to the living quarters of the people who came to the city later.

Edanovich dates the city to about 1800-1600 BC and claims that his estimate is based on radiocarbon dating /**Gennadi B. Edanovich**. *Arkaim: Aryans in the Urals or a Failed Civilization*. – In **Аркаим: исследования, поиски, открытия**. Chelyabinsk, 1995, p. 74-118/.

However, K. Bistrushkin insists that the sites of *Arkaim* and *Sintashta* was dated in the traditional archaeological method, namely *by finds such as the disc-shaped Mycenaean-like bitshank, the tanged copper spear-heads, and the cherry-shaped arrowheads made from stone*. Later, when radiocarbon dating was performed on dozens of samples, some of them indicated an age close to 2,800 BC. Despite the huge age discrepancy of the two separate measurements, contrary to common sense, the radiocarbon dating of the site was neither expanded nor made more precise. Instead, the first dating, the one which was performed using traditional methods, was accepted as final and decisive. /**Константин Быструшкин**, same source/.

Considering how for a long time the sites were classified, the plan for submerging them under the waters of large artificial lake, and the unofficial admissions of Edanovich that these were Bulgar cities dedicated to *Tangra*, the dating becomes even more suspect. The sites must be dated again independently, by an independent international team, and the samples collected at *Arkaim* must be tested in laboratories outside of Russia.

This is the only sure way to determine the age of the *Kingdom of Cities* in the Urals.

The round architectural layout of the cities in the kingdom of *Rakha* and the radially aligned buildings inside them, resembling the spokes of a wheel (**photo 24**), are indicative of their ancient history. The idea behind this architectural layout is, of course, the spherical shape of the sun, which, observed from Earth, looks like a spinning wheel. We have Plato's description of the capital city of *Atlantis*, which is laid out in a similar pattern. The toponyms of the Ural capital – the ancient *Erdi* (Er-Di, Re-Di[os], i.e. „God Re“) and *Arkaim* (Ar-Ka-Im, Ra-Ka-Im, i.e. „Belonging to the descendants of Ra“) are consistent with its appearance, given that Ra inherited the solar symbolism of his father, Aton.

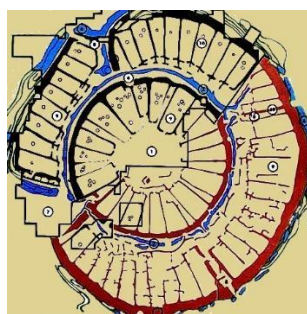


Photo 24. Archaeological reconstruction of the Arkaim stronghold in the Southern Urals, Russia. The large, radially aligned familial dwellings are easily discernible. Early 3rd millennium to the middle of the 2nd millennium BC /Mikhail Zyablov. Великая тайна Аркаима – <http://www.google.bg/imgres?imgurl=http://lah.ru/text/zyablov/taina3.jpg&imgrefurl/>.

Of course, not all sites in the „Kingdom of Cities“ go as far back. Many of them appeared in later periods triggered by demographic booms and the arrival of foreign tribes. This is indicated by the differences in the radiocarbon dating of the samples taken there. According to the results, while some sites are dated as far back as the beginning of the 3rd millennium BC, others are from the middle of the 2nd millennium BC. In other words, it is important for archaeologists to arrange the sites according to a systematic timeline that covers this time period in order to determine which were the earliest settlements that were established when the kingdom of Goddess Hestia was created, and which groups of settlements appeared later in the ensuing millennia as other ethnic groups settled in the area.

Experts should have found out long ago that the presence of well-formed and aesthetically pleasing Mycenaean-like bronze tools is not always undisputable proof of belonging to the CretoMycenaean age (3rd to 2nd millennium BC). The race of gods made these with enviable craftsmanship tens of thousands of years earlier, as early as the times of Gaia, Uranus and their descendants, the Titans. The convention accepted by conservative science that copper started to be used during the 5th millennium, bronze in the 3rd millennium, and iron, in the 1st millennium BC holds true only of the distant descendants of the gods, the people. In fact, it was the gods from whom the people learned how to use fire, how to mine, produce and work metals. It was the gods' tools and weapons that people used as an example when they began to make their own. The aforementioned convention applies to the second boom in metal processing, when the civilizations of Sumer, Egypt, Asia Minor, Crete and Hellas met their immense demand for copper and bronze through regular

shipments from Thrace and its mining complexes at Pangaion, Ay Bunar and Chelopech. /**Z. Sitchin**. The Lost Realms. Sofia, p. 260-263, 270/. Thracian copper was imported during the Neolithic period and the Bronze Age even by the Proto-Scythian communities of the north such as the Cucuteni Tripolye and the Dnieper–Donetsk cultures and the culture inhabiting the lower Volga area /**Evgeniy Chernykh, Lyubov Orlovskaya**. Problems of radiocarbon chronology of Chalcolithic cultures of Southeastern Europe. – In: Dobrudja, 21, 2003. Studies in honor of Professor Henrietta Todorova. Compiled by Vl. Slavchev. Varna, 2004, p. 177/.

Undoubtedly, the „Kingdom of Cities“ was the state of the Mother of Scythians, Hestia, and Arkaim, its capital, *Erdi*. The stunning architecture can be explained by the old Bulgarian word *мабят, мабуем* – high craftsmanship. In fact, this is the meaning of one of the names of Goddess Hestia, who was the one that ordered the construction of these cities, *Tabiti*. Etymologically, it is connected to *tabula* – board, plate, stela – with laws, rules written on it, which most likely the goddess left behind for her people.

6. TRIBAL AND HIERARCHICAL STRUCTURE OF HITTITE/SCYTHIAN SOCIETY

Herodotus writes the following about the hierarchical structure of *Scythian society*:

„The Scythians say that their people is the youngest in the world, and that it came into being in this way. A man whose name was Targitaüs appeared in this country, which was then desolate. They say that his parents were Zeus and a daughter of the Borysthenes river [the Dnieper River, n. V.Y.] ... Such was Targitaüs' lineage; and he had three sons: Lipoxaïs, Arpoxaïs, and Colaxaïs, youngest of the three... In the time of their rule, **certain implements – namely, a plough, a yoke, a sagara** [sekira – Scythian double-edge axe – n. V.Y.], **and a flask** [symbols of the castes of farmers, herders, warriors, priests – b. and n. V.Y.], all of gold – fell down from the sky into Scythia. The eldest of them, seeing these, approached them meaning to take them; but the gold began to burn as he neared, and he stopped. Then the second approached, and the gold did as before. When these two had been driven back by the burning gold, the youngest brother approached and the burning stopped, and he took the gold to his own house. In view of this, the elder brothers agreed to give all the royal power to the youngest.

Lipoxaïs, it is said, was the father of the Scythian clan called Auchatae; Arpoxaïs, the second brother, of those called Katiari and Trasprians; the youngest, who was king, of those called Paralatae...”

/Herodotus. The History, IV, 5, 6./

In fact, the three clans of the Large Scythian people Herodotus talks about are a representation of the sacral idea of the *Tree of Life* (**Image 2**):

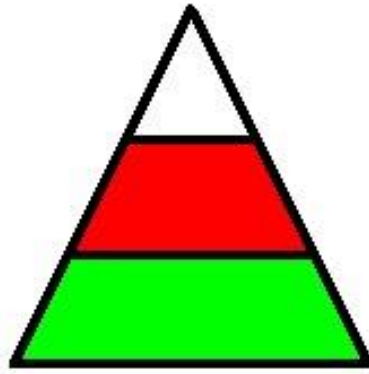


Image 2. Universal schematic representation of the Tree of life, which shows the genetic and functional structure of ancient civilized societies. The white color designates the least populous caste, that of the priests, which originates from the divine race and maintains the traditions of the Solar cult. Kings were selected from among the ranks of the priesthood. The forebearer of this caste was Goddess Mother Gaia, the master of knowledge, also called magic. The red color designates the warrior caste, which was tasked with defending civilization from its enemies, the uncivilized and primitive tribes of antiquity. The patron of this caste was the Father God, Uranus.

