

## ПЛОЧКИТЕ ОТ ТАРТАРИЯ И ЧАШАТА ОТ СУВОРОВО – ДВА „НАДПИСА” НА РАННАТА ДУНАВСКА КУЛТУРА И РАЗШИФРОВАНЕТО ИМ

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**Резюме:** Три глинени плочки с надписи са открити през 1961 г. в Тартария (Трансилвания). Един от най-добрите експерти ги смята за, ако не шумерски, то поне силно повлиян от Шумер. Това беше и становището на румънски археолог, който ги намери-Vlassa. С плочките са били открити и кости. Марко Merlini, италиански учен в праисторията, направи през 2004 г. C<sub>14</sub> датирание на костите и ги публикува. Резултатите бяха шокиращи: 5300 г. пр.н.е.! (Merlini M. 2005 г.). Плочките от Тартария и други предмети, с подобни надписи, ще се опитам да докажа, че са направени от култура, съществувала преди повече от 6 хилядолетия около река Дунав. В следващите страници ще се опитам да „разчета” надписите.

**Ключови думи:** плочките от Тартария, чашата от Суворово, надписи, разш-фроване

### PREFACE

My interest to the 5,500 BC epoch, dates from the day when I dated the babylonian Astrolabe to that same era: 5,500 BC.

Researching everything that has occurred in that epoch, led me to the First Sumerian Temple in Eridu as well as the Early Danube Culture and its 'inscriptions'.

My research on the astronomical dating of the babylonian Astrolabe to 5,500 BC will be published in the Proceedings of the Melammu VI symposium volume.

A book titled 'The Babylonian Astrolabe, The Calendar of Creation' is also to be published in 2011 (by an academic publisher, in English).

An article in Bulgarian on the same topic was published in the August 2010 issue of 'Spisanie 8'.

The theory is of a very ancient 'pre-deluvial' civilization that thrived on the shores of the ancient fresh-water lake in the place of the modern Black Sea.

The early Danubians from 5,500 BC and the sumerians who built the Eridu temple in that same 5,500 BC, may so come from the same place as a result of a cataclismic event- the flood.

### THE TARTARIA TABLETS

Three clay tablets with signs were found in 1961 in Transylvania. Falkenstein, one of the best experts on Sumerology, thought them to be, if not sumerian, then at least heavily influenced by Sumer. This was also the opinion of the romanian archaeologist who found them- Vlassa. Both

thought of the tablets as dating to -2800 when, 'Mesopotamia only had invented a script...' as Falkenstein put it (1965:273). With the tablets, though, bones have been found. Marco Merlini, an Italian scholar in prehistory, made in 2004 a C<sub>14</sub> dating on the bones and published them.

The results were shocking: 5,300 BC ! (Merlini M. 2005)

The tartaria tablets and other objects with signs, prove that a script developed in the 6th millenium Danube culture. In the next pages I will attempt a 'reading'.



Figure 1 The Tartaria tablets, -5,300 Early Danube Culture, courtesy of M. Merlini

While examining the tablets it occurred to Dr. Merlini that, since two of the tablets had a hole, it was logical to assume that they were carried around the neck on a string, the smaller tablet

placed over the bigger one. Marco put the smaller oblong tablet over the bigger circular one and it turned out that the smaller tablet covered exactly the upper register of the circular tablet but leaving its lower register free.



Figure 2 The Exoteric tex. Courtesy of M. Merlini

The vertical line running on the small tablet from the edge of the hole downwards met exactly the vertical line on the lower register of the bigger tablet thus forming one line !

The result was a new 'text' which Marco named 'exoteric' since it was shown on the outward. The upper 'esoteric' register of the circular tablet that remained hidden from the 'uninitiated' Merlini named 'esoteric'

THE EXOTERIC 'TEXT'

My approach was to read the text as if I was reading a Sumerian text .

And indeed it was as if a mixture of proto-Sumerian idiograms and symbols.



Figure 3

There was only one sign that deviated a little from its Sumerian equivalent. This was the sign numbered 9 on the drawing above.

