

## THE ALGARVE “RUNES”

### A comparative study of Scandinavian runes and “runes” from the Iberian Peninsula

#### Abstract

There has never been carried out comparative studies between the runic inscriptions of the Scandinavian Peninsula and the so called inscriptions of the Algarve of the south-west of the Iberian Peninsula. Although the distance both geographical and in time is very great between both types, the author finds common elements and similarities. This opens new perspectives to the study of the pre-Roman languages of the Iberian Peninsula, starting off of the base of a remote relation between the Baltic area and the Iberian Peninsula, as already shown in the first part of this paper.

#### Origins/Interpretations

Gómez Moreno considered them of Tartessian origin:

*“These “Turdetani”, also called “Turduli”, dwelling in Andalusia, were those Tartessian from the Greek tradition, who remotely brought civilization to the Occident: Hesperia. They could have emitted laws in an oral tradition thousands of years before Christ, but their writting, not being hieroglyphic, could not have gone beyond the second half of the second millenium BC. ...”*  
(GM : 9)

This extreme antiquity attributed by GM to these inscription were later refuted by authora like Luis Coelho (ACS) and Maluquer de Motes (EP). The first one proposes a later origin based specially upon the observation that they appear solely in reused grave-stones in burial grounds from the late Bronze Age and Iron Age. Coelho asks this question:

*“...have the pre-Roman inscriptions from Baixo Alentejo and Algarve totally, methodically, systematically and exclusively reused by one culture, the Iron Age of Mediterranean tradition?”*  
(ACS : 201-211 –203-),

And his conclusion is:

*“...the Portuguese pre-Roman inscriptions should be dated to the beginning of the Iron Age.”*  
(ACS : 204).

Coelho does not agree either with GM in what concerns the writting. He considers it alphabetical rather than syllabic or semi-syllabic as GM did:

*“In our opinion the evolution of the Iberian writting systems is a very complexe phenomenon and different from other Mediterranean writting systems (with syllabic, semi-syllabic and alphabetical systems following each other).  
We believe together with Gómez Moreno and Tovar that the oldest writting in the peninsula is the one from the pre-Roman inscriptions from the SW of Portugal, but in opposition to Gómez Moreno we believe that the signs must be transcribed alphabetically and not as a syllabic system.”* (ACS : 207)

Maluquer (EP : 97-99) with dates from around V C. BC. is closer to Coelho than to GM.

Whichever the antiquity of those inscriptions is they are in any way much older than the Scandinavian runic inscriptions, and it has wondered me that none in Scandinavia has ever remarked the repetition of the word “rona” in the inscriptions. Gómez Moreno gave following transcription to what he called a “liturgical formula” (GOM : 20)

**maronabe keoni**


Tovar following Schultens theory (who had arrived to the transcription **saronah** because of the similarity with the word **zeronai** in the Lemnos stele and the name **Zerynthos**, a grotto in Samotracia where people worshipped Hecate, the deaths goddess), transcribed the formula as:


**saronah koni**

This is what it is up to date in some way. None of the transcriptions has given any possible interpretation of the formula or a translation of the words, so the language of the SW is still a mystery.

### The mysterious sign:

It should be underlined here that any transcription or word formation from the inscriptions is subjective and arbitrary. After all the inscriptions from the Algarve don't have the -usual in Mediterranean areas- two or three points that separates phrases or words.

One of the reasons why Shulten, Moreno, Tovar and others have not tried to find other word-combinations than those seen above lays firstly in the fact that the sign  in the inscriptions was interpreted as "m" by G. Moreno and "s" by Shulten and Tovar.

Secondly and most important: the sign that has given most transcription problems is the sign , interpreted by G. Moreno as "be" and a hypothetical aspired "h" by Shulten. The reason why all authors agree in separating the word "koni/keoni" from the rest is because it's the only which gives solid ground to the investigator: the possible identification of a people whose existence is recorded in old sources as Strabo and Avienus:

*"It is for certain that the last edge of the European weste, around San Vicente promontory, was the land of the "Kinetes" or "Cuneos" and their city Conistorgis, this name repeating in its ending the names of cities like Isturgi and Ilturgi in the Jaen province [Eastern Andalusia]. The name Kinetes was probably the gentiles of the Argarians [Almeria province] or even the "Gymnetes", recorded at the land opposite the Turduli, on the riverside of the Júcar. This could be the Hellenic name of one and same people." (GM : 11)*

This courageous theory of G. Moreno is difficult to refute or accept but it opens a fascinating possibility of putting words to a remote and silent world only known by archaeological finds. The Argaric culture was discovered by two Belgian engineers, the Siret brothers, in the XIX century and is dated back to the Middle Bronze Age. This rich hoard can be visited at the Antwerpen Museum.  
(More information about the "Kinetes" in the annex "Kinetes").

Taking then in consideration the funereal character of the inscriptions there was a possibility that the sign was not representing at all a sound but it was a symbol separating the word "rona", which as we know appears in funereal inscriptions in Scandinavia, and the word "koni" that could be translated to the name of a people or something else.

Following the thread of the theory expressed in Jordanes "Getica" that Goths and Getae were the same people, which I have presented in the first part of this paper, I started seeking (virtually) for the sign in the Black Sea area, the most promising area.

In the book of E. H. Minns (**SAG**), 1913 edition, I found two documents that (in my opinion of course) support my theory. The first image represents an inscription from the slab of the grave of the Pontic kings Rhadamsadius and Rhescuporis in Kerch. "*The stone is lost and the readings doubtful*" points Minns, but a sign similar to the one from the Algarve is visible (underscored in red). I cannot come into details here about the special features of the written and spoken Greek from the Black Sea area and Minns records inscriptions in Greek characters which are not Greek.

The Pontic kingdom was at the IV C. AD. the final attempt to restore the Bosphorian kingdom whose origins referred to the mythical Cimmerians the primitive inhabitants of this northern part of the Black Sea prior to the first Greek colonies. Olbia (present day Odessa) for example, considered the first Greek city in the zone is called "*polis Illyridos*" by Stephen of Byzans (**AI**).

A special feature from this area are the so called *tamgi* of practically unknown origin and meaning. The second picture shows the same symbol but in another position. Because it remembers the Greek Omega and because it appears in a funereal context my theory is that this tamgi (see annex Tamgi for more information) is a symbol of the pass over to the other world crossing a flow of water that received different names in the different cosmogonies.

65. *IosPE*. II. 312<sup>1</sup> (p. 309). Kerch. Rhadamsadius and Rhescuporis, cf. p. 609.

1	ΑΓΑΘΗ	[τύχη]
	ΑΠΟΛΓΕΠΙ	[βασιλέων?]
	ΡΑΔΑΨ	[αδίου και 'Ρη]-
	ΣΚΟΥΠΟΡ	[ιδος, ανες]-
5	ΤΑΘΗΟΤ	[ύργος? επιμελ]-
	ΕΙΛΘ	

The stone is lost and all the readings doubtful.

70. *Inscr. Christ.* 99, p. 105, Pl. XI. Taman. A.D. 590. Maurice, cf. pp. 318, 532, 542, 610. On each side of the text stands a Nike with a wreath and below it two *Tangi*, ⚡ and ⚡, v. p. 318, n. 1.