Finally, the green color designated the most populous caste, the caste of herders and farmers, whose role was to feed the two higher castes and ensure their comfort of living. This caste was established by the first-born Ra twins. The forebearer of the herders was Ra/Helios I/Mardukan, whereas the forebearer of the farmers was Ra/Cronos/Enlil. In the Indian mythological pantheon, this divine pair is represented by the twins Nestya or Ashwini.

The Vedas say that according to the law handed down by the gods to the people, society is divided into three major castes, and an undistinguished mass of working people. Only the members of the three superior castes could call themselves Aryans: the Brahman priests, the Kshatriya warrior-noblemen, and the Vaishya, the leaders of the herders, farmers, craftsmen and tradesmen classes. The first two castes formed the backbone of the universe. Aside from being genealogically interconnected, the social roles of these castes were interchangeable when it was in the interest of civilization. /**History of Religions...**, Vol. II, p. 146/.

The three-color scheme of the Tree of life survived, in various combinations, in the tricolour national flags of *Bulgaria, Hungary, Italy, Wales, Chechnia, Karachay-Cherkessiya, Ingushetia, Khakassia, Sakha, Belarus*, the ancient flag of *Egypt* and now almost in all *Arab states* and *Madagascar*. The green color was transformed into blue in the flags of *Russia, France, the Netherlands, Luxembourg, the Czech Republic, Slovakia, Slovenia, Croatia, Serbia, Egypt, Syria, and Chile*. The Republic of *Tatarstan*, which is part of the *Russian Federation*, has a tricolour flag, green, white and red, and a crest featuring a white winged snow leopard – the totem of the forefather of the Bulgarians, Dionysus/Horus. Modern-day *Tatarstan* encompasses parts of the territory of the old *Volga Bulgaria* and is inhabited by descendants of Volga Bulgarians.

Yellow (instead of white), red and blue (instead of green) are the colors of the flags of *Colombia* and *Venezuela*. Yellow (instead of white), red and green are the colors of the flags of *Mexico, Bolivia, Benin, Cameroon, Tajikistan*; yellow (instead of white), orange (instead of red) and green are the colors of the flags of *Ethiopia, India, Iran* and *Ireland*.

In India, there were four major *varnas* (system of castes designated by colors). White was the color of the *Brahman*, red for *Kshatriya*, yellow for *Vaishya* and

black for *Sudra*. Generally speaking these are analogous to the Scythian social hierarchy.

The Roman proconsul Gaius Iulius Caesar (63-44 BC) provides useful information about the social hierarchy of the Celtic tribe of the *Gauls*. According to his „*De Bello Gallico*“ or the „Gallic War“ (VI, 13-14), there were three castes, *druids*, *horsemen* and *common folk*. Besides religious service, including performing sacrifices, foretelling the future, offering spiritual advice to the kings and training future priests, druids were also tasked with conducting legal proceedings. Druids enjoyed tremendous respect and even awe. They and the holy forums where they lived were sacred and inviolable. In *Gaul* one such place was the *Carnutes forest* (Kar-Nut, i.e. the „Forest of [So]kar and Nut“; Sokar and Nut were the Egyptian counterparts of Helios/Marduk and Reia/Sud). In Northern Italy it was *Mediolanum* (Middle land), present-day *Milan*. In Ireland, it was the province of *Meath* (Mid – middle, center) where the capital city of Tara was located. /**History of Religions** ..., Vol. II, p. 375, 385/.

The ancient religious knowledge was passed down to young *druids* by having them learn by heart a large amount of verse they were told by their teachers. A druid training sometimes lasted for up to 20 years. This sacred poetry was related to matters such as the creation, the size and the structure of the world, the essence of things, the movement of the constellations and the influence of the stars on people, the rebirth of souls, the affairs and the power of the immortal gods. According to Caesar the oral tradition of passing down knowledge prevented knowledge from reaching common folk. Otherwise, for administrative and public purposes, they used the Greek alphabet. /**same source**, p. 376/.

We have to make a note here and say that the alphabet of the *Gauls* was not *Greek*, as Caesar mistakenly believed. They brought their alphabet from their homeland, the *Galatea region* in Anatolia. In the lands between Anatolia and Levant this alphabet was used by *Phoenicians*, *Lydians*, *Carians*, *Phrygians*, *Moesians*, *Bithynians* and other *Thracian tribes*. Since the *Greeks* got the *Phoenician alphabet* from Cadmus, the similarity between Gaul and Greek texts was enough to make Caesar make the wrong assumption.

The Celtic priesthood had its own internal hierarchy. *Druids*, in the narrow sense of the word, conducted sacrificial offerings and acted as judges and teachers. The *bards*, also called *filid* in Ireland, were cult poets and singers. The seers, also known in Gauls as *vates*, and *faith* in Ireland, were responsible for the practical aspects of knowledge – foretelling the future and engaging in magic and healing. /**same source**, p. 377/.

Let us see what later ancient authors have to say about the tribes that descended from Hestia and Helios?

While Herodotus (484-425) distinguished between Scythians and Cimmerians as members of the Great Scythian people, which before and during his lifetime was inhabiting the lands near the *Meotian Lake* (Sea of Azov) and *Cimmerian Bosporus*, Procopius (500~565), who lived ten centuries later, explained how these ethnonyms had changed: „**Those who were once called Cimmerians are now called Huns, and the ones who in olden times were known as Scythians, today call themselves Goths** [b. V.Y.]“. /based on **Dr. Gancho Tsenov**. *Kubrat's Bulgaria and the Christianization of the Bulgarians*. Sofia, „Heliopol“ Publishing House, 2004, p. 33. First issue 1937/.

In 551, in his work „The Origin and Deeds of the Getae“, Jordanes writes about the *Hunogurians* or the *Hunogundurians* who formed the Bulgarian state to the north and to the south of the Danube: „They lived initially [prior to the Trojan War, n. V.Y.] on the shores of the Meotian swamp, and then in Moesia, Thrace and Dacia...“ /**same source**, p. 36/.

Theophanes the Confessor (758-818) and Nikephoros Patriarch of Constantinople (758-829) write that there was the land of the *Huns* or the *Huogundurians* and the *Bulgars*. Theophanes:

„We need to speak about the land of the Hunogundurians, the Bulgars and Kotragians [with Nikephoros – the Huns and the Bulgars – n. V.Y.]. In the northern navigable sections of the Euxinian pont [the Black Sea – n. V.Y.], in the so called Meotian channel [the Cimmerian Bosphorus – n. V.Y.], begins the so called Kufis River [Kuban River – n. V.Y.], which later comes back to the Pontian Sea, not far from the Necropili, at the so called cape of Kriuprosopon... From the aforementioned channel, the sea is like a river and flows through the lands of the Bosphorus and Cimmeria to the Euxinian pont. From this channel, along the Kufis River, lies the Old Great Bulgaria.“ /**same source**, p. 35/.

The talented Bulgarian historian Dr. Gancho Tsenov as early as in 1910 analyzed texts from a variety of ancient authors, which identify the *Scythians*, *Gauls*, *Getae*, *Goths* and *Celts* as part of one and the same people across the different time periods. He cites paragraphs from Strabo (63 BC-24 AD), Flavius Josephus (37-95), Dio Chrysostom (~40~120), Publius Cornelius Tacitus (~56-117), Eusebius Sophronius Hieronymus, i.e. St Jerome of Stridon (347-420), Philostorgius (368-433), Paulus Orosius (385-418), Cassiodorus (487-578), Jordanes (VI C), who authored in 551 „Getica“. /**Gancho Tsenov**. The origin of the Bulgarians and the beginning of the Bulgarian state and the Bulgarian church. Sofia, „Heliopol“ Publishing House, 2005, p. 26-37. First edition 1910/.