Its Sumerian way of writing was:



All other signs are written exactly as an early Sumerian would write them with exception of 7 and 13 ! I will enumerate here the signs and give their Sumerian phonetic value and their number in the 'Manuel d'Epigraphie Akkadienne' by Rene Labat. Some of the signs are as later mesopotamian symbols. I could not find Sumerian equivalents for 7 and 13.

symbol or phonetic value:	Meaning:	Labat number
1: symbol:	3 Moons:	3 Months ?
2: symbol:	Corn	
3: ?	?	damaged sign
4: ÉŠ:	Temple:	128
5: symbol:	Sun	
6:GUD/symbol:	Bull / ENLIL	297
7: ? symbol	cattle ?	
8: ÉŠ	Temple	128
9: BA	give, offer	5
10: RU	sprinkle	68
11: ENSÍ, PA	High Priest, branch	295
12: NE	Fire	172
13: symbol?	Altar ?	

THE LEFT PART of the 'EXOTERIC' TEXT

The mesopotamian symbol of the SUN was: \* Sign 5 is, without doubt, a variation of the solar symbol.



Signs 9 and 10 combined have the meaning of 'to offer a libation'.

RU, >> 'to sprinkle', 'to dedicate', 'to fall', 'to throw down' was used in Sumerian with 'A', 'water' in the form A\*\*RU meaning 'to make a libation'. Libation was an offering of wine or beer to the gods. It was poured down from a special vessel in the temple in front of the image of the god. This libation was practiced also in front of planets and stars in open air!

Another kind of libation was done with water. A holy tree in a small bucket was put on an altar in front of an image of a god and water was poured down on the tree by the priest.

Now, looking at the left part of the 'text' we will see how everything seems to make perfect sense.



Figure 4

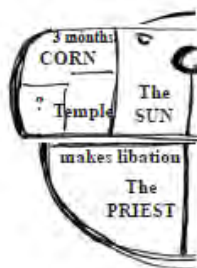


Figure 5

Now we can try a reading:

In 3 months (?) the CORN grows (and is gathered in) the Temple of the SUN. OR / AND (Because of) The SUN The CORN grows in 3 months (and is gathered) in the Temple. (Then) The Priest makes a libation...

Another reading of the many possible is: The Priest makes a libation (to) the SUN god (in the Temple) (and this makes) the CORN grow in 3 months and be gathered in the Temple.

We may try many different readings and all of them will be in the end correct. Because the tartaria tablets are written entirely with ideograms, they have several layers of meanings and this is exactly what makes the magic of this extraordinary text...

The important thing about the left part of the 'exoteric' text is that it has in fact 3 main entities-processes. They are represented by signs written in 3 'boxes' separated by lines.



Figure 6

The 3 entities are the CORN, The SUN god and the PRIEST

The 3 processes are the CORN growing, The SUN shining and The PRIEST making libation. These three, without doubt, are connected. They are actually in a union.

The PRIEST making libation in the lower register is the counterbalance and the reason of the CORN growing and being gathered in the Temple in the upper register- both of which processes are happening in front, for and under the blessing of The SUN god in the center of the upper register.

In the Sumerian city-states the center of the economic life was the Temple. The god of the city was the owner of the corn (and everything for that matter) but it was the Temple of that god which was the effective owner of the land and all that grows there. The harvest is gathered in the Temple and is redistributed by that same Temple. It is a good idea, anyway, to have this constant reminder around your neck if you are the high priest of several hundred people some of whom may be not that keen devotees to the Temple-ritual and may want a little bit more of the CORN for themselves instead...

Sign 11, with Sumerian phonetic value of 'PA' may mean also 'branch', 'sceptre' associated with power but maybe also with the holy tree. Actually its meaning of 'club', 'sceptre' was its primal meaning followed by that of 'someone with a club, a sceptre', 'overseer', 'someone in power', 'high priest'...

We may take the meaning of the lower left register to be 'libating the holy tree'. Argument for may be the existence of such a ritual in Sumer.

This, however, will not change the possible readings we already discussed but only add more connotations and meanings.