The lagune Stygia is well known in the western world. Less known but probably older is the Finno-Ugrian. Juha Pentikäinen, professor from the University of Helsinki gives following description of the Finnish cosmogony:

*"The Finnish cosmology contained in sources displays the symbolic structure characteristic of most northern folk cultures. The region inhabited was regarded as an island surrounded by a stream. The earth was round, and above it stood the mighty vault of the heavens. The circular stream surrounding the world was regarded as the border between the living and the dead. The idea that the dead must cross this stream in order to reach Tuonela, the kingdom of the dead, is not, however, of Finnish origin and is part of the mythical tradition of the eastern cultures. According to the belief of the northern peoples the dead cross this stream in the far north. There lies the village of Pohjola with its iron gate, on the other side of the terrible waterfall of Tuonela, which turns everything upside down. Tuonela is thus a reversal of the world of the living. Before the gates of Pohjola lies the intersection of heaven and earth. This intersection, opposite Pohjola on the south side, was the realm of the dwarf lintukotolainen (dweller in the land of birds) or taivaanääreläinen (dweller of the horizon). This was also regarded as the destination of migratory birds.*

*The cosmos was divided into three zones: the upper world, the middle world and the underworld. This tripartite structure is one of the oldest north Eurasian folk beliefs. The three cosmic planes were joined together by the cosmic tree, the cosmic column or the cosmic mountain located in the centre of the world. The top of the column was attached to the North Star, about which the heavens rotated."*

Having then supposed inscriptions of funereal character that repeat almost the same formula and a sign that could symbolize the pass over to the deaths world, lets see how the word "rona" to the left of the sign fits in this context.

The Spanish scholar J. Coromines gives (in **ACS : 377**) an extensive explanation of the etymology of the term when trying to translate the meaning of the name AMRUNAECO engraved in latin characters in two slabs from Coria:

*“... it doesn't seem untruly to me that the famous Ambrones –that Menéndez Pidal used to identify with one of the major tribes whom I call Sorotaptians but the master used as a general apellative for all Urnenfelders and their language- may be a derivative of this theonym [i.e. AMRUNAECO].*

*But, I think it's necessary to discompose AMRUNAECO in AM(BI)- + RUN-, and understand it as the agregation of the pan-Indoeuropean preverb AMBHI- to the same root we have observed in theonyms as TREBA-RUNA and REUA, root R(E)U- “to make noise”, “to buzz”, “to whisper”. TREBA-RUNA has to be analyzed as “(the goddess) that lows, whispers, makes whispering sounds around the dwelling places” with the same mening as the verb ags. **rûnian**, Old Norse **ryna**, cf. Goth. **rûna** “secret”, common Germ. **rûna**- “magic or sacred sign” > “runic letter” (IEW 867.15).*

This explanation agrees with R. I. Pages (in **RU : 105-126**) in an article about the possible magic meaning of the runic signs:

*“...Gothic **garuni** means “consultation, counsel”, perharps with the idea of secrecy. Old High German **runa**, **giruni** have similar meanings. The ON (pl.) **runar** sometimes means “secret”, perharps on ocassion “secret, cryptic text”,<sup>7</sup> while Middel Welsh **rhin** means “magic charm”. Finally, Finnish **runo**, “song”, perharps originally “incantation”, “charm” ...”*

To those I would add Ural-Altaic:

**ró-** = carve, engrave; notch; **rovásirás** = runic writing (irás = writing) (Mg - According to MÉK, of F-U origin) // **rogõm** = cut out, etc. (Kn) / **roe**, **rue-** = chop, cut (with an axe, etc.), hew (Mr) // [? **hur** = outline, scratch; draw, inscribe, sketch (Su)] (COL) **Ural-Altaic etymological word list - Part 1 (A-B) - Peter D. Chong (1998 IV.)**

Ossetian:

**ron / ronæ** = belt, place, zone, territory (**V. I. Abaev. Ossetic Ethymological Dictionnary - corrections**).

Finnish:

**ruuni** = well (Subs.)

Hititte:

**peruna** = rock



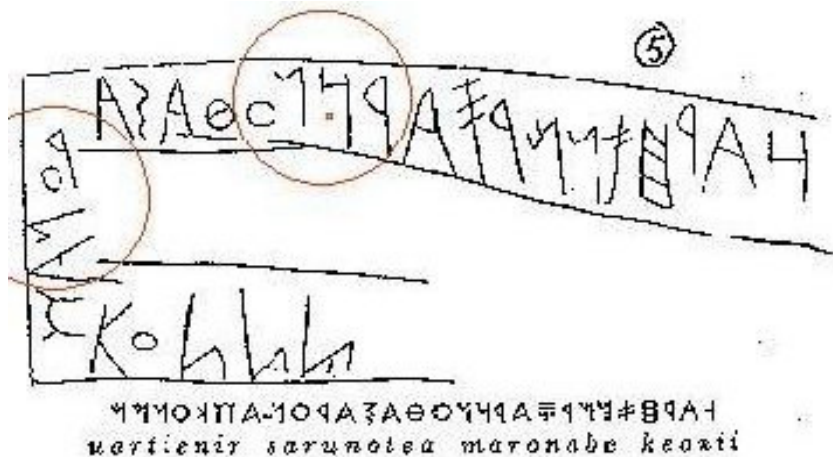
The book of Page gave me another clue in support of my theory about the special sign:

the “skanomodu” gold solidus which shows in the bottom a very similar sign to those of the Algarve inscriptions.

**British Museum. Solidus.**

**Unknown origin. (RU p. 146)**

If we look now to one of the most well preserved inscriptions from the Algarve (all transcriptions at the bottom of the pictures are G. Morenos),



we can remark a curious detail: the existence of the words **runo** and **rona** close to each other (encircled in red and reading from right to left) and leaving between them the signs that form the word **pasa**. This is at first sight amazingly pure Scandinavian! The demonstrative **pasa** appears in Scandinavian runic inscriptions usually determining the word **steina/stain/stin/stan**, etc. i.e. meaning *this stone* as following examples show:

ÖG 233 \$  
 + uibaurn + risti + **stin** + **pasa** + aftiR + þurkiR + brupur + sin  
 U 127  
 ... **staina** × **pasa**...

but the forms **pisa**, **pasi**, **pisi**, **pansi** also appears:

SÖ FV1973;189  
 : urmar : raisti : **stin** : **pisa** : aftiR : þurkil : (f)apur : ¶ : sin :

SM 151 #  
 [... ...itu × raisa × **staina** × **pisa** × iftiR × ...]

ÖG 14  
 + ruaR + rasti + **stan** + **pasi** + aftiR + iarna + sun × sin +

ÖG 131 \$  
 \* þurkiR : resþi : **kuml** : **pisi** : eftiR : onut : konb : faþur : sin :

VG 124  
 osmuntr : risþi : **stin** : **pansi** : ifiR : tuk \* faþur \* sin

The rune writers were not so accurate with respect to the grammatic rules. The runic signs make it difficult to reproduce distinction between voiced and voiceless consonants as we can see in the following example reproducing the Ave Maria in Latin:

SM 82 #M

[tika=nt ÷ omaia=n a=ue maria ÷ grazia ÷ plina ÷ tominus ÷ tekum ÷ benetikta t=u ÷ i mulieribus ÷ æp  
benetikt=us fruktus ÷ uænt=rís t=ui amæn ÷]

What is respected in all the cases is the position of the demonstrative after the substantive.

If we apply all these facts from the Scandinavian runes to the one of the Algarve we don't get a direct translation of it, but an extraordinary similitude which makes it worth to be examined by experts and runologists. There is yet more in support of this thought. The following rune shows the combination **runo** and **ronu** as two different terms, **ronu** with the hypothetic meaning *master of the runes* (remark the sign of interrogation):

DR 360 U

§A hAidz **runo ronu** ¶ fAlAhAk hAiderA g¶inArunAz ArAgeu ¶ hAerAmAlAusz ¶ utiAz welAdAude ¶  
sAz þAt bArutz

§B uþArAbA sbA

§A Haidz runo runu, falh'k hedra ginnarunaz. Argiu hermalaus, ... weladaupe, saz þat brytz.

§B Uþarba spa.

§A Haidz runo runu, falh'k hedra ginnarunaz. Argiu hermalaus, ... weladaupe, saz þat brytz.

§B Uþarba spa.

DR 360 U §A I, master of the runes(?) conceal here runes of power. Incessantly (plagued by) maleficence, (doomed to) insidious death (is) he who breaks this (monument). §B I prophesy destruction / prophecy of destruction.

