

DOI: 10.5281/zenodo.3403358

REEMERGENCE OF ATLANTIS: THE SHIFTING PARADIGM AND CREATION OF NEO-SPATIAL MODELS

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Received: 20/07/2019

Accepted: 25/09/2019

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ABSTRACT

One of the greatest omnitemporal myths of the world and a crescendo of interest for the (trans)voyagers, the legendary Atlantis which bore its name from Atlas (an ablative of the toponym), has preoccupied thousands who long and acceleratingly set themselves to tell something with this enigma all around the globe. The first historical record appears in Plato's Dialogues (4th century B.C) where the repulse of the Atlanteans by Athens was narrated. Atlantis is timeless because it is everyone's and deeply embedded in the man's mind as a physical past land. A navigation at the geo-spatial level, theoretically not far off the Pangaea (some 200 million years ago), can hardly work since the ocean tectonics has been subject to continuous alterations. We rather seek this, firing off a hail of questions, under the cover of genetics, anthropology and semiotics, national epics and, quasi-archaeologies (the "Mu" case), in part, yet the unprecedented voyage of ancients to far-fetched lands. Unraveling the mystery of Atlantis can become true by changing our viewpoints and depending on the contexts we are running through. Because this virtual land resides inside each of us, as the "sapiens sapiens", whose history is rooted in the same "continent".

KEYWORDS: Atlantis, geology, cultural anthropology, semiotics, constructive archaeology, Mu, Maya and Sumerian, entropy, spatial models

1. INTRODUCTION

We cannot go against the grain. We belong to those who were the transporters of our remote memories. Despite any rejecting theory or action on the ensuing generations of an antediluvian world, the history of the human being is full of enigmas, which deserve to be questioned circumspectly. Trimming here and there and sailing aboard such a ship of adventure, we shall never put up with tracing from the logs of the mankind.

Archaeological theory is pretty much constructed with the dominance of positive data and shaped by causality ("why"), through the execution of a variety of techniques ("how"), for the last few decades. Amongst the "possible reasons" of establishing a theory, according to Johnson (1999: 6-7), is the necessity "imposed on the archaeologist". Theory gets much more difficult when we are unable to be practitioners (*Ibid.*10) with the topic we choose. A second problem is that history does not possess a laboratory to construct equations with controllable experimental groups or distributed variations.

Something that cannot be missed is that the mankind has undergone the fastest evolutionary process in the cognitive, neurotheological and socio-biological context. We soon realized that the pace of development at any field, which is accompanied with the human lives, has been accelerating at enormous rates but the time to elapse for inventing new technologies has been shrinking sharply at the expense of making a better, hi-science world of living. To put differently, the "modernizing" civilizations have been retrogressing tremendously in the "socio-modern" world. History, when rephrased according to social Darwinism, is in progress (Carr 1961: 144, 150) but non-linear (Liritzis 2013 G:19-31). Theoretically, it will never zeroize into the future but will transform itself to the new modes of life, just as how it has been re-making itself for the recent century.

In fact, the dynamical complex mechanics are operative in any culture's formation, and the complex systems indeed present problems both in mathematical modelling and philosophical foundations. The study of complex cultural systems represents a new approach to non-linear science that investigates how relationships between parts give rise to the collective behaviors of a system and how the system interacts and forms relationships with its immediate and/or distant environment. Since all cultures have many interconnected components, the science of networks and network theory are important aspects for their study. An initial modelling of the non-linear cultural evolution during the last 12.000 years (Liritzis 2013 G:19-31), identifies attributes and explains the complex cultural evolution with some exemplary ar-

chaeological and historical cases taken from the southeast Mediterranean region though it applies worldwide.

A topic, which has arisen curiosity for ages in human history, is Atlantis- the lost continent about which we, as the modern humans, were first informed by Plato and his dialogues with Critias and Timaeus and Solon (c. 640 – c. 560 BCE) who listened to the "tale" of an island from the Egyptian priests by the 6th century B.C (Plato, Critias.113-119; *Ibid.*113b). Plato in Timaeus attributes extensive wildfires in heavenly powers when he refers to Solon's visit to Egypt:

"happened and will happen again many and various disasters to mankind. The most important came from fires and floods, while smaller ones from countless other causes. In your tradition that once your Phaethon, son of Helios, having riding his father's chariot, because he could not managed to lead them to the path of his father, burnt out whatever on land and eventually killed by lightning, referred to as mere myth. The reality is the change of the motion of heavenly bodies around the earth and the destruction of those in surface by huge fires between large intervals you remember only one deluge, though previously were many." (Plato, Timaeus.22c-d)

A good many fanciers, scripters, travellers and explorers, novelists, adventurers and philosophers set themselves for a search of this legendary, mysterious and dreamy island ingenuously. Hence, it is at times regarded as an apotheosized land. Atlantis is a place recreating itself even if it was elsewhere once, perished and now lies somewhere which is tried to be explained with plate tectonics and subsidiary branches. Thanks to the discipline of geology that it has brought numerous answers to the long-time believed superstitions about the lost or sunken terrains in history. The ignorable point about this legendary land pertains to where and what has actually happened but there is some value in knowing how the narratives illuminate the humans' nature and their place in the cosmos.