THE RIGHT PART of the 'EXOTERIC' TEXT



Signs 6 is obviously for a BULL. This is how it was depicted also in proto-Sumerian. The place of this sign corresponds to the SUN god from the left part.

And indeed, the supreme Sumerian god ENLIL was called in his liturgies 'GUD SUN', meaning 'powerful BULL' or 'shining BULL'.

In later times the supreme god was invoked in the Akkitu festival at the beginning of the year. This was the day of the first Young Lunar Crescent becoming visible after spring equinox.

One Nipurean liturgy says: 'Oh exalted one, shining BULL (ENLIL), your omen ('MU') is over the land' (e-lum gud-sun mu-zu kùr-kùr-îš). What they sang here was very possibly what they saw on that first day of the year in the sky: the celestial shining BULL heliacally rising in the powerful solar halo of the sun-rise ! In the period 6,000 BC to 4,500 for Mesopotamia and 8,000 BC to 5,500 BC for Romania, Taurus could be seen rising on the east shortly before sun-rise at the beginning of the year ! Since the supreme god ENLIL reveals himself on the sky in the most holy time- the beginning of the year- his omen (sign) was the constellation which was seen in the solar halo at sun-rise on that day. This was the celestial BULL. ENLIL revealed in the BULL. The shining BULL was seen over the land and this was his sign and his omen- the omen of ENLIL !

Moreover, it is a well-established fact that in many pre-historic cultures around 7,000 BC - 4,000 BC, the BULL was deified and seen as personification of a god and maybe .... of the God himself.....



Sign 7 is problematic, but going from an analogy with the left 'corn' part of the text, we can guess that sign 7 means 'CATTLE'. It also looks as one !

Signs 7 and 8 then would mean growing of the CATTLE and gathering it in the Temple's cattle-houses.



Signs 12 and 13, 'fire' and 'altar' taken together should mean 'to make sacrifice'.

Now, it again makes good sense when we look at the whole right part.



Figure 7



Figure 8

The meaning should run as:

SACRIFICING for ENLIL

brings forth ENLIL's (blessing) and (a lot of) CATTLE for the Temple.

Or / And

By the blessing of ENLIL the CATTLE grows and fills the Temple's houses. Then it is sacrificed.

THE 'EXOTERIC' TEXT AS A WHOLE

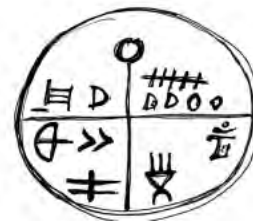


Figure 9

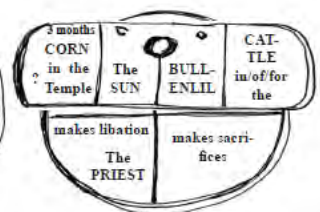


Figure 10

The idea of this magical construction is clear. In the upper left is the agriculture, the CORN-growing under the auspices and benediction of The SUN god.



In the upper right is the CATTLE-breeding under the blessing of the supreme god ENLIL (or whoever).

Both, agriculture and cattle-breeding, are devoted to the gods and run by the Temple.

And both of these sacred and extremely important processes are kept running smoothly by the libations and sacrifices of the PRIEST. Through his devotions and rituals in front of the SUN god and the supreme god ENLIL, a rich harvest and a multitude of cattle are guaranteed. These come, of course, not because of the rituals performed by the PRIEST but because the mercy of the two gods is earned by the libations and sacrifices of the PRIEST.

All of the 4 parts of the construction are in balance and in a union. There is no CORN without the SUN god and there is no CORN without the libations of the PRIEST.

The same for the CATTLE, ENLIL and the sacrifices.

At the same time the CATTLE is also dependent on the CORN to feed and grow.

We can consider also that the beginning of this whole yearly process may be shown by the SUN and the BULL.

The new year starts when the celestial BULL is seen in the rays of the rising spring-time SUN. This is time of big festivities, ritual and sacrifices on which depend the harvest of the coming year.