And what to say about the **uarhenirsa** from the beginning of the inscription and the **uar kennir** from this rune (unfortunately without translation but we know from other runes that **uar** can have different meanings):

N B255 M

§A ÷ myttar bol=la kattr haluan=n bol=la auþr hal=luin an=nan bo tast

§B hal=¶¶a=uan b holmr hal=luan b

§C **uar ken=nir** M uira uitr ugllaþan sitita

§D air nemr opt ok stórum ôluns grundar mik blun=nti

§A Myttar bolla, Kôttir/Kattr/Kátr halfan bolla, Auðr halfan annan bo[lla], Tast

§B hal¶¶fan b[olla], Holmr halfan b[olla].

§C Vár kennir [mér] víra vitr úglaðan sitja.

§D Eir nemr opt ok stórum ôluns grundar mik blundi.

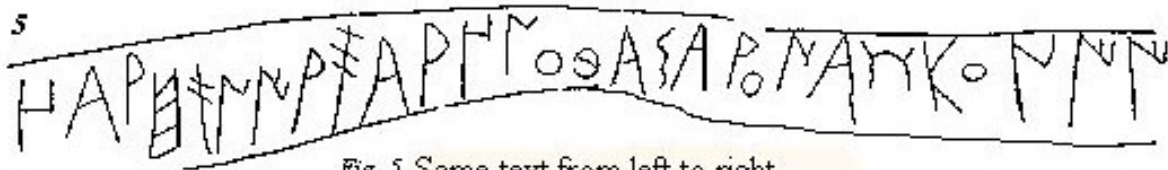
§A Myttar bolla, Kôttir/Kattr/Kátr halfan bolla, Auðr halfan annan bo[lla], Tast

§B hal¶¶fan b[olla], Holmr halfan b[olla].

§C Vár kennir [mér] víra vitr úglaðan sitja.

§D Eir nemr opt ok stórum ôluns grundar mik blundi.

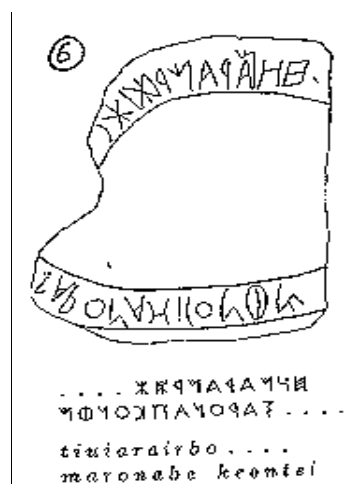
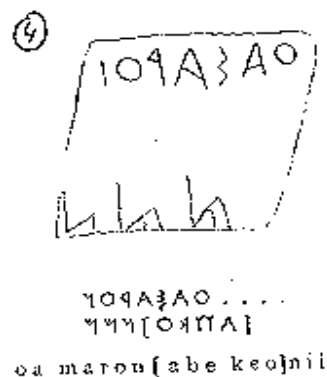
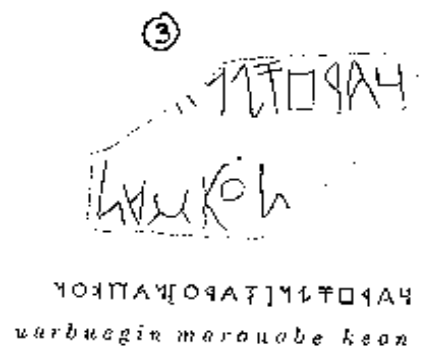
To ease the reading of the first inscription I have manipulated the picture so it's shown in one line and from left to right:



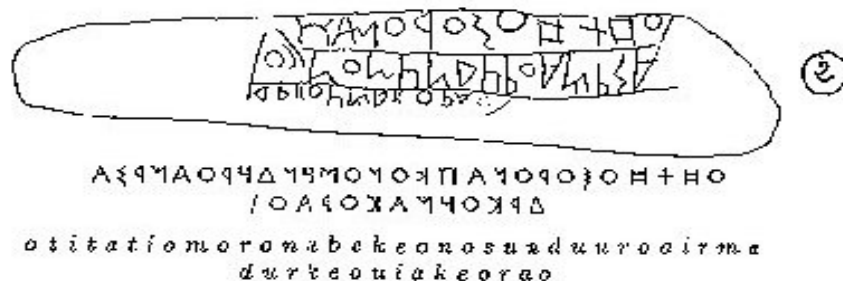
The transcription of the inscription at the bottom of the pictures is G- Moreno, who as above mentioned considered this alphabet of being a mixture of syllabic and alphabetical signs (picture below), while Coelho considered it exclusively alphabetical.

ibérico		básculo sardo- lana	fenicio	griego arcaico	ibérico		básculo sardo- lana	fenicio	griego arcaico
RDP	a	A4	K4	9A	P	bi	7	))P	7P
EE	e	F4(4	4	4	X	bo	44		
N	z	44(4	2	21	□	bu	□ (4		
H	o	OO	O	O	X	ka	+X+	+X+	Te
AA	u	4 ↑ü?	Y	YV	⊖ ⊖ ⊖	ke	⊖ ⊖ ⊖	⊖	⊖
Λ	l	1	L	1J	Y Y Y	ki	4444	44	44
○○○○	r	499	4	99	v w w	ko	444		
M	s	MM	w	M	⊕ Δ Δ Δ	ku	Δ Δ Δ	Δ Δ	Δ Δ
ΣΣΣ	s	44(4	4	4x	AAA	ca	Λ (⊕	19	1Λ9
Y Y Y	m	ΣΣ	Σ	Y	< ⊖ ⊖ <	ke	1) ⊖ ⊖ ⊖	Yk	Yk
N	n	444(4	4	4	f H ✓	ki	1 4 (2N?		
I	ba	1			Σ	co	44		
R	be	44			⊖ ⊖	cu	⊖ ⊖	⊖	⊖


The liturgical/funereal formula is visible in examples where the stone in question is not in one piece:



Another example of similarity with Scandinavian runes is depicted in the images below



showing a different text than Morenos supposed formula ending with the word *koni* or *konni*. In this case we

can observe a **konomunduroairsa** after the sign  where the first part remebers the **kunimudiu** of the following rune (of dubious translation in my opinion):

DR BR75 U

**wurte runoz an walhakurne heldaz kunimudiu**

*Wurte runoz an walhakurne Heldaz Kunimundiu.*

*Wurte runoz an walhakurne Heldaz Kunimundiu.*

DR BR75 U Heldaz wrought runes on 'the foreign grain' for **Kunimundur**.

To the left of the sign we can observe something that remembers the "**pasa rona**" of the first example above mentioned. In this case it could be read as "**hoso rona**" as the "**hosa rona**" from the inscription nr. 1 below.



This is of course one way of interpreting something in a new way. Nobody says that it has to be easy. Othe stones from the area present quiet long texts that will could give precious information if once translated sometime in the future.



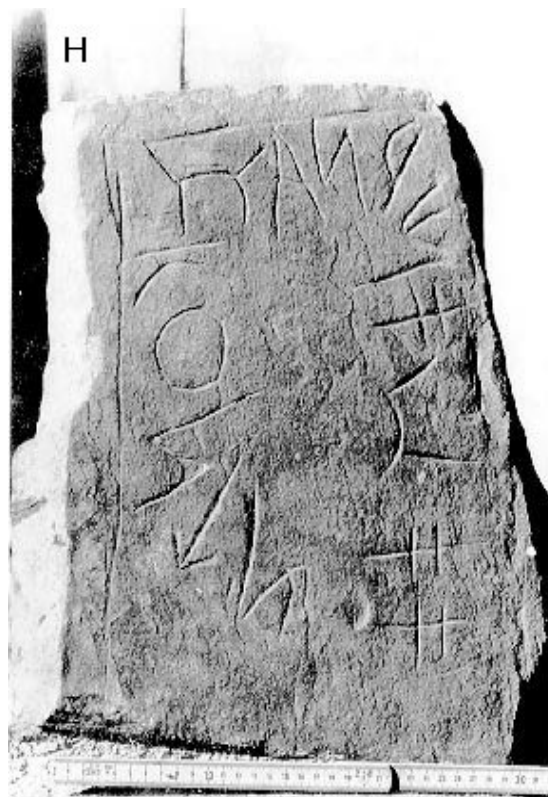








... 777AA7 777A77777A  
 7770777A7770777777777A  
 077777A  
 aielca etrainima anen  
 oaren maronabe keonii  
 alisno