Atlantis is hardly "revealed" under a discrete approach. It has attracted the most irreconcilable polemics, which have burgeoned for centuries; people either reject or accept it. The exceptional cases disregarded, the mankind rightfully divorced thyself from the spiritual, particularly beginning from the Renaissance (as well as, the Philosophers¹ Age from the Classical era onwards, in circum-Aegean Greek islands and landscapes) period and turned a face to the factual. Yes, Atlantis intrigued many of us. It cannot be limited to Plato's time; it is an omnitemporal and immortal myth since it has been a flotation

ring in several media and a source of enlightenment in art (Baudelaire's "Parfum Exotique" or TV series broadcasted in the name of "Man From Atlantis" played by Patrick Duffy, etc.), politics, ideological construction and claims for ethnicity (e.g. once for the Nazi sympathizers (Treuil 2012: 72) and the like. The Amazons, by analogy, have been attributed to multi geographies. The Hellenic myths place it in the Black Sea, in the general context. It is likely that the *gynaiokratia* character (Mayor, 2014; Ünal 2013: 23, 26) of an unknown community, without a given geography, attracted the interest of the creators of the legend so it retained some degree of reality. Hence, nothing should be seen astounding with the tale of these famous women who were occasionally located to Atlantis, at the same time. The story can well be complex than the imagined or altered over time. Simply, we do not know but can rely on some chief tools to change our viewpoints about the island under question, at the sight of the state of art and intellectual background of the scientific world.

Moreover, the apparent differences of views in Herodotus and Plato about Solon attract particular attention. Hence, at any rate, as a traveling wise man, Plato's Solon recalls Herodotus' Solon, yet there are nevertheless striking contrasts between the two portrayals of the Athenian statesman. In contrary to Herodotus' Solon, whose travels postdate his legislative achievements (*Histories* 1.29), Plato's Solon visits Egypt before helping Athens as a politician (Timaeus 21c-d). With this turnaround, Solon's travels take on an altogether different meaning. Whereas in the *Histories* Solon is an accomplished sage who shares his wisdom with the likes of Croesus of Lydia, in the Timaeus he is a student with much to learn from those he visits. Solon by Herodotus' view talks authoritatively and presciently and can be made a strong case that his voice is closely aligned with that of Herodotus himself (Fornara 1971: 18-23; Lateiner 1989: 42, 143; Shapiro 1996). By contrast, Plato's Solon tries to impress his Egyptian hosts with genealogies, only for them to show him how mistaken he is (*Timeus* 22b4ff). Despite these divergences, Plato does in fact base his portrait of Solon on another figure from Herodotus: *Hecataeus of Miletus*. Like Plato's Solon, Herodotus' Hecataeus also visits Egypt to be cured of his ignorance by Egyptian priests (*Histories* 2.143). This episode in Herodotus serves, at least in part, to alert the reader to the difference between Herodotus' critical approach to history and his predecessor's naivety (Lateiner 1989: 94; West 1991: 149). Similarly, Plato's portrayal of Solon as the Egyptians' childlike student invites critical reflection on the putative sage's reputation for wisdom and his authority.

2. METHODOLOGY AND DESIGN

We chase the customary questions on the saga of Atlantis, by firing off a hail of questions, under the cover of genetics, anthropology and semiotics, national epics and, quasi-archaeologies (the "Mu" case), in part. The text is an endeavor to show that Atlantis can be sought (surely, the ancient accounts cannot be ruled out) in multi-contexts as it has been done for ages while a localization is barely possible with the readily attained and processed geo-data and marine sciences. Hence, this study is eager to point to a selection of topics and altering perceptions on account of several stereotypes of Atlantis. Moreover, we attempt to change the perspective from disaster archaeology (at least not limit to it) to a constructive thought (regardless of a persistency for a find spot or articulation of a folk therewith) with this work, through the operation of a series of questionnaires on the ventures and adventures of the human race (as well as pseudo-sciences and postulates without tangible proof or subtler evidence), at the chronological, anthropological (covering quasi-archaeology, as well as, some fanciful but notable interpretations echoed through pseudo-archaeologies) and partly geological levels. In such a framework, it must be a flowing text in the methodological terms and provide linkable material evidence, rather than solely echoing the ancient accounts or the environmental problematic. In lieu of disaster archaeology (which raises priority to e.g. any asteroidal impact, great flooding (basically the Noah's Ark while an older one lies in the Sumerian epic of Gilgamesh²) or catastrophic milestones, great natural episodes in the world history), a positive approach and attitude is tried (for disaster archaeology, Liritzis *et al.*, 2019, in press). In doing so, a correlation, as underscored above, is sought with disciplines like geology, cultural anthropology, semiotic investigations or prehistory.