THE 'ESOTERIC' TEXT



Figure 11



Figure 12

Sign 1, looks somewhat damaged in the low left part.

But what is left is enough to reconstruct it as the Sumerian sign .

Sign 3 seems to have 5 vertical lines. On the photo, however, looks as if there are traces of 2

more lines in the ends . I will assume this stands for the number 5 or 7.

Signs 4, 5, 6 and 7 , show clearly the Moon in its different phases.

Tell-tale sign is that the number 5 ( or 7 ) is connected with the First Quarter Moon, which happens really around the 5th-7th day after the appearance of the First Lunar Crescent.

- symbol or
- phonetic value: Meaning: Libat number
- 1: EN: Lord 99
- 2: symbol: Moon, The Moon god
- 3: symbol / number: 5 or 7
- 4: symbol: First Lunar Crescent (FC)
- 5: symbol: First Quarter Moon (FQ)
- 6: symbol: Full Moon (FM)
- 7: symbol: Last Crescent ? (LC)

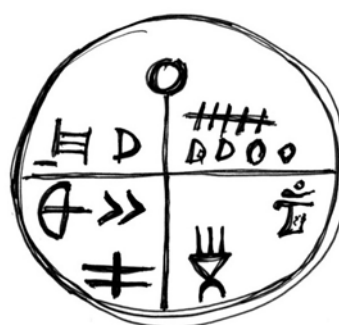


Figure 13

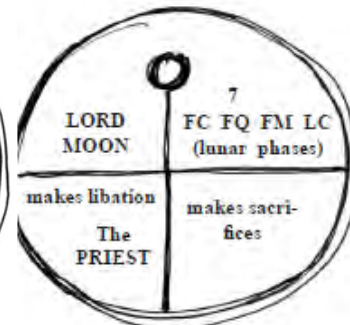


Figure 14

The meaning of the 'Esoteric' text thus is more than clear:

To the MOON god does The Priest perform libations and sacrifices every 7th day (OR on the 7th day) of the lunar month.

If we take the meaning of the sign (PA) as 'power', 'sceptre' and the meaning of (BA-RU-RU) as 'offers', the reading could be:

The Moon god gives power (if sacrifices (to him) are made every 7th day (OR on the 7th day) of the lunar nth.

It is of course, as we said earlier, the norm that ideogram texts have several possible readings.

What is sure is that the 'Esoteric' text deals with devotion and sacrifices, the Moon god and the lunar phases.

Sacrifices and special observance of the 1st, 7th, 14th, (21th) and the 28th days of every lunar month is a fact from the cult in Akkadian Mesopotamia. This very possibly comes from Sumer and traces are found in texts from most early Sumerian times.

This will make 5 festivals in the lunar month which will divide it in 5 parts. This is attested in very early times. This division has survived in Astrology in the 5th-fold division of the zodiacal signs called Terms. Interesting here is that the last part of each sign consisting of 2 to 6 degrees is dedicated to Saturn (mostly), the 'black' planet. This corresponds to the period when the Moon is black id est invisible..

Ultimately the origin of the terms should be looked for in the babylonian scheme of

THE 3 GODS:

MOON 

SUN  AND BULL 

The MOON god is in the 'esoteric' text.

The SUN god and the god personified by the BULL are in the exoteric.

I still do not know what can be the meaning of this. Was the Moon god more-important, more-hidden, more-esoteric and more-secret than the SUN and the BULL?

What we know is that the Moon was the first celestial body to be observed by man. Lunar 'calendars' on bone are found dating from around 30,000 BC! The Sumerian Moon god, NANNAR is the first celestial god to be born, the primogenitus, the first-born son of ENLIL. The first 22 tablets from the altogether 70 tablets of the celestial omen collection Enuma Anu Enlil are dedicated to the MOON. The first lists of omina made in the Old Babylonian Time (1900 BC - 1600 BC) but, most probably, going back to the time of Sargon the Great (2300 BC) and maybe earlier, were concerned with the Moon.

Does this all mean that on the tartaria tablets the MOON god is more important than the SUN and the BULL?