We will quote only what the ancient geographer Strabo had to say about this here:

„Now all the peoples towards the north were by the ancient Greek historians given the general name Scythians [Slavic ethnonym – note V.Y.] or Nomads [Greek ethnonym – note V.Y.], as they were called by Homer. In time, as the North was studied, they started calling them either just Celts and Iberians [Hyperboreans, i.e. Severians – note V.Y.], or Celtoiberians and Celtoscythians...“

/**Strabo**, book I, II, 27. – In: **Strabo**. Geography. Book I-V. Translated from Ancient Greek by Valeriy Rusinov. Thracology Institute, Bulgarian Academy of Science. Sofia, „Ral Kolobar“ Publishing House, 2006; see also **Dr. Gancho Tsenov**, selected works, p. 36/.

* * *

We believe that the aforementioned ethnonyms, all of which originate from the stem **het/get** and the names of Hestia and Helios, evolved in time in the following manner:

		Sakians	Saxons		
Hestia	Hestians	Hetae / Hittites	Scythians	Celts	Galatians (Kalatians) – Gauls
		Getae – Goths	Visigoths, Ostrogoths		Helvetians

Enumerating the lands of the *Scythians* – north of Danube and the Black Sea, around the Caspian Sea and all the way to India, Strabo (63 BC – 24 AD) writes: *Old Greek writers called all of those who lived in the north, Scythians or Celtoscythians* /**Geography**, XI, VI, 2/. Apparently, ancient authors were well aware of the connection between the ethnonyms *Scythians* and *Celts*.

All of the texts on the clay tablets discovered at *Hattusa*, the capital of the *Hittite kingdom* in Asia Minor, invariably begin with the word *hattili* – „in Hittite“ (i.e. Hittite language). According to C. Ceram („The secret of the Hittites“, 1956), the Hittite language belongs to the centum group of Indo-European languages, along with the Celtic, Greek, Latin and Germanic languages. The satem group, on the other hand, comprises Slavic, Hindi and Iranian languages. /**David Hatcher Childress**. Lost cities of Atlantis, Ancient Europe & the Mediterranean. Translation by Ventsislav Bozhilov. Sofia, „Bard“ Publishing House, 2007, p. 67, 68/.

Chronologically, the directions in which the peoples of the people of Hestia and Helios migrated were as follows:

- *Hestians* in the Southern Urals and the northern shores of the Caspian Sea and the northern shores of the Black Sea became *Hittites* in Anatolia (Asia Minor) after a multitude of migrations from north to south and from south to north, sometimes even deviating all the way to Sumer and Egypt;
- *Hittites* in Anatolia (Asia Minor) became *Getae* after moving to Lower Moesia (Bulgaria) and Dacia (Romania);
- The *Getae* in Lower Moesia (Bulgaria) and Dacia (Romania) became *Goths* along the northern shores of the Black Sea;
- Part of the *Scythians* in their old homeland on the Volga and the Urals and the *Goths* from the northern shores of the Black Sea moved to Scandza (Scandinavia);
- The new *Celtic ethnicity*, which was forged in the course of two-three centuries, came back from Scandinavia to the northern shores of the Black Sea and then went west toward Europe's Atlantic coast;
- Separately from them and a little later, the *Visigoths* and *Ostgoths* who lived on the northern shores of the Black Sea moved to Central, Southern and Western Europe;
- As part of a different migration, part of the descendants of the *Hittites* in Asia Minor, who were known as *Gauls* and inhabited the region of Galatea, crossed through Thrace and the Adriatic region and reached Western Europe's Gaul region, which stretches over parts of Southern France and Galicia in the northwest of Spain.

For example, Jordanes (6th century AD), in „Getica“ (chapter 28, 29) explains one of the migrations of the *Goths*, from Scandza (Scandinavia) to Scythia, with the memory of their ancient songs. There, he mentions that before arriving in *Scandinavia*, the *Goths* lived on the northern shores of the Black Sea. In this case, the migration came full circle as these people returned to their old homeland. Then, Jordanes talks about the claim by Flavius Josephus (37~95) that the *Getae* (the forebears of the *Goths*), originated in Magog, i.e. in the lands of the then-defunct Hittite Kingdom, and were, therefore, *Scythians* in both name and origin. /**Jordanes**. О происхождении и деяниях гетов, Getica. Moscow, 2001. – <http://www.krotov.info/acts/06/iordan/iordan01. Html/>.

We have reached the same conclusion, the *Getae* were the descendants of the *Hittite*.

It should be noted that we have so far traced only the main directions and ethnonyms. These migration processes took place gradually and over the course of many millennia, in many waves, and in the course of this many tribes merged with others and many still were spun off from existing ones before the process reached completion between the 6th and 7th century AD.

The transformation of the ethnonym *Scythians* into *Celts* most likely took place in Scandinavia. We believe the word *skald* is a linguistic vestige from this process. In the Middle Ages a skald was a court singer and story teller who recited old epics giving accounts of ancient kings and gods. The role of the *skald* in the courts of the Scandinavian kings transformed with time and for the *Visigoths* *skald* became *alcalde*, mayor, which is what the word still means in Spanish.

One of the migrations was documented by Herodotus, who writes that a large Scythian army, determined to chase down some Cimmerians, entered Scythia in Anatolia, which at the time was a Persian satrapy. The Median army that met them was decimated. The *Scythians* lived in the area for 28 years and their chieftains took charge of the administration of the region. At the time, *Royal Scythians* had made their way as far as Egypt, but the Pharaoh convinced them to turn back with wise words and opulent gifts, and they returned to their homeland /**Herodotus**: book I, 103-106. – Published as: **Herodotus**. History. Book I-III. Translated from Ancient Greek by Petar Dimitrov. Editorial Board Alexander Fol, Anna Nikolova, Bogdan Bogdanov, Vasil Gyuzelev, Georgi Mihaylov, Hristo Danov and others. Sofia, State Publishing House „Science and Art“, 1986/.

Herodotus, based on an older source, discusses in more detail the migration mentioned above:

„There is another account, which I am more willing to accept. Scythian nomads – the story goes – lived in Asia [Asia Minor – n. V.Y.], but the Massagetae [Moesi-Getae – n. V.Y.] went to war with them and they, crossing the Araxes River, went to Cimmeria; It is also said that the land where now the Scythians live, once belonged to the Cimmerians.“ /**History**, Book IV, § 11/.

7. THE HITTITE KINGDOM

The Hittite kingdom with its capital city of Kussara (later moved to Hattusa) emerged at the start of the 2nd millennium BC, in Anatolia, after the unification of several city-states – Hatti, Kussara, Kanesh, Purushanda, Vakhshushana etc. Between the 17th and 13th century BC it was on an upswing: Its powerful neighbors, the states of Mitanni, Assyria, Babylon and Egypt saw it as a force to be reckoned with. However, since the middle of the 13th century BC, as a result of the invasions of the warlike seafaring people and particularly after the fall of Canaan to the Israelites who had left Egypt, the large Hittite Kingdom disappeared from the maps. In reality, it broke up into several small states, which lived on for several centuries. On the other hand, at the start of the 12th century there was a migration of large groups of Hittite north, toward their old homeland, Scythia. During this migration, a branch of the Hittite people settled on the Danube and established the Getae Kingdom (later referred to as *Massagetae*), which comprised modern-day Northern Bulgaria and Romania. Other groups settled in the steppes north of the Black Sea. Some of these groups (who later became the Goths) made it all the way to Scandza (the Scandinavian Peninsula).

