

Subject: **Ancient Scripts and Languages**

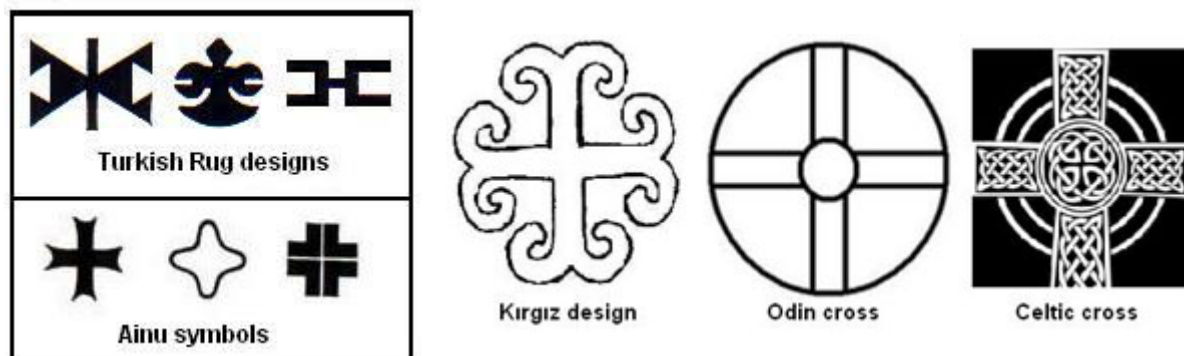
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THE DOUBLE-EDGED AX

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

Below we see some examples of these transformed forms. On the left, certain Turkish rug designs can be considered as stylized representations of the double-edged ax (1). These symbols are very similar to the symbols of the Ainu people presently living in northern Japan (2). The Ainu tribes formerly inhabited the Kuril Islands, southern Sakhalin and the Kamchatka peninsula. Today Hokkaido remains the only homeland of these people. The Ainu symbols drawn on wood and textiles are clear indications of their Uighur origin.



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



Viking Thor hammers and mold from Denmark -Bornholm

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

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

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

The ancient languages spoken during the iron age of Italy can be approximately distributed as shown in the map. But these regions were not separated by clear-cut country borders, as we know borders are today. They were rather locations where written inscriptions of certain local dialects have been densely found. The Oscan language had much in common with Latin but contained many striking differences. Many common word-groups in Latin were absent and were represented by entirely different forms in Oscan. Dialects of Oscan include

Samnite, Marrucine, Paelignan, Vestnian, Sabine and Marsian. These tribes all belonged to the Tur-Osc confederacy. The Oscan speakers adopted the Etruscan alphabet to write in their own dialect. Since Etruscan is still not deciphered, the original meanings of the letters in the Etruscan alphabet need detailed explanations.



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

𐌆	a [a]	𐌇	b [b]	𐌈	r [r]	𐌉	d [d]	𐌊	e [e]	𐌋	f [f]	𐌌	g [g]
𐌍	h [x]	𐌎	i [i]	𐌏	í [i:]	𐌐	k [k]	𐌑	l [l]	𐌒	m [m]	𐌓	n [n]
𐌔	p [p]	𐌕	s [s]	𐌖	t [t]	𐌗	u [u]	𐌘	ú [u:]	𐌙	v [v]	𐌚	z [dz]

Oscan Alphabet

References

- (1) **Anadolu Kilimlerinden Örnekler**, Yusuf Durul, Akbank kültür, Istanbul ,1987.
- (2) **AINU**, W. W. Fitzhugh and C. O. Dubreuil, University of Washington Press, 1999.
- (3) **An Introduction to Viking Mythology**, John Grant, Grange Books, London, 1995.