Inscripción II de la Herdade do Fogo, Ovarique (Portugal)

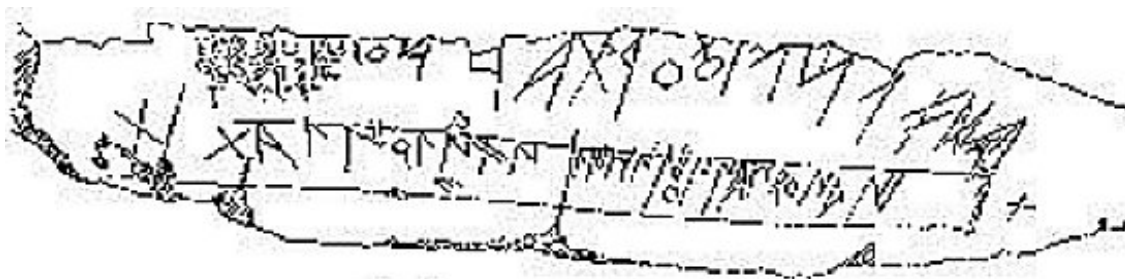


Fig. 2. La inscripción SW de Siruela. ACS p. 346

Siruela stele

With respect to the word **koni/konii** we can observe that it's not always the word that appears after the sign. There are cases of **konai**, **konti**, **konpi/kontei** that make any interpretation difficult, as the etymology of the term in question is very extensive and old.

It is impossible to resolve if there has been a common etymological development of the Indo-European roots for woman/wife and for the feminine sexual organ, Latin *cunus*. Archaeological finds could point to this fact:



**Pazardzik,  
Bulgaria(c. 4500 BC.)**



**Mycenaean figurine**



**Sumerian seal**

The conical form of the feminine sexual organ marked already in the figure from Pazardzik was the place intended for the sun (Mycenaean figurine) to penetrate and germinate "Mother Earth" so she could be fertile (Sumerian seal). I can not imagine a more beautiful symbolism for the pyramids than the metaphor of "Mother Earth"'s sexual organ being "touched" every morning by the in order to make it pregnant and to produce life. The best place on earth to be reborn! This is of course only a thought impossible to prove.

The evolution of related terms that probably have originated from one term is not possible to reconstruct, so what follows is just an attempt to make an as exhaustive account as possible of the etymology of the *koni* from the inscriptions. New knowledge may then arise from these observations:

**Kin**, n. [OE. *kin*, *cun*, AS. **cynn** *kin*, *kind*, *race*, *people*; akin to **cennan** to beget, D. **kunne** *sex*, OS. & OHG. **kunni** *kin*, *race*, Icel. **kyn**, Goth. **kuni**, G. & D. *kind* a child, L. *genus* *kind*, *race*, L. **gignere** to beget, Gr. to be born, Skr. **jan** to beget.

**\*King**, n.[AS. **cyng**, **cyning**; akin to OS. **kinig**, D. **koning**, OHG. **kinig**, G. **könig**, Icel. **konungr**, Sw. **koning**, OHG. **kuning**, Dan. **konge**; formed with a patronymic ending, and fr. the root of E. *kin*; cf. Icel. *konr* a man of noble birth. . See *Kin*.]

**Can** Can (?), v. *t.* & *i.* [The transitive use is obsolete.] [*imp.* Could (#).] [OE. **cunnen**, **cannen** (1st sing. pres. I can), to know, know how, be able, AS. **cunnan**, 1st sing. pres. *ic cann* or *can*, pl. *cunnon*, 1st sing. *imp.* *c&umacr;\ebe* (for *cun\ebe*); p. p. *c&umacr;\eb* (for *cun\eb*); akin to OS. **Kunnan**, D. **Kunnen**, OHG. **chunnan**, G. **können**, Icel. **kunna**, Goth. **Kunnan**, and E. **ken** to know. The present tense I can (AS. *ic cann*)

was originally a preterit, meaning I have known or Learned, and hence I know, know how. √45. See Ken, Know; cf. Con, Cunning, Uncouth.]

**Ken**, n. t. [imp. & p. p. Kenned (?); p. pr. & vb. n. Kenning.] [OE. **kennen** to teach, make known, know, AS. **cennan** to make known, proclaim, or rather from the related Icel. kenna to know; akin to D. & G. kennen to know, Goth. **kannjan** to make known; orig., a causative corresponding to AS. **cunnan** to know, Goth. kunnan. &root;45. See Can to be able, Know.] (Webster Dictionary, 1913)


([http://humanities.uchicago.edu/orgs/ARTFL/forms\\_unrest/webster.form.html](http://humanities.uchicago.edu/orgs/ARTFL/forms_unrest/webster.form.html) 03-10-2004).

The semantic interdependence of the terms seen above may or may have relationship to another interesting etymology: that of the Gaelic **cónaí** meaning “dwelling, residence” which supports the point of view of the funereal character of the Algarve stones. That the root extends semantically to the one of a stone gives me the possibility of connect different elements from the old world with each other, as I show in next chapter.

## THE MANSION OF HADES

*You sleep, Achilles, and have forgotten me; you loved me living, but now that I am dead you think for me no further. Bury me with all speed that I may **pass the gates of Hades**; the ghosts, vain shadows of men that can labour no more, drive me away from them; they will not yet suffer me to join those that **are beyond the river**, and I wander all desolate by the wide gates of the **house of Hades**. Give me now your hand I pray you, for when you have once given me my dues of fire, never shall I again come forth out of the house of Hades.” (Illiad Book XXIII)*

([http://www.mnsu.edu/emuseum/prehistory/aegean/literature/the\\_illiad/23.html](http://www.mnsu.edu/emuseum/prehistory/aegean/literature/the_illiad/23.html))

Searching for documentation to prove the theory that the sign  was a symbol connected to a remote belief in another world I fell in with this slab from Scotland



Early Christian inscribed stone. Manor Water. Fuente: SCL, p. 147

showing the cross to the left of the word coninie. This can be an illustration of how Christianity continued a tradition that was in its essence more profoundly religious than it is today. We may ironically say that if death didn't exist, we would have to invent it. The *Thanatos* or death drift men were accused of possessing by feminists in the 1960's, as a dark side opposite to the *Eros* or life drift possessed by women, may just be a honest intellectual drift for understanding what put life in relief, i.e. death.

People were touched with same strength by the loose of their dear ones for thousands of years ago as they are today, but the process of rationalizing and expressing the grief has changed:



*A dark cloud of grief fell upon Achilles as he listened. He filled both hands with dust from off the ground, and poured it over his head, disfiguring his comely face, and letting the refuse settle over his shirt so fair and new. He flung himself down all huge and hugely at full length, and tore his hair with his hands. The bondswomen whom Achilles and Patroclus had taken captive screamed aloud for grief, beating their breasts, and with their limbs failing them for sorrow. ... Then Achilles gave a loud cry and his mother heard him as she was sitting in the depths of the sea by the old man her father, whereon she screamed, and all the goddesses daughters of Nereus that dwelt at the bottom of the sea, came gathering round her.*

(Illiad Book XVIII)

([http://www.mnsu.edu/emuseum/prehistory/aegean/literature/the\\_illiad/18.html](http://www.mnsu.edu/emuseum/prehistory/aegean/literature/the_illiad/18.html))

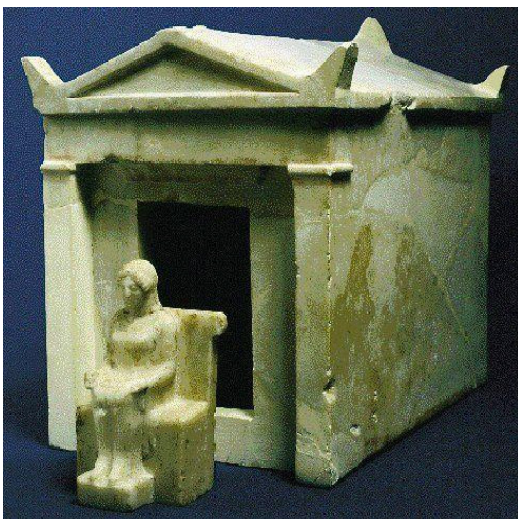
That these thoughts could be a key for resolving the many problems adherents to a future translation of the Algarve inscriptions it's too early to say, but it is a start point to focus on the complicated etymology of a term "koni/konni" be that the denomination of a people, something related to the burial of a person or something else. There can be semantic relationship between them.