This, in a nutshell, is what happens to the Hittites in Anatolia politically during the 2nd millennium BC. Before we can discuss the states formed by their descendants the Getae on the Danube in the 1st millennium BC, in line with the subject of this presentation, we need to talk some more about the *Cult complex of the Anatolian Hittites*. Knowing the deities worshipped by the various peoples (their forebearers) is essential in determining their origins and their interactions with other ethnic groups.

In his Chronicles, King Hattusili I of the Hittite Kingdom (~1650~1620 BC) calls his patron „Goddess Sun of Arinna“. In the Hittite epic, „The Wrath of the Great God“, she is referred to by her Hurrian name, Hebat, and her husband, Teshub, is called „the celestial god of storms“. He is represented as the *Sun Father* in a series of clay cuneiform tablets, containing the laws he handed down to the Hittites. A description of a Hittite sacrificial ritual, beside the *Chief Sun Goddess of Arinna*, mentions eight more *Sun goddesses from Arinna* with the additional names Valanni, Nikalmata, Asmunikal, Duduhepa, Henti, Tivanna, etc. /**Ivan Venedikov**. *Раждането на боговете...* (The Birth of the Gods...), p. 101, 102, 337/.

We interpret the name *Hebat* – He-Bat – to mean „Big/great He[stia]“, the *Sun from Arinna*, i.e. Ar-In-Na – „Wife of the celestial Ra“. Hestia was in fact the wife of Helios/Ra/Marduk. In a prayer to Hebat, the Mother of the Hittites, she is referred to as „the goddess of the rising discus of Arinna“. /**Z. Sitchin**. *The 12th Planet...*, p. 76/, i.e. goddess (wife) of the Sun God Teshub (Helios/Ra).

The word *arena*, the low lying round stage surrounded by the round bleachers of the funnel of an amphitheater, is also open for interpretation. The cup-shaped structure of these facilities symbolizes the womb of Mother Hestia, but she has in her womb not the Sun Son but a Daughter Sun (*Arinna*), depicted through the round arena. Hestia did not give birth to a male heir, but nine Sun Princesses (*Arinnies*).

Let us get some more data so we can gain full perspective of this topic. The Crater constellation (*Krater* in Latin) is an astrological representation of Apollo's cup, in which his magical bird, the raven, carried water to give to the gods. A

Chinese myth tells the story of *ten three-legged sun birds*, which lived thousands of years ago.

They took turns so each day one of them would cross the sky in a chariot driven by their *sun mother*. This went on until they were spotted by the mythical archer Yi (Apollo?), who shot nine of them with his bow and arrows. The apollonian connection brings to mind an association between the nine sun daughter of Hestia and the nine muses, daughters of Mnemosyne and Zeus.

Hestia/Vesta was also worshipped under the name Anahita – Ana-Hit – „Hestia, the celestial“ – not only by the Hittites but also in Lydia, Phrygia, Mitanni, Urartu, Media and Persia, among others. Burning in her temples was her „immortal flame“, constantly kept going for sacrificial rituals /**History of Religions...**, volume II, p. 251-253/.

As the mother of the Hittites and the other related peoples, her cult was maintained as matter of state policy in contrast with Hellas where she was only worshipped as the protector of the family, which was somewhat belittling.

In one of the hymns to „Avesta“, *Anahita* is referred to as „Aredvi Sura Anahita: Water Heroic and Pristine“ /**same source**, p. 236/. The name *Ardvi* – Ar-Dvi, Ra-D[e]vi – underscores the fact that she is the descendant of Goddess Eva (D'Eva) and wife of Ra. The name *Sura* indicates that she belongs to the generation of asura and not the old generation of Deva titans (sons of Deva). The water hypostasis is inherited from Goddess Mother Gaia, earth and water.

According to the Judeo-Roman writer Flavius Josephus (37-95), Greeks called *Galatians* (*Gauls*) – *Gomar* (*Gimri*, *Kimri* or *Cimmerians*), and *Magogians* – *Scythians* /**same source**, p. 34/.

The Sanskrit word *oks*, (*ox* in English), which means „bull“ /Елена Блаватска. Разбулената Изиди. Т. II. Теология. Book II. Sofia, 2006, p. 169/, indicates the possibility that in Anatolia and Levant they used its sonorous form, *og*. Thus the *Hittite people* (*Scythians*), called in these lands *Magog*, i.e. Mag-Og, was looked upon, especially the priests, as „[Sons of] the Great Bull“. This is corroborated by archaeological research conducted in Hittite settlements where the discovered artifacts spoke of the great importance of the bull/cow cult.

A biblical account of the conquest at the end of the 13th century BC of the land of Canaan by the Israelites offers a „List of vanquished kings“. In it, after the reference to the defeated Amorite King Sihon, we read about: „...his neighbor, the Vasan king Og, who was among the remaining Repha and lived in Ashtaroth and in Edrei, and who ruled the Hermon Mountain, Salah and the whole of Vasan all the way to the borders with the Gesurians and the Maahanians, and half of Galaad, up to the border with the Heshbonian king Sihon. It was them whom the Lord's servant, Moses, and the Israelites; and the Lord's servant, Moses, gave their lands to Reubenites, Gadites and half of the Manasseh tribe.“ /**Joshua**, 12: 4-6. – From the edition: **The Bible** or the books of the Holy Scriptures of the Old and New Testaments. The project „Living Word“. Sofia, 2001. 1529 p. + 19 enclosed maps/.

Here we see, which remained after the breakup of the *Hittite Empire*, that the king of the Hittite tribe of *Magog* („[Sons of] the Great Bull“), also had the sacred name *Og*, i.e. „Bull“. His lands, which were to the east of Jordan River, to the north of the Hermon Mountain and to the south of Yavok River, were conquered by the Israelite tribes of Gad and Manasseh. His capital city was Ashtaroth, which stood

to the east of Golan. It is fascinating that part of his kingdom was called *Galaad*, i.e. „Land of Gauls“.

It must be noted that the *Amorites* and the *Jebusites*, which were ruled by Sihon at the end of the 13th century BC, were descendants of Noah from his second-born son Ham. In particular, they descended from Ham's fourth son, Canaan. At the same time, in the neighboring country to the north, King *Og* ruled the *Magog* people, which descended from Noah's third son, Japheth. More specifically, from the second son of Japheth, *Magog*. /**Genesis**, 10: 2, 6, 15, 16/.

Above, we mentioned the claim by Flavius Josephus that the Greeks referred to the *Magogians* as *Scythians*.

It is not clear whether this is true, given that *Magogians* descended from Noah, Japheth and Magog, which were not *Scythians*? Apparently, this is the result of the ethnic intermixing at the end of the 3rd and the start of the 2nd millennium BC between the *Magog* people and parts of the large *Hittite* ethnos (later referred to as *Scythians*).

8. GETAE KINGDOM IN MOESIA AND DACIA

In Lower Moesia (Northern Bulgaria) and Dacia (Romania) (**photo 25**), at the end of the 2nd and during the 1st millennium BC, there was *Getae* (*Massagetae*) kingdom. Its capital was *Dausdava* (Deus-Deva, i.e. „Father God of gods [Helios I]“), also called *Helis* („Sun“). It was located near present-day town of Ispirih (**photo 26**). We assume that the *Getae* themselves referred to their kingdom as *Varna*, a name which today belongs to the port city of *Varna*, formerly known as *Odesos*. We believe that the word *Varna* is derived from the name of the male forebearer of the *Hittites* (*Getae*), Hestia's husband, Helios/Mardukan, and in particular his avian form – the crow (вра́на) (see chapter § 2). Other similar toponyms include *Kavarna* – an ancient stronghold on the Black Sea coast to the north of the present-day city of *Varna*; village of *Varana*, Pleven Province; the earthquake-prone *Vrancea* Mountain which is located in the Southeastern Carpathians.