3. INITIAL REMARKS

3.1. Toponymical remarks

Let us fancy, for a while, that all those mythical events and figures fabulated in antiquity were real. Given the likely scenario, it would not necessarily mean that its search at different levels should be ruled out. Unless evidence is visual and in writing form, we can chase Atlantis anywhere permissively. Potentially, multiplexed toponymies are suggested for this island. Any effort shown, any mind forced, any labour spent, any expense made for it shall remain vague because any place can be perceived and admitted to be Atlantis-centric. There is no way that we reverse the earthenly geological situation. Plate tectonics, gradual movements at regular intervals,

ocean dynamics as well as tsunamis³, even atmospheric simulations (better see the modern explorations and recent research) back to the thousands of years will not suffice. Furthermore, the globe's changing continuously. We can protect the water resources in the best way but never prevent glaciation and carbonization; all are beyond control eventually.

Atlantis revolves all around the globe.⁴ The landmarks in the dialogues of Plato are somewhat clear that it was a seafaring society physically embraced with concentric circles. Hence, it was investigated at multi addresses; out in the Spartan lands, the off-shores of Portugal (behind the pillars of Hercules/the straits of Gibraltar); perhaps close by the Azores appearing as the sunken pyramids; the open waters in southwest Spain (See Kühne. 2004); Ubar clan/the city sunken in the dunes of Arabia (ntrs.nasa.gov.tr), the Scandinavian canoes/ mariners, sites in Indonesia, a newly "discovered" continent of Zealandia (ca.4.9 Mkm²) (Mortimer *et.al.* 2017; www.halukberkmen.net (no.107)); with round (stogyli) Thera (Santorini) Island and its volcanic eruption being a most plausible scenario, etc. At any rate, what about if Atlantis was never a place. A metaverse, political interpretation of Atlantis could have been given by Plato in the same way he did for the allegory of the cave (Plato's *Politeia* Chapter Z); it expressed a powerful desire and longing to approach the real World of perfection. Plato must be wise enough to know what he was telling. In all likelihood, he was pushing us to change our viewpoint, at the same time. Atlantis can be timeless and spaceless in this respect; as an ideal place in memory and on mind; or the one which Aeneas was ordered to find out and found as per the olympian verdict. Moreover, we can easily notice that the mythical god, Atlas⁵ never participates in the text, apart from the identification of the name with one of the sons of Poseidon, as the King. An extra and highly hypothetical scenario would be to expect the narration of a myth extracted through a myth.

A comprehensive evaluation and examination to demonstrate the impossibility of its localization has been, to us, logically, made by Treuil (Treuil 2012: 30, 34-35). It is the story tracked through a series of theories the details of which shall not be shown forth hereunder, however, theoretically, all the future entrants, like many alleged sites or regions to date, must bear the equivalent potential to attract similar levels of attention. The Pacific, *exempli gratia*, can be quite interesting in this regard. One of the recent discoveries has just been made in the Micronesian coasts. An ancient city (Nan Madol), at least 2000 years of age, was unearthed at the Pohnpei Island. This means that nowhere, including the barren is-

lands and territories in the Pacific is that desolate. Such a place, if promoted as a candidate, could make a splash amongst the Atlantis dreamers. But, it is not like that at all as we are drifting apart rather than approaching it due to the principle of entropy. We'll come to this point.

What was it, if not a continent? The opinion of Treuil is acceptable to the degree that it does not, surely, deserve to be thrown to the dump of pseudo-archaeology but falls into the scope of cultural anthropology (not merely archaeology or history) as no other philosopher left a considerable account on the same subject (Treuil 2012: 36-37, 57). Treuil well attests how the scholars, who have mulled over insular Atlantis for years, fell into the trap of the imperialist mentality which is still trying to legitimize itself via the white men and his image with the promotion of civilization to the purely naked, savage, black men without a God (*Ibid.*50-53).

Can we try a back projection through the lenses of the 21st century A.D then?

3.2. Chronological and anthropological remarks

In the dialogue he makes with Critias, a *dictum* of Plato can be interesting before we give a start to some debates on an antediluvian world. Accordingly, the battle which took place between the Athenians and the people living far off the pillars of Hercules, within the physical limits of the Egyptian frontiers, went back to ca. 9000 years ago (Plato.Critias.108e, 111b).⁶ We have no choice but to assume the same time concept in the modern terms. Another clue for a temporal interpretation, if Atlantis existed, is the spell of "iron" which was not preferred by the rulers of Atlantis to hunt the sacrificial animals (Plato, Critias.119.e).

Under a chronological partition, we handle the issue based on the "known" and "yet unrecognized and mysterious", both of which should be looked in the prehistoric context. Hence, they are to be divorced in pursuant of the field of genetics and anthropology. On the one hand and for the known age, the questions can overfly regarding the indigenous communities of e.g. Mesoamerica, which neither had idea about iron nor experienced any other metallurgy (Columbus. 2010: 143). How can such deprivation be explained even if they could have travelled all the way across, perhaps an oppositely situated continent? What about the possible transoceanic voyages from over the southern islands?