Etruscan burial urn of "house" type

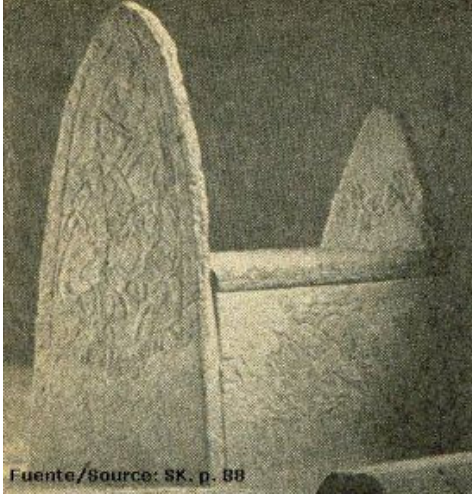


Votive object. Knossos palace. Source: GRK : fig. 150



Lerna, casa "ábside".  
Fuente: GRK. Fig. 289, p. 226

Burial urn "house" type. Basilicata (South Italy)



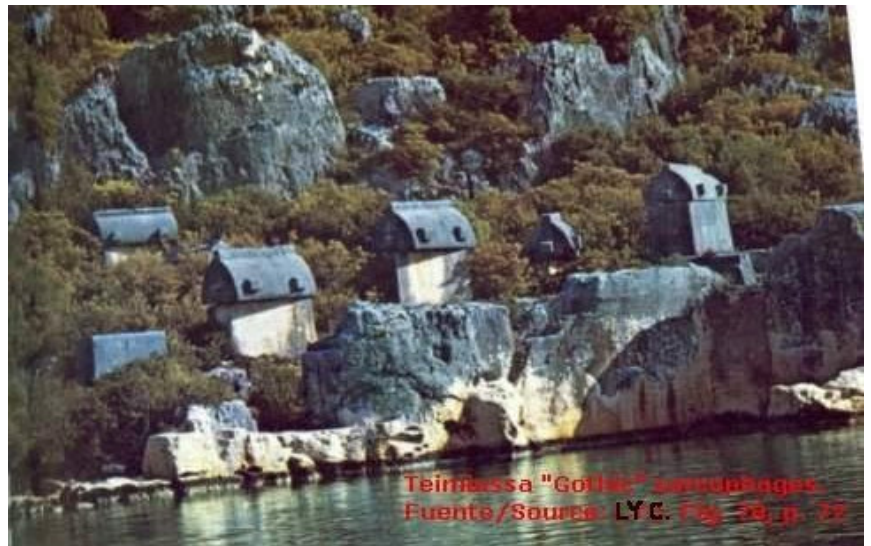
Skilstuna tomb. Sweden.



Stele attributed to the Picts. Scotland



The "Valhall" in Viking coin.



"Gothic" tombs in Antique Caria (present day Turkey).



An abstract concept based on daily life and beliefs of peoples like the idea of the final travel and destiny of the deads spirit could have been projected to the daily life's reality as the descriptive names of the physical world such as rivers, mountains, trees, etc. The conic form of the feminine sexual organ was the place life had its beginning and "mother earth" was the end of it.

Coromines, (**ACS : 140-143**), sees the Galician term **côn**, "large rock in the sea shore that rises upon the water in ebb tide" from Galician toponymy, related to the toponyms Cauno and COUNA from Latin documents in the Middle Age in Portugal.

Coromines says:

*"It is clear that we have here a variation \*KOUNO- or \*KAUNO- from Gaulish ACAUNOM, known from several place names..."*

Here follows a series of place names like the **Montem Chaunum**, as Titus Livius called the present day Moncayo, (a massive and impressive 2000 m. high mountain emerging in a flat landscape in the Zaragoza province), and personal names like **Couneancos** and **Couneidoqus** from inscriptions from Segovia and Portugal.

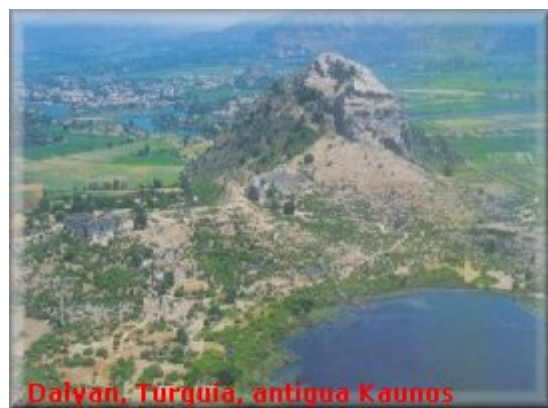
Coromines arrives to the primitive form:

*"AKOUNO- the primitive form of AKAUNO- (according to Pokorny), and thus existing **Couno-** in the two mentioned Hispanoceltic names, (**Couneancos** and **Couneidoqus**), the Celtic dialect of the Artabri would have preserved the vocalism **KOUNO-**, reduced to **KONO-** at the moment of the romanization."*  
(**ACS : 143**)

Worth to consider too is the term **agaunum** meaning red marl recorded by Plinius (Naturalis Historia 17, 44) (as a Celtic word from which the toponyms **Agaunum**, present day **Agen** in France and St. Maurice in Switzerland, probably derives).

We know also that the Mons Chaunus was a sacred place for the Celtic tribes of the area. Through this name we can find something that could be a trace left by a people that emigrated in remote times from present day Turkey to Western Europe. The city of Kaunos (present day Dalyan) received probably the name from the majestic promontory in its outskirts. Like the one in Spain the mountain has a rather sharp profile.

In the Italian Alps in the region of Piemonte (Torino as capital) there is a Cuneo province and a city of the same name, although I ignore if the name also applies to some of the many pics in this area.



**Dalyan, Turquía, antigua Kaunos**

It is important to have in mind that we are here in the heart of the Liguria region, because the Ligures are considered the first Indo-European to arrive to the Iberian Peninsula and it is in this area of the Alps where we find the famous rock carvings from Valcamonica among others.

#### **Was there a people called Konii?**

One possible connexion between Ligurians and the Konioi or Kinetes was pointed out by Caro Baroja, who considered them as Iberians and Ligurians:

*"In the oldest geographical description of the area used by Avienus in his Ora Maritima, we can find that after the "Cinetes" or "Cinetas" dwelling at the edge of South Portugal and up to the river Anas [present day Guadiana], there was an "Iberian" population living in the area up to the river Tinto..."*



The "Cinetae" who had connections with the Tartessians have been generally considered as Ligurians as all the area close to the mouth of the river Guadalquivir, with its many swamps and marshes is called "Iguis lacus" by Avienus. The Cuneo promontory, in the land of the remote "Cinetae" received this denomination in Strabo's times, because it was located in the territory of the Conios or Cunios whose capital was Conistorgis, and Strabo says clearly that this city was of the Celtae or Celtici." (PE : 118)

M. Almagro gets more conclusions from the same sources:

"These "Conios" of "Cinetae" may have inhabited a more extensive area the first written sources about them that have arrived to us as the names of Conimbriga, close to present day Coimbra, and Conistorgis show. To those names one may add the references from toponyms from the times of the Romans as "Counidoquum" and "Couneancum", and the reference to a "Cuneus Ager" and the "Cineticum iugum" from verse 201 in Avienus poem corresponding to Cape San Vicente. This people could already have been the creators of the \*Bronze II in south Portugal..." (SO : 209)

\*Bronze II = 1500-800 BC. According to same author.