Photo 25. Map of Dacia and Moesia from the time of the Roman Conquest – 1st, 2nd century. Based on ancient Latin maps by Abraham Ortelius from 1585. – As presented in: **Atlas „Bulgarian Lands in the European Cartographic Tradition (III-XIX centuries)“**. Compiled by Dimitar Stoimenov. Center for Bulgarian Studies, State Archives Agency. Sofia, „Tangra Tan-Nak-Ra“ Publishing house, 2008, p. 455, 456.

From the end of the 2nd to the middle of the 1st millennium BC, this territory was taken by the kingdom of the Hittites emigrating from Anatolia, which we will call Getae. They merged with the local Moesians to form the Moesi-Getae people also called Massagetae.

In the 6th century BC, the king of the Bessians and the Satrians, Teres I (~526/521-464 BC) managed to consolidate and unify the Thracian tribes south of Hemus within the so called Odrysian Kingdom. During the times of his heirs, Sparatocos (464-444 BC), Sitalces (444-424 BC), Seuthes I (424-407 BC), Medokos I (407-391 BC), Seuthes II (405-384 BC), Cotys I (384-359 BC) et. Al., the Odrysian Kingdom expanded north to the Danubian delta while at the same time the Massagetae kingdom shrunk to cover only the lands of Dacia.

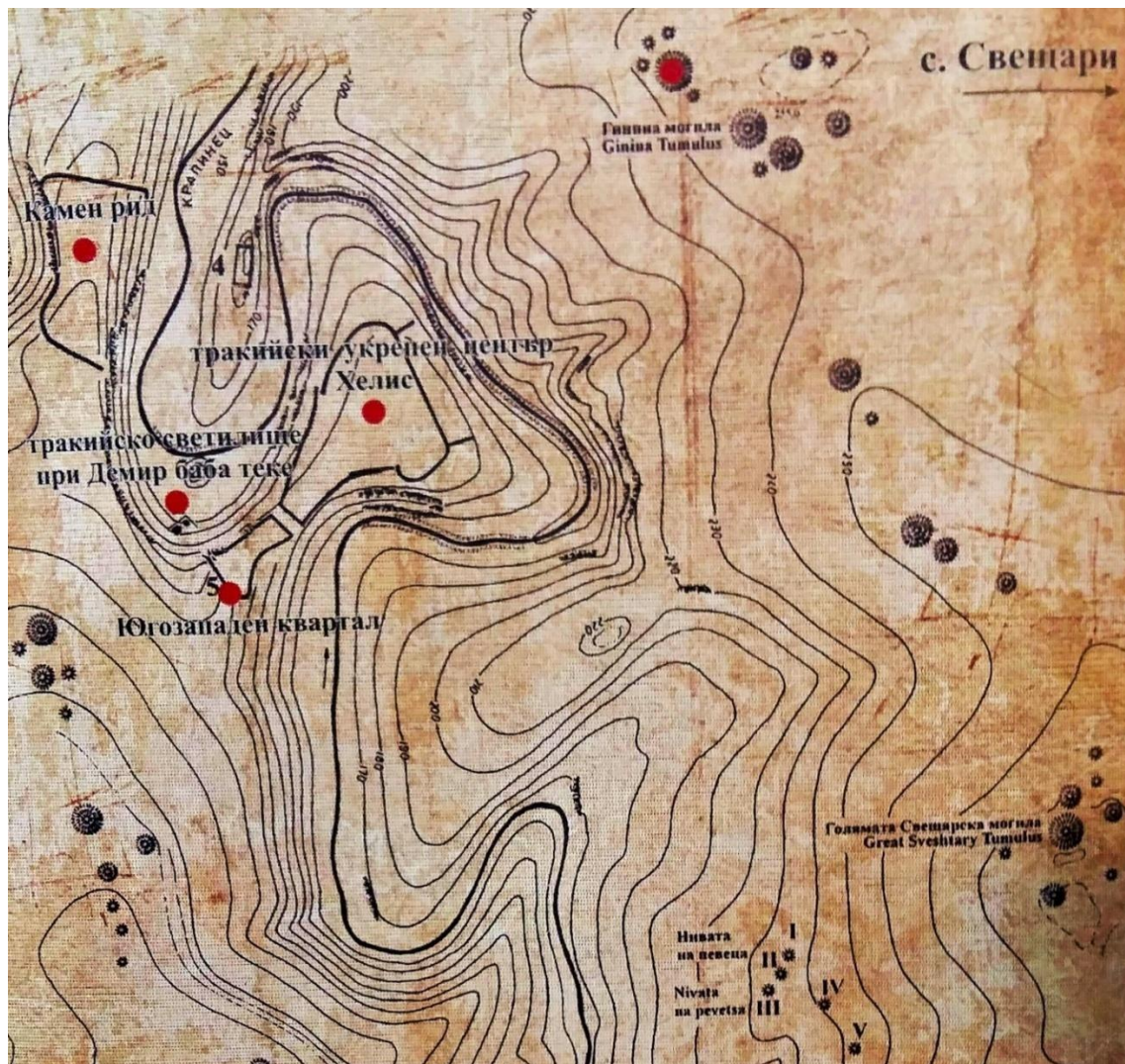


Photo 26. Map of the ancient capital of Getae, Helis/Dausdava, protected by the canyon of the Krapinets River.

To the northeast, at Ginina Mogila near Sveshtari lies a beautiful tomb of a Getae ruler. To the southwest is the Demir Baba Thracian temple. The whole area is littered with burial mounds and is included in the Sboryanovo Archaeological Reserve, Northern Bulgaria.

Alexander III of Macedon (336-323 BC) put an end to the rise of the Thracian kingdoms by conquering Thrace in order to create a secure hinterland for his conquest of the East. After the death of Alexander the Great, when the time came for his empire to be broken up and its lands redistributed, Thrace came under the rule of diadochus Lysimachus (323-281 BC). Apparently, Lysimachus, like Alexander himself, ruled Thrace in conjunction with the Thracian nobility (paradynasts).

This political model was suspended temporarily by Cavarus (257-218 BC), who was the last ruler of the Getae/Celtic kingdom in Thrace (278-218 BC). By way of his mother, he was the grandson of Ptolemy I Soter (also called Lag), a Macedonian general who inherited Egypt (323-283 BC). Cavarus, who moved his capital from Tylis/Tyle (near present-day village of Tulovo, Maglizh Municipality, Stara Zagora Province) to Kabile (present-day city of Yambol), made it a point to systematically

kill off the heirs of the Thracian dynasty. /**Metodi Manov**. In search of Tyulis or Thrace. Sofia, „Borina“ Publishing House, 2017, p. 92-184/.

From the middle of the 1st century BC till the middle of the 1st century AD, Rome gradually imposed its political will over Thrace and ruled the region through the Thracian paradynasts such as, for example, Rhoemetalcus I (31-12 BC) – Sebastos of Thrace during the rule of Caesar Augustus, also known as Octavian (27-14 BC). After Rhoemetalcus II (18-38) and Rhoemetalcus III (38-44), Thrace and Moesia were annexed by Emperor Tiberius Claudius (41-56) and turned into Roman provinces (46) ruled by Roman governors and administrators. At the start of the 2nd century (101-107) Emperor Trajan (98-117) managed to conquer Dacia. At this time period, the capital city of the Massagetae and the Dacians was the city of *Sarmizegetusa* – Sar-Mize-Getusa („Kingdom of the Moesians and the Getae“) in the foothills of the Carpathians.

The characteristic names of *Varna* and *Odesa* existed outside the borders of Moesia and Dacia. They pinpoint strategically important places in the realms of the various offshoots of the Hittite ethnicity. An Odin epic tells a story of how his descendants used the port of *Oddesund* on the North Sea shores of present-day Holland /**Snorri Sturluson**. Sagas of the Norse Kings..., p. 39/. A port named *Varna* existed on the northeast shore of the Euxine Pont. A city called *Odessa* existed on the Crimean peninsula.

