

Celts, Gaul and Galatians

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

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

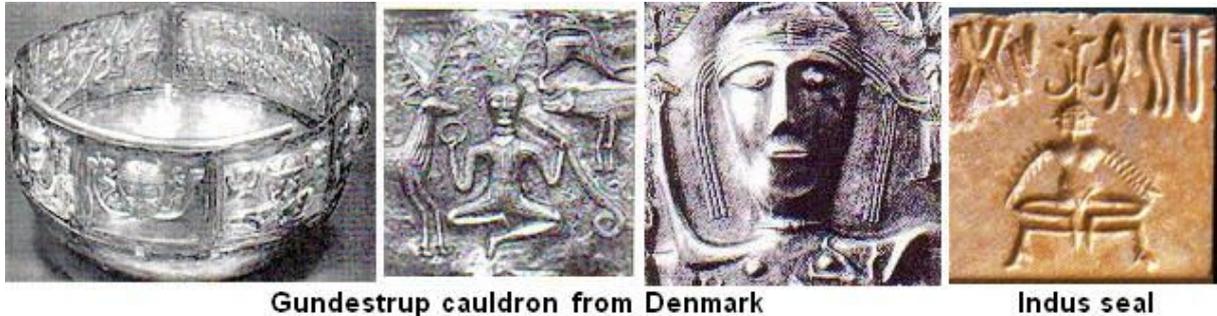


Western dispersal routes

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

The woman on the third picture from the left is also wearing a torc. She is holding a bird in her right hand and there are birds on each side of her head, reminding the bird symbolism

mentioned in the previous chapter. The stag, the horns and the birds are symbols used extensively by the Asiatic shaman cultures. The torc held in the right hand of the man on the Gundestrup cauldron must have a rather special and important meaning. Although we can not tell for sure, we can guess that it represents a connection to the loose federation of the Asiatic Tur-Oc tribes (see previous chapter 29). A collar has always been and still is an object symbolizing ownership.



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

1. Silver torc from Trichtingen South Germany. **2.** Torc from Norfolk – England, mid first century BC. **3.** A Celtic torc. The name “Celt” or “Kelt”, is transformed from “**Kalat / Galat**”. This name belonged to an ancient tribe residing in **Galatia** (Kalat-öyü), a region in Central Anatolia. “Kalat” is formed from the root **kal**, meaning “stay” in Turkish. Therefore, the **Kalat**



were people who came to Central Anatolia and decided to stay. Present Istanbul has still a ward named Galata. The Galatians migrated towards the west and found themselves speaking the same language with the north-western tribes of Europe (2).

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

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

Thracia, by the way, is a name transformed from **Tur-Oc-öyü** => Turoc-ya => Thrakia and finally Thracia. The Turkish name of this region is still Trakya. **4.** A vulture pectoral found on the head of a mummy and wrongly interpreted as a crown (3). It is a rare example of the “collar of the vulture” known from the coffin pictures of the Middle Kingdom (1565 BC to 1310 BC). The bird symbolism had an important place in the belief system of ancient Egypt representing the soul flying towards the realm of the sun-god (see Chapter 26, **The African Expansion**). Gold, with its yellow color has been the preferred material of sun-worshipping cultures. **5.** Gold bracelet from western-Iran dated 8th century BC. **6.** Gold bracelet from western Black Sea region (present Bulgaria). **7.** A pair of antelope bracelets with turquoise ears and hoofs from Altyn Tepe (4) . **8.** The statue commissioned by Attalos around 230 BC to celebrate his victory over the Kalat (Celtic Galatians) of Anatolia. The statue is known as the “dying Gaul” with a mustache and a torc around his neck (5), indicating that the Kalats (Galatians), the Kelts (Celts) and the Kol (Gaul, (6)) were all of Asiatic (Uighur) origin and were speaking approximately the same language.

References

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