Particularly within the scope of New Archaeology, there is consensus that the Asian origin people travelled to the northernmost tip of the world during the late Pleistocene via the Bering Land Bridge - a territorial extension and Ice Age corridor of Asia

joining Alaska and Siberia. As anyone can see on the palaeoenvironmental atlases of the present day, it was a dry land during the glacial intervals, with mesic tundra and low sea level. They began to disappear ca. 11.000-12.000 b.p.⁷ Despite mutations in DNA (as a normal process), the earliest inhabitants, the so-called paleo Indians were the ancestors of the American natives, who began to migrate to Alaska between 19.000- 17.500 B.C (18.000-15.000) (Arsebük 2012: 96; Arsebük 2014: 13). Indeed, disputes are ongoing on the Pleistocene record of the Clovis era Paleoindians and/or pre-Clovis occupation of the Americas (Bradley and Stanford 2004: 460-465). The theories, as recently updated, put forward a migration route down to the south of the continent across the western shoreline (the “coastline theory”) the large part of which vanished in the Holocene (Arsebük 2012: 107-108, figs.1-3, 112-113; Arsebük 2014: 14-15, fig.2). There is lack of knowledge on the domestication of animals, plough traces, use of wheel for transport (Arsebük 2012: 113-116) as well as iron, excluding the later periods, by which theories on the experimental? practices in agriculture in, for instance, Moray in Peru still require additional debates.

The earth has welcome stubborn and obstinate folks as well as non-persistent and more “peaceful”

cultures with which we become acquainted, in the diaries of Columbus and Magellan, as well as in the narratives of Somerset Maugham.⁸ Should Atlantis be a true story, it would possibly belong to the latter. And the folk could relate to pre-Athenians, perhaps those travelled from a far-off land. The Polynesians attributed to the Caucasian race (Churchward 2001a: 287) and the Uighurs being the origins of the “pure” lineage frequently lie amidst the discussions. An astonishing matter of question relates to the claim about the tomb finds deposited beneath the (lying ca. 17 meters below the surface) Gobi Desert which was once a fertile ecosystem.⁹

Anatolia is a huge genetic dump, a hybrid site due to its positioning at the crossroads of several civilized groups and folks (Demirsoy 2017: 120). Linguistics or multi-settlement features and layers pertinent to architecture usually come into prominence in such geographies. Variations can also happen at the end of a journey. A hypothetical relation between the excavated clay balls at Çatalhöyük (Fig.1A¹⁰), probably used as the kitchenware (Hodder 2011: 156, 169-170) some 10.000 years ago and the utilization of similar stone items, locally known as “khorkhog” (Fig.1B), in modern Mongolian cuisine might well have a sound basis in this regard. We are on the issue.



Figure 1: Clay balls at Çatalhöyük Museum (A); Khorkhog at local cuisine in Mongolia (B)

4. MODERN SIMULANTS

When the sleeves are rolled up merely for seeking and implementing the ideal, Atlantis is timeless, again. On the eve of the space age, a simulant of the idea on the city-state concept was declared by Bill Gates who set himself to purchase and construct a landscape in the vicinity of Phoenix, Arizona. Those, who gear themselves toward such projects that are drawn by the same mentality, accept these as being the tools for a newly brought paradigm, thereby create and use their associated mechanisms and opportunities. However, they essentially operate them

in order to promote a novel political system and understanding, at the same time. In this case, do we, in some way, beam ourselves back to a known past, an overtone of the 8th century B.C “colony” city-state (of the Greek world) as well as the “Classical” polis and a spirit thereof where the roots of libertarianism and egalitarianism were being taken, although the topic is so arbitrary at the modern temporal scale? It may sound as if we are trapped in a vicious circle, standing on the final step of the five basic epochs echoed in mythology. In the adverse case, as Einstein

reported; we will be zeroing the adventure of the mankind with stones and sticks.

Do we become primitive each day in contrast to the technological advancements? Remarkable is the reverse social change in the Indians' way of living, from complex and advanced to the "primitive" into the 20th century (Arsebük 2012: 118). By analogy, the Maya language was also a well-developed system of phonetics and logograms (Arsebük 2014: 35).¹¹

The lost island of Utopia and an ideal society is being planned to be revived in today's PayPal island. For the first time, it has been announced that the world's premier (self-administered, independent, autonomous, fledged with *autarky*) city state will begin to be constructed (by the founder of PayPal and with the official consent and permit of the French Polynesia for the initial testing process) in 2020, to settle over the Pacific Ocean, nearing Tahiti. Though partaking, morphologically, of a petroleum platform, this gigantic installation bears semblance to the layout of Atlantis. The plan (following a prototype) demonstrates that similar associated projects, which will undergo a fast proliferation by the year 2050, will be launched and completed as accompanied with different governance models in such extraordinary spaces. The notion and perception of settlement has been changing; sites might be formed out in the ocean, space, mountain peak, etc. Platonic utopias, as also mirrored through the famous fictions of Bacon's New Atlantis or Thomas More's Utopia, are coming true.