J. M. Blázquez writes about the same matter as follows:

"The poem **Ora Marítima** (225-259) picks the news of the seizure of the island of Cartage, in the mouth of the Guadalquivir, by the people **Cempsii**, Celts. It has already been said of the Tartessian king Arganthonius that he is actually considered of Celtic origin.

Herodotus (2, 33) knew that the Celts dwelled on the other side of Hercules Pillars and that they were neighbours of the Kynesioi, the most westerners of Europe. Mentioned historian uses the name Kynetai for this people (Her. 4, 49), whom Polybius (10, 7, 6) called Konioi, located at the immediate west of Gibraltar Strait. Strabo (3, 2, 2), when describing present day regions of Algarve and Alentejo, mentions the **Celtici**, whose most important stronghold was **Konistorgis**; the name of the **Konioi** is part of this city's name. The Kynesioi-Konioi inhabited the region between the river Guadiana and the Atlantic Ocean. Avienus never mentions directly the Celts, but a population whose name is Celtic, the Berybraces (**Ora Mar.** 483-498); without doubt the same name as the one of the **Bebrices**, Celtic population from the south of Gallia according to Eusebius of Caesarea (Fr. Hist. Gr. 199); this population was located at the eastern part of the Meseta, north of the river Turia. A branch of the **Berybraces** may have arrived to the mouth of the Guadiana as Avienus (**Ora Mar.** 216-221) describes them in the same terms as he does with the **Berybraces**. A proof of **Berybraces** settlement along the Guadalquivir is the existence in the **conuentus cordubensis** of a city called **Baedro** (Plin. NH. 3, 10), in Los Pedroches valley south of the Guadalquivir. In the description of the Atlantic areas Avienus gives more concrete details (**Ora Mar.** 195-201), areas where he mentions the **Cempsii**, the **Sefes**, the **pernix Lucis**, the **Draganes** and the island of the **Poetani**. According to these verses the **Kynesioi** are the neighbours of the **Cempsii**. It is admitted generally that the **Cempsii** and **Sefes** are the Celts of Herodotus, and that the other two were of a different race. (TAR : 214)

Are these Konioi or Konii out of the name related to the legendaries **Chones** mentioned by Aristotle in his *Politica*?

"The Italian historians say that there was a certain Italus, king of Oenotria, from whom the Oenotrians were called Italians, and who gave the name of Italy to the promontory of Europe lying within the Scylletic and Lametic Gulfs, which are distant from one another only half a day's journey. They say that this Italus converted the Oenotrians from shepherds into husbandmen, and besides other laws which he gave them, was the founder of their common meals; even in our day some who are derived from him retain this institution and certain other laws of his. On the side of Italy towards Tyrrhenia dwelt the Opici, who are now, as of old, called **Ausones**; and on the side towards Iapygia and the Ionian Gulf, in the district called Siritis, the **Chones**, who are likewise of Oenotrian race." (*Politica*. Aristoteles. 98, X)

*"The Oenotrians were linked in a complex web of identity and succession with the peoples known as the **Chones**, the Italics, the Mogetes, the Sicels and the Ausonians, corresponding to the mythical kings Italos, Morgetis, Siculos and Auson."* (EI : 41)

The name of Chonia was among the different names Italy was known from ancient times and there was a population of this name living in the Epirus:

*"But others also called it by other names. For I see that by Macrobius, Dionysius Halicarnassæus, Marcus Cato, Isaac Tzetzes &c. <it> was called APENINA, ARGESSA, CAMESENA, {1595L & 1609/1612S{TYRSENIA}1595L & 1609/1612S}, SALEVMBRONA and TAVRINA. Stephanus writes that it was called **CHONIA** and BRETTIA"* (<http://www.orteliusmaps.com>).

As pointed by Mallory the contacts through the Adriatic between the Balkans and Italy were very frequent:

*"In the Veneto we find the Este culture first emerging at 900 BC., while both a Picene archeological region and the Late Bronze Age cultures of Apulia and Basilicata provide our second and third archaeological units. All three of these provinces show longstanding and intense relationships with the east Adriatic, specially in metalwork, such that regular movements of people across the Adriatic Sea or along the northeast coast of Italy have frequently been postulated. These Balkan currents are relatively constant from at least the thirteenth century BC. onwards, and they prevent us from chasing the illusive and oversimplistic model of a single invasion to explain the Picenes and the Messapi."* (SI : 92)

In fact the South of Italy in what today is known as Calabria the name of the ancient region of Leucania/Lucania reminds the name of Lycaonia, the region in Turkey neighbouring (1) Phrygia. Both with possible roots in the peoples of the Lukka or Lycians, which could have crossed over to Turkey from the Donau area in yet more remote times according to Plinius:

*"Phrygia, Troadi superiecta populisque a promunturio Lecto ad flumen Echeleum praedictis, septentrionali sui parte Galatiae contermina, meridiana Lycaoniae, Pisidiae, Mygdoniae, ab oriente Cappadociam attingit. oppida ibi celeberrima praeter iam dicta Ancyra, Andria, Celaenae, Colossae, Carina, Cotaion, Ceraïne, **Conium**, Midaïum. sunt auctores transisse ex Europa **Moesos** et **Brygos** et **Thynos**, a quibus appellantur **Mysi**, **Phryges**, **Bithyni**."* (Plinius, 3, xli, 145)

The Ausonians of Italy could be relatives of the Ausii from France and Spain and they could have arrived to these regions approximately at the same time, although they would have arrived to the Iberian Peninsula passing through Sicily and North Africa. This brings us to the Indo-European groups of Bronze Ages Europe and the difficulties to distinguish one from another:

*"Schuchardt defended the theory that the Lausitz people was Germanic, Kosinna, Ilyrian, Childe considered them Tracian, Slavic archaeologists, that they spoke a Slavic language..."* (PE p. 85)

A connexion between the name Koni/Konii and the old name of Scandinavia and the region Skåne should be considered here as a possibility. The name given to the land by Adam of Bremen is Sconia, a word that reminds of the word **côn** mentioned above.

*"Hoc factum est inter **Sconiam** et Seland, ubi solent reges navali bello conflagere. Est autem brevis traiectus Baltici maris apud Halsinburg, in quo loco Seland a **Sconia** videri possit..."* (Adami Gesta Hammaburgensis Ecclesiae Pontificum, ex Recensione Lappenbergii [ed. by G.H. Pertz], Scriptores Rerum Germanicarum, Editio altera, T. II, Hannover, 1876. Liber II, 38)

Like the **Conistorgis** of Portugal there is a **Coniston** in England which, as far as I can judge from the pictures at its official website, also lies nearby some imposing mountains. But what is then the connexion between these two cities? I don't have an answer by hand, but it can be a very old one and when talking about cities there is another extrange reference to the city of Kiev from old Scandinavian sources, where

is called **Kænugar• r** , **Kiænugar• ar** , **Konugardr**, in the Heimslýsing, Upphaf and Landafraeði respectively. In the two first the Old Norse text explains that

“There settled first Magog, the son of Japhet, the son of Noah”  
“Par bygði fyst Magon, sonr lafeths Noa sonar” (RUS : 535-536)

This information coincides with the name **Kønegaard** with which Saxo designates the lands given by the Danish king Frode to Ønef, one of the kings that helped him in the battle against the king of the Huns, (SAX. Vol.I : 258), but there are no further notice of the realm of this kingdom and the origins of the name Kiev.