Celts in Ireland left similar toponyms as well. Let's take for example two more ports. We have *Barna*, on the western Atlantic coast and *Dungarvan* – Dun-Garvan or Tun-Garvan, i.e. „[Celestial father] Tun-Garvan“, on the southeastern coast of the island.

The toponym *Varna* may have an alternative origins story, albeit not as convincing, if we assume that it is dedicated to the ram, another of the hypostases of the Goddess Mother. In Iranian mythology, especially with Parthians, the word *hvarna* meant a royal portent, which appeared in the form of a ram /**Ivan Marazov**. Rhyton with the head of a ram from Dalakova Mound. – In: Proceedings of the Museums of Southeastern Bulgaria. Vol. XXIV. Sliven, 2009, p. 24/.

The etymological connection between the words *врана/vrana* (crow) and *гарван/garvan* (raven) is revealed clearly in Russian, where crow is *ворона/vorona* and raven, *ворон/voron*. The connection between *врана/vrana* and *варан/varan* (*Varanus* in Latin or Komodo Dragon). As species, these could hardly be any more different – a bird and a reptile. Yet, their names are identical because in antiquity they were seen as the metamorphoses of one and the same deity. The parallels traced above shed some light onto which god stands behind the name *Varuna* – a key character from Indian mythology. Of course, this is none other than the solar god Helios/Mardukan, or the Egyptian Ra.

Descended from the names of the hypostases *Врана* (crow) and *Vereni* (dragon) of Helios/Mardukan are a series of words with **VR** in their stems such as: *врачка*, *врач* („healer“), *варяг* („warrior“), *враг* („enemy“), the semantically opposed *врать* („lie“) – *верить* („believe“), the Latin *veritas* („truth“), *вяра* („faith“), *варан* (44ulgar dragon), *варак* (gold plating), *вар* („lime“), *вир* („weir“), *война* („war“), *work* („работа“) and so on. Then we have the **BR** words: *бряг* („coast“), *барка* (river boat), *берза* („birch“), *бряст* („elm“), *бирюза* („turquoise“), *брат* („brother“), *баран* („ram“), *барон* („baron“), *бран* („battle“), *браня* („defend“),

бapc (snow leopard), бpaдвa („axe“), бpoд („ford“), бpaдa („beard“), бepa („pick“), бpaздa („furrow“), бpaнa („till“).

The toponym *Odesa/Odesos* also has a vedic-slavic origin: *Odesa* = *Omeѡa* („father“). Here again the reference is to the forebearer of the Getae, the Hittites, the Scythians and so on, Helios I/Mardukan, beloved by his people in his avian incarnation as a *Crow* (*Вpанa/Vrana* = *Вapнa/Varna*).

Between the 3rd century BC and the 3rd century AD the mints of *Odesos sity* made large emissions of artistically designed coins, silver tetradrachms and bronze coins in three different types that became popular in Lower Moesia (west of the Yantra River). Each of the three types of coins featured the Great God of the city but also of the entire Getae tribe, as we will see later. With the first type, which was introduced around 270 BC, the god is lying on a royal sofa. In his left hand he is holding the cornucopia, braced against his left shoulder. Over his right arm, a beacon can be seen spreading light all over. Above it is an amphora turned upside down. On one of the surviving exemplars his hair is held back with a laurel wreath. /Ivan Venedikov. The birth of the gods..., pp. 294, 295/.

On the second type of coins, from the end of the 3rd century BC, the god is standing up, facing front and has long hair and beard. In his left hand, he is holding the cornucopia, his main attribute, which is braced against his left shoulder. In his right hand, he is holding a patera.

This second type is reproduced in an emission which was minted much later, during the time of Gordian III (235-238 AD). It features a similar statue of the god standing in his temple, on the frontispiece of which there is an image of Helios in a quadriga. /same source, pp. 292, 293/.

The third type of coins, minted from the end of the 2nd century BC onwards, does not have noteworthy iconography. The Great god is represented as a horseman brandishing a spear in his right hand. The fact that this is the same deity is made clear in one of the series where the spear is missing and in its stead is the familiar cornucopia. /same source, p. 293/.

The coins of all three types have an interesting inscription: MEΓAΣΘEOΣOΔIΣΣITΩN. Ivan Venedikov separates it three sections and reads it as follows: „The Great God” (of Odesos), assuming that „the name of the city is in the genitive case from the ethnicon OΔIΣΣITΩN“ /same source/. This, less-than-convincing, reading is apparently meant to support his hypothesis that the Great God of Odesos is Hades /same source, pp. 296-300/.

We say this not only because Hades was not worshipped by the Thracians in general and the Getae in particular. The word OΔIΣΣITΩN does not refer to the name *Odesos* in the genitive case, but is rather the ethnonym *Odesians*, which in the genitive case becomes *odesiton/odesitoni*. The Great God (MEΓAΣ ΘEOΣ) of whom? – of the Odesians (OΔIΣΣITΩN). The ethnonym *Odesians* is in fact an eponym, because it represents the definitive name of the god. *Odesite*, *odes*, i.e. „father“ (*otets*) is the forebearer of the Hittites/Getae – The Great God (MEΓAΣ ΘEOΣ) Helios I/Mardukan, worshipped also as a sacred bird *Crow*, i.e. *Vrana/Varna*. From the word *Omeѡa/Otetsa* („father“) comes the other toponym – *Odesa* or *Odesos*.

The attributes of the god relay the same message. The cornucopia, the amphora for drinking, the blessed beacon, the laurel wreath (*laura*– *La-Vra*, *Al-Vra*, i.e. „Crow-God“), they all point to the solar father-god, the forebearer, the herder

producing food and wealth. What about the relief of Helios on the frontispiece of his temple?

This is not Helios II, son of Hyperion, but Helios I, the first-born son of Gaia and Uranus, the twin brother of Cronos.

Even as he is looking at inscriptions on temples dedicated to this particular deity, complete with its typical attributes which feature his moniker, ΔΑΡΣΑΛΙΑΣ (Darzalas) /**same source**, pp. 297-299/, Venedikov does seem to be able to recognize him. We have decrees from the city of Odesos from 215, 221 and 238, a votive offering dedicated to someone called Buleutes (member of the city council, probably of the capital Helis) to „The Great God Darzalas“ found near the town of Targovishte, and another vocative offering from the town of Kaspichan. Besides what was already said, *Odesos* was host to athletic competitions called „Darzalei“. It should be noted here that *Darzalas* is one of the names of Helios I, which was preserved by the Celts, a cousin people of the Getae, and which was sometimes used to refer to his brother, Cronos.

Another interesting artefact, a gold tablet from Kuban, features side by side the Scythian goddess Hestia and the sun-god Helios I, riding in their chariot /**History of Religions**..., vol. II, p. 195/.

In 239 BC in *Odesos* a different type of coin was minted (in two series) a silver Tetradrachm described by Metodi Manov based on exemplars from the Collection of the French National Library. On the back of the coins of the first series there is an inscription reading ΘΕΟΥ ΜΕΓΑΛΟΥ ΟΔΗΣΙΤΩΝ. According to Manov, on the back of the coin there is a „representation of a statue of Cavarus as the Great God, holding the cornucopia with a special symbol on it“. /**Metodi Manov**. In search of Tyulis or Thrace. Sofia, „Borina“ Publishing House, 2017, pp. 161, 162/.

The Getae/Celtic king Cavarus (257-218 BC) who ruled not only Lower Moesia but also a part of Thrace (inherited by him from the Celtic Kingdom in the Thracian Valley) took away the right to the throne and killed off the descendants of Seuthes III (331~300 BC). Based on his status as a relative of the ruler of Egypt, Ptolemy I Lag (the mother of Cavarus was Ptolemy's daughter) Cavarus believed he was entitled to the part of Thrace given to the other general, Lysimachus. /**same source**, pp. 92-184/.