The concept, autophagy, is not for nothing. This novel approach, whatever it is, is not worth getting upset over since it will not remain there forever, recalling the Freudian motto "The goal of life is death" which is very owed to the impetus for "Eros and Thanatos; life and death instincts in the background. Philosophically, it can be found as the most reasonable choice. Such projects are the normal resistances of the earthling to an autophagy or any type extinction (excluding natural selection dynamics and processes) from the terrestrial world. Do we see the ideal and moral? If this is a process of rotation to the ideal or egalitarian purpose (hopefully) investments of the future's floating states¹², space implantations, etc., how can somebody declare the goal behind all those ventures? Is it something that gives indication to a by-product of e.g. the "social score" policy of China or a natural/biological selection is the end to this goal? (even though a country should primarily watch for its own resources and citizens). The issue of population control is being explained with the diminishing fertility rates and the factors in the origin. If we adopt all such debates via *a priori* opinions and pseudo-archaeologies we cannot continue our matter of discussion. Therefore, let us

also take that the myths were factual as the epic literature bears a grain of truth of the past. Churchward¹³, who deserves quite a judgmental approach by many of us, calls attention to their symbolic language verifying a fine degree of realism in themselves. It is of value although he could never demonstrate a sound and explicit evidence of what he proposes.

5. REAL OR VIRTUAL: THE MU CASE

Before we put our feet on the ground and turn back to the real universe, why not examine a famous case, the lost mother continent of "Mu"¹⁴/Lemuria about which the propinquity effect of a national myth can arouse an interest. This is a smashing topic that comes along to exemplify a civilization instilled with various approaches on its physical, biological and cultural anatomy. As the mythos goes, ours is the descent from the golden race to the iron. But we are rumored to make an upward move from these days on. It might seem hard to conflate the modern and ancient at this point so we inquire: How can somebody know that the word originates from a root like Ra-Mu, as a highly civilized land? (Churchward 2001a: 281; Wilkins 2000, *passim*) Only from the modern accounts and, alleged and unidentified toponymies in the holy writs.

We choose to suppose that "Mu" or Lemuria existed once, hence dare to think bigger now. By all accounts, especially to Churchward,¹⁵ the continent, which was situated in the Pacific, established colonies in the east and west before it sank as early as 70.000 b.p. It ruled over Yucatan on the eastern line, Central America (initially Mexico), Peru and other South American homelands down below, suburbs of Nevada to the north, Atlantis beyond the Atlantic Ocean¹⁶ and the Mediterranean-Nile-Anatolia-Southeast Black Sea respectively (Churchward 2013: 21-23).

Language and exclusive codes, unfinished statues (e.g. on the Easter Island), monuments, inscriptions, (Codex Cortesianus, Troana manuscript, etc.) and the like have been interpreted in favor of the remnants of the Mu continent (Churchward 2001a: 283-284). The pyramids of the Aztecs recall the Tower of Babel, being part of the Genesis constructed for the God (Arsebük 2014: 47). Lake Titicaca, for instance, is a significant symbol in the Peruvian-Bolivian borderline. Another allegation pertains to the continuation of the canals and waterways of the Andeans as the heirs of the Mu works.

Should it be a *terra nullius*, who were the giant feet Patagonians whom Magellan and his crew met for the first time in history (as journaled by Pigafetta around April 1520)?¹⁷ Where could have they come from?

A curio is that Churchward makes a mention of a caucasian race known as the Kara-Mayans (Caribbeans) besides the Southern and Mesoamerican folks and that the imaginary cartographic material demonstrate a remote physical connection between these groups and Anatolia. Furthermore, they are at times linked with the ancient Karian culture in the southwest of Asia Minor (Churchward 2001a: 335-342; Churchward 2013: 23). Some supportive explanations have been made by another author and physicist Berkmen (www.halukberkmen.net (no.s.45,107)) on the same topic.

“And everything submerged one day...”. Just as how the theories posing that the mountains disappeared over a night are such ridiculous, the way in which the myths describe the antediluvian world and exhaustion may sound to each of us rather impenetrable, today. As it would not be weird to many of us, such rumor mongering could have derived from the impact of e.g. a geological catastrophe (such as the Santorini Plinian eruption ca.1620 BC, Driessen and MacDonald 2000; Gorokhovich 2012). Earth fills might be lain over the sites deluged by the ocean; the conglomerate rocks called *tepetate* in Mexico (Churchward 2013: 33) or fossilized corals at the ground level in Cozumel must be some fine instances for such a process (Pictured in Fig.2 are the group of corals in the street). However, it is barely possible that a continent like Mu (although size is also arbitrary) suddenly submerged some 70.000 b.p., while Iceland rose to the surface ca. 20 million years ago. The handicap and unsoundness about a vanish into the blue over a night lies right at this point. Moreover, the scientific world better understood the natural forces and formation process of the earth through a disquisition of the “baby islet” (acknowledged as the god of fire by the Icelanders) in almost one to two months’ time in 1970s, though it may create a dilemma on what we step. Obviously, the battle of fire and ice has been continuing, reminding the case of the moraine deposits in the desert ecosystem in Mongolia. The glaciers began to melt 12,000 years ago, in the Upper Paleolithic, however cooling off occurred partially.