Cunobelin was a king of Britain contemporary to Augustus. Camden explains the name Cuno as follows:

*Qui enim flavus Britannice in orationis contextu melin, belin et felin dicitur, et eadem de causa Balinus ille Priscus, Cunobelinus, et Cassibelinus, qui et etiam Cassivelaunus, quasi principes flavi videantur appellati. Cuno enim nomen esse dignitatis fatentur Britanni, quodque praecipuum et principale cynoc hodie dicunt. Certe nomen fuisse honorarium, Cungetorix, Cunobelinus, Cuneglasus, Cunedat et Cunedagius, principum nomina apud Britannos, uti Cyngetorix Convictolitanus, Conetodunus apud priscos Gallos quodammodo comprobant. Nec me latet Gildam Cuneglasum Ianionem fulvum vel furvum Latine convertisse, quem alii principem caeruleum sive vitrei coloris, ut Cunedat principem bonum sunt interpretati. Germanorum Koning et nostum kinge pro rege a cuno profluxisse nondum ausim suspicari. Sit satis haec varie coniectando luisse ne aliorum irrisione etiam ipse ludar.*  
(Nummi Britannorum et Romanorum. Britannia (1607). William Camden. Electronic Ed.  
at <http://www.philological.bham.ac.uk/cambrit/contents.html>(2005)

Håkon Stang, (NR), who has investigated the question that both involves the biblical passage of the prophecies of Ezequiel and the subsequent identification of the Goth, Germans, Scythians with Gog and Magog in Middel Ages sources:

1. And the word of the Lord came unto me, saying:
2. Son of man! set thy face against Gog, (in) the land of Magog, the prince of Ros, Meschech and Tubal, and prophecy against him,
3. And say, Thus saith the Lord God: Behold, I am against thee, O Gog, prince of Ros, Meschech and Tubal;
4. And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords...
15. And thou shalt come from thy place out of the ends of the north, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army.
16. And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days...
18. And it shall come to pass at the same time when Gog shall come ...that..
20. the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.
21. And I will call for a sword against him throughout all my mountains, saith the Lord God... (NR : 27)

wonders in this passage of Saxo in which he narrates the above mentioned battle, about which people Saxo speaks about talking of the Huns, Russians, etc.

### 18.2. Saxo's Ruthenians

Of particular interest in our context are Saxo's materials on Huns, "Rut[h]enians"/Russians, and "Hellespontians". Peculiar to Saxo is his use of, on the one hand, the term "Slavs", on the other hand "Ruthenians", the latter term being associated with "Russia". In Book V (Frode III), The Danish king Frode slights the king of the Huns by rejecting his daughter, calling her a whore,<sup>4</sup> whereupon:<sup>5</sup>

1. Saxo Book I, 42: Horn 1985, I, 18.

2. Saxestudier, Cph. 1982.

3. Cf. Pseudo-Callisthenes and e.g. Br. Library ms Add 5928 fol. 38 a-b, on Alexander outwitting

Darius' murderers.

4. same, I, 156.

5. Horn 1985, I, 181.

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*...The king of the Huns made a compact with Olimar, the king of the Eastern [sea-]route, and over a span of two years he raised an army against the Danes. Frode likewise*

*collected an army, consisting not only of his own countrymen but also of Northmen and Slavs. When Erik, whom he had dispatched for spying on the enemy army, not far from*

*Russia encountered Olimar, who had been set up as commander over the fleet, while the*

*Hun king led the land army, he addressed him thus:*

*"Say, what signify/*

*All the row-boats?/*

*Sea-war muster./*

*O Olimar, king?" (...)*

The use of *rowing-boats* for war of course bespeaks an age prior to that of the Vikings as we know them; sails being perfected by the time of the Oseberg ship, in the first half of the 9th century.

Now Frode first subjects "*the islands lying between Denmark and the Eastern [sea]way*", and then, having sailed on, comes across and attacks "*some ships of the Ruthenian fleet*". Saxo continues:<sup>1</sup> *Thereafter they sailed against Olimar's fleet, which because of the tardiness entailed by the great number of vessels in his fleet preferred to wait for the foe rather than attack him. For the ships of the Ruthenians were cumbersome and because of their size difficult to row. Yet the great multitude of his men stood him in no good stead, as the Ruthenians had their strength in their exceptional number rather than in courage, and the little party of stalwart Danes won over them...*

*Now king Frode had all the peoples he had subdued congregate and enstated as a law that any married man who had been killed in that war was to be buried in a tumulus along with his horse and all his arms... A [sea] commander's body was to be burned on a pyre erected upon his own ship. Every earl or king who had fallen was to be burned upon his own vessel. He gave such detailed instructions as to the burial of the fallen in order to avoid that they were inhumed without differentiation.*

*All the kings of the Ruthenians had now fallen, with the exception of Olimar and Dag.*

*He also ordained that the Ruthenians were to wage war in the same wise as the Danes... (NR : 252-253)*

If now we consider the relationship, claimed by Bible experts between the Meshech from Ezequiel with the Muski of Syrian sources, related in turn to Phrygians (equal to the Bryges of Plinius quoted above) and Armenians, as pointed by Mallory in SI (below), the legends seems to have basis in reality.

*The historical and archaeological evidence is much too meagre to erect a convincing case for Phrygian origins. It is perhaps ironic that the best archaeological evidence for an intrusion, the abrupt break between Troy VIIa and VIIb with its introduction of Southeast European Knobbed Ware about 1200 BC, although fitting remarkably well with Herodotus' s account, gets us no further than northwest Anatolia. Consequently it is difficult to employ this evidence to support the late Hittite records of a King Midash (an early Phrygian Midas?) on its northern frontier prior to the destruction of Hattusa... The one clearly intrusive item of their culture is the tumulus burial, specially prominent at Gordion. Large tumuli are well known in the Balkans and have a much longer ancestry there, consequently, a link between the two regions on these grounds has long been suggested. ... Before attempting any conclusions here, we should first look at one more group of intrusive Indo-Europeans, the Armenians...*

*In his enumeration of the great army of the Persian king Xerxes (519-465 BC), Herodotus includes the Armenians, whom he informs us were 'Phrygian colonists'. On the basis of this statement, coupled with the linguistic position of Armenian in the Indo-European family, it is generally accepted that the Armenians, like the Phrygians, migrated from the Balkans into Asia Minor... (SI : 33)*

*Although Armenian is clearly an Indo-European language, like Phrygian it shows no especially close relationship with the Anatolian languages other than borrowings. These are important since they indicate that proto-Armenians were in contact with both Luwian speakers and, more importantly, with Hittites. As Hittite was replaced by Luwian by 1200 BC, we may expect that proto-Armenians were passing through Anatolia before this time. The nearest linguistic neighbours to the Armenians were the Phrygians, Thracians and most specially the Greeks (some linguists even speak of Graeco-Armenian)...*

*In the most closely argued study of Armenian origins, the eminent Russian linguist and historian Igor Diakonov suggest that they may be identified with the **Muski** and perhaps other tribes known in Assyrian sources to have occupied the Upper Euphrates and lower Aratsani by 1165 BC. These people appear to Diakonov to be in the right place at the right time, and their name offers tenuous links with both the Armenians themselves and with the Balkans. Muski is compared with the Georgian name for the Armenians, (Sa) mekhi, and with the ethnic formative found in both Mysia in Asia Minor and the Thracian province of Moesia (SI : 34-35)*

The relative new discovery of one of the oldest Iberian funereal monuments, the Pozo del Moro (every old monument in Spain was related to the Maurs by the locals), has focused the attention of scholars towards the similarity with Hittite basreliefs (picture below)



The question is very complicated, but it becomes yet more complicated when we read that for some authors the Huns were of same stock as the Massagetae,

*The Huns proper were identified with the long-extinct **Massa**-getae, making for their identification with **Ma**-gog;<sup>1</sup> whereas the Goths, and possibly in their wake and after their demise the Eruls, came to be named after and identified with the equally long-gone Getae, by dint of, simply, the crude similarity of names, **Gog - Goth - Getae**.*