Between 241-239 BC, Cavarus, true to the Getae tradition, and in an attempt to underscore his divine lineage, built a temple to the Great God Varna (Darzalas) in Odesos. The two series of Tetradrachm coins described above were minted to commemorate the tribal father-god and himself as his descendant. The coins had to be ready by the time the temple was inaugurated in 239 with a special festive ritual.

Cavarus's royal name is based on the divine *Varna*. Ka-Var is interpreted as „Son/descendant [of] Var[na]“. We should note that *Kavarna* is also a toponym (the medieval city of Karvuna). The city in this location – the bridgehead to the coastal Greek colony of Bizone – was most likely built by Cavarus. Just 12 kilometers to the north of it is Cape *Kaliakra*, known for its massive fortifications and the legends of the treasures of Alexander the Great and his Thracian heir, Lysimachus.

Back to the interpretation of the imagery on the coins, we can agree that the image on the front is the head of Cavarus from the side. However, on the back of the coin is the statue of the Great God of the *Hittites*, the *Getae*, the *Scythians*, and the *Celts*, Helios I, known under his local names of *Odesa*, *Varna* and *Darzalas*. This is what Todor Gerasimov, Ivan Venedikov, Stavri Topalov and many other

researchers who worked on this issue believe. What is more, it is clear that on his coins Cavarus copied the inscriptions used by the rulers that came before him.

The rulers of the Classic and the Hellenic period, including some of the Thracian and Getae kings, presented themselves to their people as the sons of the antecedent Father God and of the Goddess Mother. That was the role they played in the mysteries as well. We do not see a scenario where Cavarus pretended to, himself, be the ancient Father God (Helios) of the great people that lived for thousands of years in the lands of the Scythia, Dacia, Lower Moesia, and Anatolia.

The two objects that the statue of Helios is holding are the typical attributes of the Father God: the cornucopia in his left hand symbolizes the blessings bestowed by the god onto his people – foods, herds, riches, knowledge, land, sun, etc. The ring-shaped object in his right hand symbolizes the genealogical (blood) relation between the god and his descendants: his direct descendants are the royal priests, while the people are his indirect descendants.

The ring-shaped object we refer to as the „donut“, and by M. Manov as the „special symbol“ is in fact schematical representation of a wreath of Galium verum flowers, something, according to Plutarch, Zeus/Osiris gave to the women impregnated by him. The act of conception, performed in line with the ancient divine tradition in the days of the summer solstice (22-24 June) – Enyov Den – was most likely celebrated since the times of Zeus's father Cronos, and his uncle, Helios (**photos 27, 28, 29**).

This wreath, made from wild flowers or metals, placed on the head became a symbol of the royal crown, tiara or headband, because, in antiquity, having offspring was a mandatory requirement for exercising royal power.

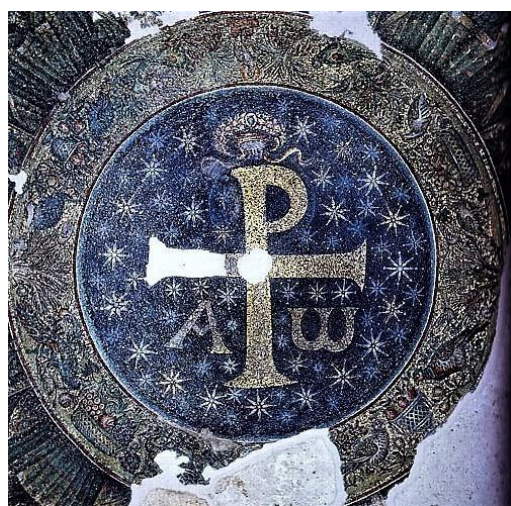


Photo 27. The dome of the Christian baptistery in Kelibia, Northern Africa, 6th century. Against the background of the starry sky rises a cross marked with the letter R: possibly derivative of the cross of Anks of the Egyptian son god Osiris-Horus. Under the horizontal arm of the cross the letters Alpha and Omega are inscribed symbolizing the Father and the Mother of the gods. Above it is depicted the sacred wreath of ZeusAmon (Osiris).

Photo 28. A blown-up image of a wreath made from Galium Verum flowers of Yanio/Enyo, Jeniser, Janus/Januaris or Zeus/Osiris – the father god to gods and people.



Photo 29. Ancient relief representing the histogram of Constantine the Great (Augustus 306-324; emperor of the East and the West: 324-337), on which two birds place the wreath of Zeus/Osiris.

Below is an image of a Tetradrachm coin part of the second series minted by Cavarus in tribute to the Great God, which was made in 239 BC (**photo 30**). On the front of it we can see the head of Cavarus viewed from his right side. The king has a beard and his hair is tied with a delicate headband. On the back of the coin, we can see the *Great God Ode* (Ote = Father) of the *Odesites* – citizens of the town of *Odesos*. In his right hand, the god is holding a wreath, *symbolizing fertility* while in his left hand he is holding the *cornucopia* which is braced up against his shoulder.



Photo 30. Inscription on the back: ΘΕΟΥ ΜΕΓΑΛΟΥ ΟΔΗ, i.e. the „Great God Ode“, below, under the line ΚΥΡΣΑ, i.e. „Kirsa“, the Magistrate of Odesos in 239 BC.

Getae kings left behind a unique tomb near their capital *Dausdava/Helis* (near present-day village of Sveshtari, Isperih municipality). Placed in the main chamber are statues of ten mothergoddesses. We know of this by the dresses they wear, which resemble a lotus flower, as well as by the gold-plated hats/crowns they wear. With their arms raised, they seem to be supporting the heavens i.e. the ceiling of the tomb (**photo 31**). The toponym *Sveshtari* comes from the name *Vesta (Hestia)*: S-Vesta-Re, *Svestare*, meaning „At Vesta, [wife of] Re“. On 21 December, Ignatius Day – the birthday of Dionysus/Horus, a ray of sunlight shines upon a mural depicting a scene where the goddess places a crown on the king’s head.



Photo 31. Ten **48ulgarian** statues in the tomb near Sveshtari, Isperih municipality, Northeastern Bulgaria (3rd century BC). Photo by Boyko Kalev; designed by Vladimir Prangov.

The goddesses wear on their heads cylindrical crowns with traces of gold plating. Ka-Reia means „descended from

Reia“: Hestia was the first-born daughter of Reia and Hestia’s daughters were Reia’s granddaughters.

The **caryatides** support the architrave, the 48ulga and the cornice on which stands the tympanum, which symbolizes the sky. Similar to the mausoleum tombs in Kazanlak and Starosel, the frieze is decorated with triglyphs – the oldest symbol of the Supreme deity, Trojan/Tangra.

Who were these goddesses? Naturally, they are the Mother-Goddess of the great Hittite people *Hestia/Vesta/Tevet* and her nine daughters – the forebearers of the various tribal offshoots.

According to Diodorus, *Hestia* gave the laws to Zalmoxis, a priest of the Massagetae (the united people of Moesians and Getae) in Moesia /**History of Religions ...**, vol. II, p. 337/. Or, rather, Zalmoxis found an ancient lexicon of law put together by *Hestia*, and he just copied it.

The name *Zalmoxis* (Zal-Mox) is a combination of *Zal/Sal* an apparently Thracian word for „sun“ (similar to the Latin „sol“) and *Mox*, the goddess of the underworld *Mokos/Mokoš* or *Makosh* (Mak-Osh = „Great cow“) of the Moesians, Dacians and later, the Slavs. Of course, the name of the god king *Zalmoxis* combines the names of the sun-god and the earth-mother, who, for the Hittites/Getae/Scythians were their father-god Helios/Ra/Marduk and their mother-goddess *Hestia/Vesta*.