Iceland is the extension of the mid-Atlantic range. Here is a land which abounds in boiling spots and sites beneath the surface. The island rose to the sky as a result of this partnership. The volcanoes in Iceland have the capacity to affect the world’s climate; the scarlet smoke clouds (observed to have arrived far as London-Paris) caused by sulphur dioxide released in the course of the eruption of Lake Iceland in June 1783, debarred many parts of Europe from solar radiation. Consequently, the north pole continued freezing which accompanied famine, floods, etc., even prepared the background for the economic

crisis that eventually impacted the outbreak of the French Revolution.



Figure 2: View from the coral ground at Cozumel

As we shall see, two milestones of 12.000 and 70.000 b.p fall to the midst of the discussions. Allegedly, the Naacal tablets, for instance, which were discovered in India and a set of similar tablets that were found by W. Niven in Mexico (in the north, by the Uighur symbols) are conveyed to have sourced from the same origin. As the sparkles of the Mu, they are believed to be older than 12,000 b.p. (Churchward 2001b: 291-293) addressing the same continent. Within such a postulate, Toth, the god of wisdom and an equivalent of Hermaios, might be a case for which Plutarch claimed a provenance in favor of Egypt where the primeval texts could have been transmitted to the “new world” by the Egyptian priests. The Mediterranean flooding, on the other hand, judging from the remnants of the Younger Dryas impacting object found in the Southern Ocean, southeast of South Africa, north of Antarctica, and south of Madagascar, has been revisited (Jaye 2019). The claim of a massive cosmic impact approximately 12.800 years before present in the Southern Ocean delivered a catastrophic worldwide flood. As a result, the newly introduced waters flooded the Mediterranean Sea via the Strait of Gibraltar. It is argued that the impact and its ensuing flood account for all reported Younger-Dryas effects; the worldwide flood and the Younger-Dryas event are synonymous. Culturally ubiquitous flood narratives corroborate the scientific record (Jaye 2019).

6. ANTAGONISM OF IDEAS AND FACTS

Facts float according to subject, person, condition, place and time. An insight to the inconsistencies and originalities in the dialogues of Plato needs scrutiny along with the flow of the ages. This smacks of the debate prompting the audience to give thought to the subjectivity of truth and factual accuracy and, decide on veracity in Kurosawa's breakout film, *Rashomon*.

Let us also chew over our postulate in cognizance of the Hesiodic epoch. How were the new and the old *mundi incognitum* linked? Rationality would again be our answer. Columbus made the discovery of America after onerous efforts and contracts and, stringent precautions and preparations.

If Atlantis was an outcome of the philosophers' age, no one can excogitate whether the myth laid weight on a contrast effect, at the same time. Just as the long-time search of the particle and anti-particle (mirror image), Al-Farabi chased the counter forces in some of the passages of his treaties. We can well dare to explain Adam who is at times located to the post-evolution process perhaps through a glimpse to the principle of the "replaceability of the extinct" of Al-Farabi or, the "genetic transfer" which we think can be a better tool for a rationale (Farabi 2016: 61-62). Otherwise, in our problematic, the annihilation through positron collisions must be ongoingly discussed. Einstein never fancied this as he stuck to the theory that we are never in the same position against time.

A controversy is that something, which is identified as an enigma, does not necessarily bear upon a description in the catastrophic context. Do we at all times need a disastrous event or misadventure to question and understand the migrations which could follow some normal causalities in the men's history, also because of that inevitable and continuous feeling of curiosity and venturing?

Internal marriages, for example, prevent the outsiders against degeneration in the regular order and hierarchy in any conventional society. What type of colonization or a speculative migration movement could have commenced in or for Atlantis or any other vanished continent or culture? Could the masses be squeezed in the valleys or mountains and struggled to survive the genre via kinship marriages until re-spreading over other geographies? (Churchward 2013: 52-54)¹⁸ This would be a natural choice, an outcome of the entropy theory. The episodes narrated in the legend of Ergenekon are fine epitomes in this respect and fit well to the context. The narrations ascribable to evolution are hidden in the epics of creation of the Turkish origin communities. Worth of notice is the legacy, particularly of the

Altay centric shaman Turks, which conforms to the biblical flood (İnan 2015: 20-23).¹⁹

We do not bring up a novel approach in this study so nothing groundbreaking is offered. What is endeavored is to brainstorm, through a comprehensive perspective and proceed with the impulse that asks: "Why not?" Not necessarily we believe it to be but as an inescapable reaction of our inquiry mind and expression of entropy principle in various ways. The timing for the emergence of instability in a cultural system, for example, is the cladding point of thermodynamics. Beyond this point a set of new phenomena, i.e. new spatio-temporal processes, are produced named dissipative structures. These phenomena in general increase entropy, in contrast to the thermodynamic steady branch near equilibrium with minimal production of entropy (Liritzis 2013).²⁰ In the words of physicists, a time travel to the future is possible while a journey to the past is yet arbitrary. There must be a way to do it. But how? It is a point for many of those interested in a new voyage to the history of cosmos.