According to one Sumerian tradition the MOON god gives birth to the SUN (UTU) and VENUS (NIN\_AN\_NA = 'celestial lady').

The important and certainly evident fact is that one level of the structure of the esoteric and the exoteric texts is as follows:

ESOTERIC  
MOON god



SACRIFICES

EXOTERIC  
SUN god                      BULL god



SACRIFICES

This brings us to the next conclusion:

The texts represents also:

A CALENDAR for FEASTS and SACRIFICES

The 'exoteric' part fixes the big annual festival at the beginning of the one-year-cycle, at the beginning of the spring when the shining constellation of the BULL comes out of the SUN's rays shortly before the sun-rise around the equinox.

The 'esoteric' text fixes the sacrifices that have to be performed at every 7th day of each lunar month starting with the First Crescent.

In the end, it does not fail to be noticed that the tartaria tablets present a magical object with several levels of readings, meanings and functions.

THE THREE  
DIFFERENT LEVELS of MEANING

I CALENDARIC

The calendar of feasts and sacrifices- one yearly and five- monthly, is only one of the meanings of the tablets destined most probably for the exclusive use of the Priest only.

II CULTIC

The cultic formula that the harvest and the cattle depend on the harmony between gods, priest and devotional practices (libations and sacrifices) is the second one.

III CONTROL

The third and last level of meaning, that I can see for now, is that of administrative control (crowd

management :-)) through the magic of the written symbol- all harvest and cattle belong to the gods and the Temple.



As I said in the beginning of the section about the tartaria tablets, they have been dated (through stratigraphy?) by the 'specialists' to between 4,600 BC and 3,600 BC.

The tablets were found in 1961.

Falkenstein- the best world expert on Sumerology- declared them to be sumerian. This was also the opinion of the romanian archaeologist who found them- Vlassa. Others followed them.

Soon, however, 'a situation' developed quickly....

A big problem came from nowhere....

Unfortunately for the establishment, it happened so that the tartaria tablets were not buried alone... !

There were there also around two dozen of figurines- mainly faluses and stone-age 'goddesses'. But these were not important.

Important was something that could give an absolute date to the tartaria tablets. And this were human bones found in a pit-house near-by the pit with the tablets ! Both- the bones and the tablets- were in the same stratigraphic level. And this supposes the same age...

Whatever the moves of the establishment may have been to hide again another sensational find, Marco Merlini in 2004 made a C14 dating on the bones and published them.

The results were really shocking: 5.355 BC (+- 115 on one sigma) !

Now a big problem loomed on the horizon.

It turned out that there has been:

**A SUMERIAN SCRIPT  
BEFORE  
THE SUMERIANS !**

What do we make of the fact that these tablets turn out to have been written with sumerian proto-script 2,000 years before the first sumerian tablets?

Can the sumerians come from Transylvania?

Or the sumerians came from the same place from where came also the people who made the tartaria tablets (i.e. the Turdash culture) ?

And indeed, the first sumerian cities and temples in Eridu and Uruk date from the same time as the tartaria tablets: 5,500 BC !

This was also the time of the emergence of the irrigation in Mesopotamia as well...

Most of all, I was struck by the fact that this was the same date that I found for the Babylonian Astrolabe ! (see my upcoming article on dating of the Babylonian Astrolabe to 5,500 BC in the Proceedings of the Melammu VI symposium which is in print in the Nov Bylgarski Universitet, Sofia)

Then I remembered one conversation that happened two years ago in the spring of 2006.

I have just arrived in Bulgaria with my small son.

One evening I called Nasko- a friend of mine since childhood and a geophysicist in the Oceanologic Insitute in Varna.

We met for a tea and a stroll. When I told him about the unbelievable story of my discovery of the true age of the babylonian astrolabe, Nasko looked at the sky and exclaimed:

**5,500 BC ! THE BLACK - SEA DELUGE !**

And indeed !

The Priests who made the tartaria tablets in Romania and the Priests who conceived the Astrolabe in Mesopotamia maybe came from the same place.

They also may have left that place at the same time !