1. Maenchen-Helfen 1973, 4: Huns called Massagetae by Themistius, Claudian, Procopius, and (evidently) the African bishop Quodvultdeus. (NR : 91)

and some authors in the Renaissance placed a branch of the Massagetae in the Baltic area, "living in a small territory between Livonia and Prussia, not being neither pagans or really Christians, they are subjects of the Polish imperium ...":

*"**Massagete** populus inter **Livoniam** autem et **Prussiam** parva interjacet terra, quam Massagete colunt. Gens neque gentilis neque vere Christiana Polonorum paret imperio. Ideo illic ad Mare usque Baltheum Polonie regnum protenditur" Brevis Germanie Descriptio. Kochler. Illuc Erant Leones. Article in Lithuanian by Pietro U. Dini, Pisa University. Baltistica XXXVII (2) 2002 at [http://www.leidykla.vu.lt/inetleid/baltistic/37\\_2/straipsniai/str14.pdf](http://www.leidykla.vu.lt/inetleid/baltistic/37_2/straipsniai/str14.pdf)*

Could this mean a relationship between the Konii and the Huns, i.e. the "Huni"? But perhaps Konii is in reality a descriptive denomination of the peoples bearing high caps (cone form) as it was characteristic for the Massagetes and Saka/Sacae (called the Saka of the "pointed hat" in Iranian sources) in Asia and the warriors from the Bronze Age depicted in Hittite bas-reliefs or Iberian steles. Pictures beneath, from left to right: the Massagete king Skuka. Detail of a bas relief from Persepolis. Hittite seal. Stele from the Algarve.



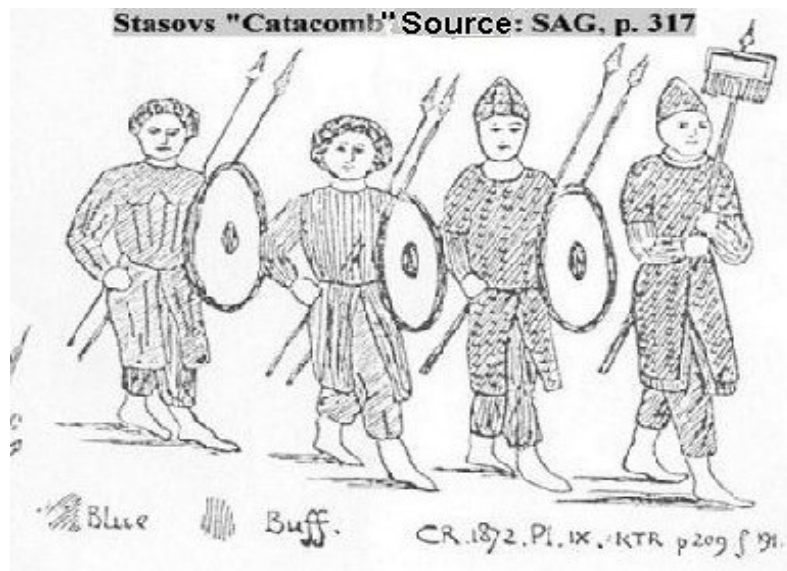
Jordanes writes about the Goths/Getae:

*"Wherefore the Goths have ever been wiser than other barbarians and were nearly like the Greeks, as Dio relates, who wrote their history and annals with a Greek pen. He says that those of noble birth among them, from whom their kings and priests were appointed, were called first Tarabostesei and then **Pilleati**." (JOR : 40)*

And he gives following explanation for the name:

*These and various other matters Dicineus taught the Goths in his wisdom and gained marvellous repute among them, so that he ruled not only the common men but their kings. He chose from among them those that were at that time of noblest birth and superior wisdom and taught them theology, bidding them worship certain divinities and holy places. He gave the name of **Pilleati** to the priests he ordained, I suppose because they offered sacrifice having their heads covered with tiaras, which we otherwise call **pillei**. (JOR : 71)*

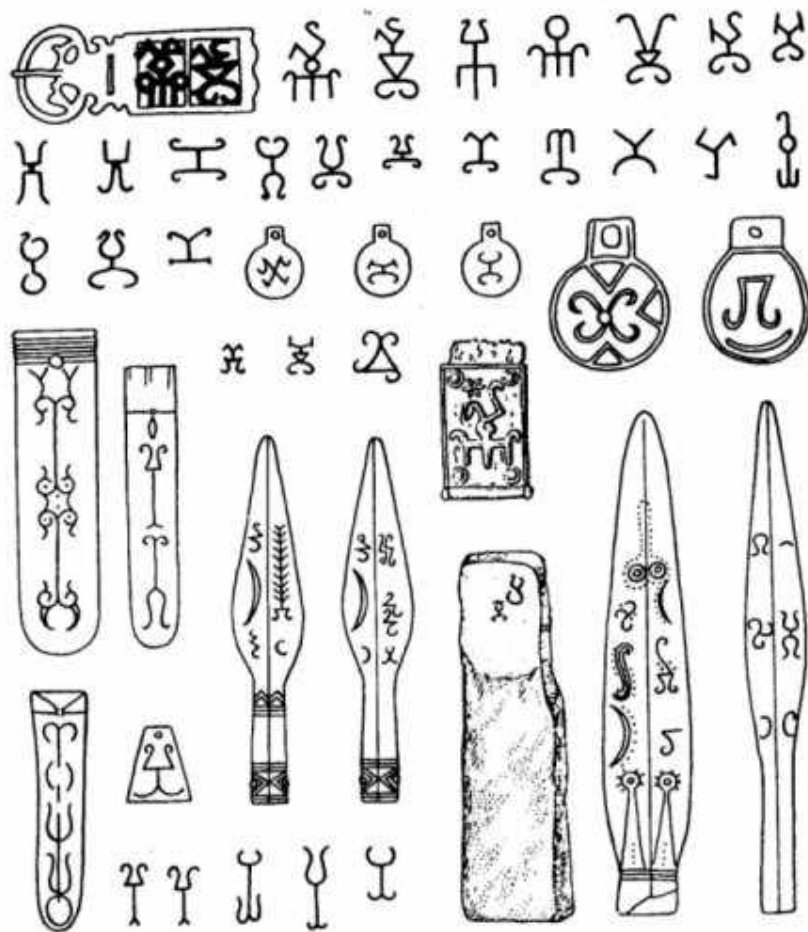
The figure below shows how this people could have been dressed.



It is a drawing made by Minns of the wall painting from the so called Stasov's catacombe in the area of Kherson i.e. the Crimea peninsula, where the Crimean Goths lived.



ANNEXE



TAMGI





in **SAR : 151-155**, where the two first pictures are from, that these signs called *tamgi* are religious symbols about whose origins exist different opinions, but he means that they are in connexion with the conquer of the Persian Empire by Alexander the Great and the following synthesis of Persian and Hellenic culture and religion. They appear in the Pontus Kingdom whose religion were influenced by Persian religion in the I C. AD.

Minns writes in **SAG : 317** that these signs were called "Gothic" by some investigators but they appear in objects proceeding from the "Ephtalite" (White) Huns, who invaded India en el V C. AD. This is a much later date than Sulimirskis.

The religious symbolism of the signs, according to this author, fades out with the arrival of Christianity, but some of them were used by Polish nobility in their heraldry as shown in the examples from the above- (**SAR : 154**).

That the origin of at least some of these signs are much older than the dates postulated by Minns and Sulimirski can be easily seen when comparing one of the spear-head of the first picture with the "tree of life" depicted in a Scandinavian petroglyph (pictures below)

There is not apparently a clear explanation for this practice. The graphical testimony compiled by Minns in the Balck Sea area gives fundament to think of a kind of legitimation prove in the case of the Pontic Kingdom. The fact that the signs appeared in coins and in stones (picture above) or sculptures, like the famous lion from the museum of Odessa (picture below (**SAG p. 317**)), could be the expression of a system of keeping records of every royal family in a secure manner in order to avoid problems of who had the right to heir the throne. This practice were since common for noble families as we know from the Middel Ages heraldry.