7. DISCUSSION

The world's been experiencing a great mutation and paradigm shifts. A past carbon copy can be imputable to the Iron Age (ca.1100 BC). A short review of the solemn descriptions (particularly the five "human races") of Hesiod in his mythographical accounts would suffice to envision the background of the continuation of the antediluvian world. In light of the results of some recent scientific gatherings, the Neolithic cultures were argued to have had their share from the Golden Age, though (Treuil 2012: 55). Hesiod²¹ was not, surely, the only figure to implicitly relate his writs to the Old World, however was the one who created them around the early Iron and Archaic transition. From a broader view, many holy scripts of Torah, Koran and the Bible are in the frame while deluges are described in various accounts, such as; Seneca, in his *Phaedra*, talks about the tsunamis from Sicily to the Ionian Gulf (Seneca. *Phaedra*.1000-1035).

Turning to the Mu theorem; something striking is Churchward's dating the submergence of Mu to 12.000 b.p. The C14 technique was not invented around the date when he made his claim. Though being rather assertive and erroneous in certain respects, it has meaning in itself, especially within the historical context.

It was between 70.000 and 20.000 years ago that the inhabitants of the homo erectus species finally evolved into the anatomically modern homo sapiens in Asia (Takacs and Cline 2007 (Vol.5): 447). Even though flippant and unscientific works²² about Mu have gained a place in the market, we try to elabo-

rate the subject matter in respect of the labor invested, which is independent of any ideology. We will break loose from Atlantis at this point but will return after taking a focus on the gravity and seriousness of the theory.

We might seem flying off at a tangent but those, which cannot be explained or are barely described, might have a relation in the background. Rock art is a fine case. It may not necessarily be a shamanic representation but a share of an adventurous experience might be wished to be told off. It is Braudel who, at the same time, brings some very supportable reasons for the impact of climate on the (re)emergence of this sort of art, to a large extent (Braudel 2013: 57-59). It seems to have evolved from the realistic Paleolithic age into the Neolithic when the humans were in pursuit of the symbolic (Hoppál 2018: 97-99).²³ Such disillusion or awakenings often coincide with the Bronze age. A fine resemblance comes from the aboriginal clan of Karang in Java. Striking is the taking off the younger section of the group to the caves for a training program about the folkways, sacred aspects or secrets of their descendants (Churchward 2001a: 315).

On the matter of chronological demarcation and anthropological depictions, we also revisit the imprints of men, widespread in several localities on earth. Interpretations on rock art and petrography are numerous in literature; they could be the reflections of neurotheology or totemism via a gathering to commemorate the descendant spirits, or complex social activities or ceremony for fertility cult and abundance, psychobiological group therapy to protect the body homeostatis, animal rituals (sort of *hiera kala*), hunt magic (as anthropomorphic figures are often in the background) or shamanic raven after a series of hunting episodes (particularly discussed for rontgen/ skeleton form pictograms and anthropomorphic figures), a practice of teaching to get the youngsters for a hunting experience or, for initiation. A widely accepted view is that many, particularly those in Siberia and Mongolian Altay petroglyphs, reveal a recent history of ca. 1500-2000 years or of the Bronze Age on average (Hoppál 2018: 45, 50, 59, 63, 78-83, 85-87, 98, 100-101)²⁴ except for the mural Paleolithic drawings. A group of similar finds deserve detailed discussions; e.g. Çatalhöyük images and facts in contexts or Scandinavian, Baikal/ Mongolian works, Latmos, Gobustan, Kars (Belli 2010: 79-92), Gūdül petroglyphs, Lascaux paintings, etc.

Regarding the anthropological remarks, there is a need to state further. Even though some may find it a poorly shared pool of ideas, as we quote the anachronic cases here below and are devoid of a textual description, there is a chance to offer a parallelism between the habits of skull preservation in two re-

mote geographies. Modern Peruvian inhabitants living in the neighbourhood of Lake Titicaca, by tradition, place them in their domiciles in almost the same manner as the ancient people once did at Neolithic Çatalhöyük. The nuance arises from the place of burial in the latter since the excavations brought to light the practice of collecting them beneath the house floors or e.g. as the redeposited crania in secondary contexts. Although the social distinctions are never thoroughly understood, some of the practices signal that they could have been left to the vultures, at the same time (Haddow and Knüsel 2017: 53-66).²⁵ A closer behavior, although the context is rather different, was exhibited by the zoroasters in Persia; they left their deceased as the carrions to the vultures on top of the towers (a sort of ziggurat), maintaining the belief oriented to the "never kill" principle. If all such patters were inherited from the golden age, the members of these cultures were, by default, "not addicted to war and were sedentary" (Thomas 1882: vi) just like those Columbus encountered on his campaign to "India" west (exactly the Caribbeans) and the experiences of Magellan in the waters nearing Patagonia. Likewise, the matriarchal order and the skulls Columbus met in Rio de Mares (Columbus. 2010: 45)²⁶ should be accepted as a normal event.

A few archaeological realities need to be ascertained here; the world has experienced ups and downs concerning settlement and linked practices (absolutely in the broadest sense, excluding the exceptional cases). The Neolithic people had to paddle their own canoe as a matter of self-sufficiency, in dispersed habitations (forming authentic *nuclei* themselves) whereas the Middle East and Anatolia, for example, underwent a boom of urban centers and a golden age before these cities diminished again or demised down to the Iron Age. The situation reversed in the Classical epoch which was superseded with a growing appeal to the countryside at about a same speed or attraction in the Roman practices.