And they did not forget to take with them the magic of the writing, the agriculture and the irrigation, their Cult and their Astronomy.

And above all- their deep pantheistic mysticism.

**THE ANCIENT CIMMERIAN  
(BLACK-SEA) CIVILIZATION  
BEFORE THE DELUGE  
9,000 BC - 5,500 BC**

**ANNEX I**

**A RITUAL CUP WITH 5 -SIGNS  
INSCRIPTION IN TWO REGISTERS  
FROM 5000 BC VARNA CULTURE**



FIGURES 1 at left and 2 at right  
Ritual Cup from ~5,000 BC,  
Suvorovo, near Varna (Bulgaria),  
(Varna-Hamangia culture)

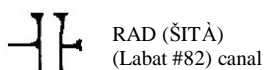


Views from two opposing sides.  
 Exhibited in the Archaeological  
 Museum in Varna.  
 Prehistory. The short notice put by the museum reads:  
 "Ritual Vessels, Early Chalcolithic Age (5,000 BC - 4,500  
 BC),  
 Settlement near Suvorovo, Varna district,  
 Excavation of I. Ivanov, 1983 -1985"

Increasing Moon                      Decreasing Moon



Moon                      Moon  
 Sickle                      Sickle



Open  
 Canal  
 ŠITÀ  
 (~Sumerian)  
 Closed  
 Canal  
 ?

unsurveyed

area of the cup

The unsurveyed area was the part of the cup too close to the wall to be seen!

The number of very small, minute squares that are following each 'moon'-sign in the upper register, are 15. Altogether 30 the number of days in the lunar heliacal cycle.

Inscription with 5 signs. I give the hypothetical meaning of the symbols.

Hypothetical reading: *'The waters (in the canals) rise in the 15 days of the increasing Moon and decrease in the 15 days of the waning Moon'*

Or it can be: *'Keep the irrigation canal open in the 15 days of the increasing Moon and keep it closed in the 15 days of the decreasing Moon'*

Or simply *"The Moon is waxing 15 days and waning 15 days"*.

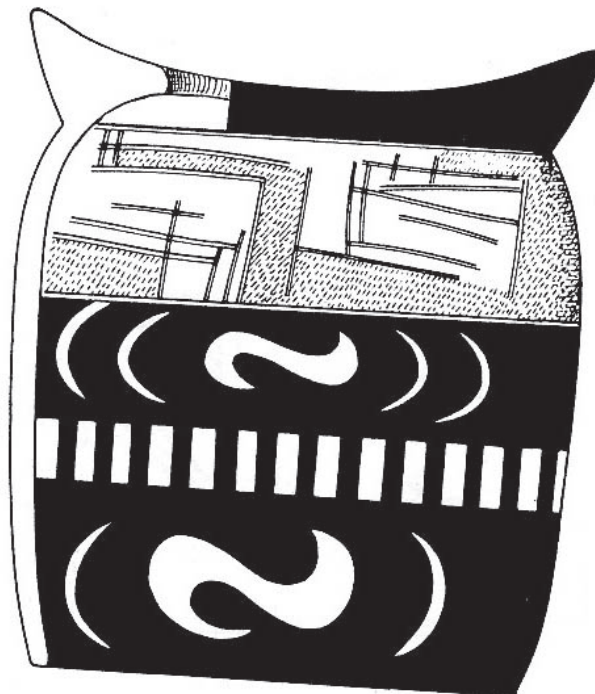
Like all other magical prehistoric inscriptions from the early Danube Culture, this one also could possibly have several meaning complementing each other.

FIGURE 3

Funerary Cup from ~5,500 ~4500 BC, Durankulak necropolis :

729, North-Eastern Bulgaria. See Todorova H. 2002

Inscription with 4 signs. The waxing Moon on the right and the waning on the left and then both of them in unity in the center forming a variant of the letter 'S' - the symbol of the Moon. I have not observed this cup personally. However, I may be willing to bet that the white oblong rectangles are altogether 30- the 30 days of the lunar heliacal cycle.....



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