We believe that the statues of the *Sveshtari Tomb* represent the *Sun-goddesses of Arinna*, mentioned a bit earlier in our presentation (see chapter 7). As we already said, these were *Hestia* and her daughters, who later became the goddess-mothers of the tribes of the great Hittite people. Let us take a closer look at the *nine offshoots of the Hittite people* and their realms:

1. Hetae/Hittites – Anatolia;
2. Hattier – Anatolia;
3. Getae/Massagetae – Lower Moesia and Dacia;
4. Celts – Central Europe, Northern France, Wales, Ireland, Scotland;
5. Scythians – the Urals, Volga, the Northern Black Sea coast;
6. Suomi – Finland;
7. Goths, later Ostgoths – the northern shores of the Black Sea, later, Italy and Visigoths – northern Black Sea and later, Spain;
8. Gauls/Galatians – the region called Galatea/Galatia (Latin Galatia) initially in Anatolia and later in Galicia in Southwestern Ukraine and Southeastern Poland and ultimately in France and Spain (the autonomous region of Galicia/Galiza);
9. (H)Estians – Estonia.

We would like to point out that the choronyms *Suomi* and *Finland* are related to *Hestia* as the goddess mother: Su-Omi – „Womb of the mother“; Fin-Land, Nif(Nit)-Land – „Land of the womb“.

The people of the eighth offshoot of the Hittite people called themselves *Gauls* after the hypostasis of *Hestia* – *Gala, Galitza* (meaning „Crow“ in Galic dialect). The Slavic text „Слово о полку Игореве“ is an allegorical account of how Княз/Knyaz (Ruler) Igor attacked the Polovians/Cossacks on the River Don. Riding with his regiment were his Galician allies: „No storm has carried the falcons [Igor's warriors – n. V.Y.] across the wide steppe. Flocks of daws [„murders of crows“, i.e. Galician regiments – n. V.Y.] race toward the Great Don.“ /Слово о полку Игореѣ (A word about Igor's regiment). – oldrussian.chat.ru/06slovo.htm/.

Here, the talented author used allegory and parabola to tell the story.

Other crow-based toponyms apart from what was mentioned above include: the town of *Galych/Halych* in *Galicia*, Ukraine; Cape *Galata* and the residential district

of *Galata* in the city of Varna, Bulgaria; *Galata* residential district of Istanbul, Turkey.

The *Gauls* as a tribe are one of the ethnic layers of the people of present-day France. One of the more famous Gaul chieftains, who waged a vicious albeit uneven war with Rome and Gaius Julius Caesar (63-44 BC) himself, had a peculiar compound name and title, *Vercingetorix* (82-46 BC). The name and its meaning can be broken down as follows: Ver-Sin-Geto-Rix, i.e. „Son of the Dragon, the king of the Getae“. It is obvious that this chieftain called himself „King of the Getae“, and not the *Gauls*, i.e. the *Gauls* are only one of the tribes of the Great Hittite/Getae people. Furthermore, we learn that the *Gaul* tribe also worshipped the Dragon (the Great Serpent) Helios/Marduk/Varna.

In the time of Jesus Christ, when the Roman Empire gradually conquered the lands of Thrace north of the natural obstacle that the Danube was, the still free *Dacian Getae* moved their capital to the city of *Sarmizegetussa* – i.e. „King[dom] Moesie-Getussa“, or the kingdom of the *Moesians* and the *Getae* (*Massagetae*). By the time of Emperor Trajan (98-117) even Dacia of King Decebalus was occupied by Rome following the Second Dacian War of 105-107. In Dacia, Trajan fought the *Burs* tribe /**Yordan Valchev**. The Bulgarian calendar. V. Tarnovo, 2005, p. 150/. The name *Burs* (plural *Buri*) is synonymous with the ethnonym *Massagetae*, i.e. Bulgarians, which the people used to call themselves during times of war, apparently stemming from the warlike hypostasis of their forebearer Dionysus/Horus – the vicious *Buri* wolf.

We should also discuss the origins of the toponym *Dacia*. We believe it originates from the Sanskrit moon deities-liberators *Daki* or *Dakini* who rode with Goddess Kali. The Tibetan analogue of that name is *Mkha-gro-ma* or ones who „Dance in the sky“. They were often depicted naked, with bodies frozen amid a wild dance. The actual subtext of their depictions was not sexual, but an expression of the desire to free the body and the soul through spontaneous interaction with the purity of nature in order to unburden the mind and to transcend from the darkness of matter toward the light of the spirit. Undoubtedly, in ancient *Dacia* there existed sanctuaries to the Goddess Mother, but the role of her priestesses was played by the *Dakini*.

Herodotus points out the similarities in the attire and customs of the *Massagetae* and the *Scythians*, and that reinforces the thesis of the ethnicities-ethnonyms evolution of the Hittite/Getae people:

„The clothing of the *Massagetae* is similar to that worn by the *Scythians*. Their way of life is also similar to that of the *Scythians*. They fight on horseback and on foot (they can wage war either way), they shoot arrows with their bows, they throw spears and usually carry sagars. They make everything from gold and copper. Whatever they need for their spears, arrowheads and sagars, they make it out of copper. On their heads, belts and shoulder straps, they use gold as decoration...“

/History, Book I, § 215./

Let us discuss some words that derive from the sacred name of the Father of the Hettai/Hittites, *Vrana*: *lavra* („laurel“) – La-Vra, Al-Vra, or „God Vra[na]“; *ōpam* („brother“) – Bra-At, Vra-At, or the „World of Vra[na]“; *ōpada* („beard“) – Bra-Da,

Vra-At, or, again, the „World of Vra[na]“; the noun *бран* („war“, „battle“) and the verb *браня* („defend“) – Bra-Nia, Vra-An, or „Celestial crow“; the laudative *браво* – Bra-Vo, Vra-Ov, or „Ovoid Vra[na]“.

The word *брат* („brother“) originates from *Vrana*, the connection being the blood relation between the first brothers, the twins Helios/Crow and Cronos/Falcon. *Брада* („beard“) is also derived from *Врана*. Think of one of the characteristic feature of the first gods, their thick and long beards, neatly combed in their depictions on clay tablets in Mesopotamia. The beard as a distinguishing feature is also underscored in the Incan legends of the son of the Sun – Kontiki Virakocha.

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The anthroponym *Getae* of the Basileus of the *Edoni* tribe in the 6th century BC, when they inhabited Whitesea (Aegean) Thrace, which appears in beautiful letters on the heavy silver coins (octodrachms) minted by him, is one of its earliest appearances /for a pictures of the coins, see **Valentin Yordanov**. The descendants of the gods Poseidon, Zeus and Hades in Thrace. – in the „Gorgoni magazine“, book 3, 2019, p. 24; on the website: [www/gorgoni.info/](http://www.gorgoni.info/). At that time, the Phoenician (Kadumov) version of the *Divine Boharian alphabet* had broken through the air-tight bans and was already spreading freely in the Mediterranean and the Aegian region. The Thracian tribe of *Bessians*, as true keepers of the holy written word, continued to preserve their purest version of the *Holy Boharian* all the way to the 4th century when it became public.

When it comes to the word *het*, the following words come to mind: *hetaeria* – Macedonian aristocratic society or brotherhood; *hetairoi* – Macedonian noblemen serving in the elite cavalry of the Macedonian king; *hetman* – war leader of the Don Cossacks.

To us, it remains a mystery why Egyptian pharaohs, even during the Old Kingdom, had the particle *het* in their official titles along with their traditional Horus name. We have not come to a conclusion as to whether this titular tradition is as ancient as the Horic one or whether it is related to the goddess Hestia? Apparently, at some point in time there were marriages between royal descendants of Horus and royal descendants of Hestia. At this point we do not have a definite answer to this question.