How can Bronze age be linked to such a place? Does the language represent it continuously? If there was e.g. a connection between the Maya and the Anatolian languages, could that of the Hittites be included to the same pot? Though falling short with this approach, Panku can be an instance where "Ku" stands for the "God" in the Maya language (de Bourboug 1872: 180).²⁷ These are the common words to be provided as the *apriori* evidence, which is not a less significant case but according to Tekin, a language can be distinctive with the quantity of the uncommon words rather than its commonalities with another language. This creates a dilemma for our problematic as we chase the most "scientific".

We need to seek it where the symbolic language casts light on some specific links in which case rock art is the most prominent.

The elementary symbols taught in antiquity should have been simple; the first and foremost of these was perhaps (sometimes referred to as the Ra) the circle symbolizing a divinity (Churchward 2001a: 307) which must have been the constitutive of the sun disks. A relationship between the Mu and shamanism may also be there. The bird symbols²⁸, just like the cornucopia or horn shapes, attract attention as well as some normal marks referred in almost every religion. Such symbols have eventually become culturally widespread, as often imaged on ceramics and rug craft, following the mural depictions. The sun given by Churchward on page 22 (2001b: 38)²⁹ bears a similarity with the sun disk/ sistre of the Hittites. On the same page appears a giraffe-like creature reaching out into a tree or a floral symbol. Could it be something symbolizing the evolution? Two concentric circles might be interpreted differently; the eye of the bird signals that the human is composed of two essences in the Uighur belief. The recurring versions of these circles are often linked to the religious rituals of e.g. the Naga people where a circle appears with a central dot while two concentric circles denote the great creator (Churchward 2001a: 369-370)³⁰ in the Uighur culture.

A strained interpretation would be on Çatalhöyük in that the "landscape paintings", as also attributed to the matar cult, might retain part of the merged case of the basic symbols of the triangle (with inner dots) surmounting a square speculated for Mu (regardless of reality). Also interesting to come across is the "four pillars of the Earth" (symbolizing the hieratic "M" letter of the motherland/ Can, Kral (King)) in Troano (Churchward 2001a: 307 (p. 169 originally), 370) manuscript which fits to the symbol often interpreted as the houses or any other metaphoric concept.

When ca 70.000 b.p is re-thought (a date claimed long before the discovery of the Aborigine communities' colonial movements (Willerslev *et.al.* 2016: 207-214)), this becomes intriguing. Art is a key point. How did art emerge? Any answer to this problem could rally the supporters of the expansionist theories which back up dispersion from a single continent, as well. If it emanated from the biological alterations of the modern human, then the longevity of discussions on the two polars must terminate because the early human is yet the inhabitant of Africa in the origin. Turning to the point; art, which is expressible in numerous forms and objects, proliferated in the Upper Paleolithic. Despite the nuances in the discussions on its emergence, it retained symbolic representation displaced from context (e.g. the

discussion on the leopard's spots of Çatalhöyük). The gradualists and discontinuists seem to agree on the period but differ from another group who lay the burden on the cultural (reconfiguration of the social relations in light of many objects too, perhaps arising out of the harsh conditions of the Ice Age) or biological (at the end of the neurological evolution of anatomically modern humans- AMH, as an expression of the completion of cognitive competence) impetus. The positive interactions of both of the processes sound reasonable (Abdi 2012: 39, 45-49).

The views of Churchward and the way in which they are narrated sound to be propagated through the British politics. At times, the reader gets the impression of some sort of "racism" in that European-ness is tried to be taken to the very origins of the mankind in certain passages of his book versions³¹, hence he makes the things hardly believable when he tries to touch on such issues. However, this is not the point of ours from this step onwards.

A note of interest is that the works inked for Mu in the early 1900s stating that the continent perished some 12.000 b.p (Churchward 2001a: 273, 283-284) in a way confirms the *a priori* knowledge of the scholarly world particularly focused in the Paleolithic. If such a case is unalterable in the tablets, then those interested in Atlantis might need to run after it rather seeking in the earlier chronologies. Despite the absurdisms, particularly about the geological approach, in part, in the works of Churchward and, some other topics which are highly subject to criticism, his mention on the "Kara" groups (Churchward 2013: 90-95; Churchward 2001a: 335, 337, 344)³² of Mesoamerica, who were supposed to travel to southwest Anatolia from over the "Atlantis", are truly interesting and may need deeper considerations. Long and maritime journeys are no longer an imagination but the lack of sufficient evidence makes them unattainable. Notwithstanding, new research postulates their possible occurrence (Liritzis *et al.* 2018). Actually, also according to how Columbus narrates, this group can be the locally known "Cariba" (Columbus. 2010: 67), which was later called as "cannibal" in Europe. Moreover, it could be that the Atlantis legendary attributed to Akrotiri and Thera could have involved the Anatolians³³ and Karians for an exodus of this famous adventure. Yet, black people are usually imaged and fancied in the scenario ascribed to Atlantis, in the Minoan paintings. Is it a coincidence that the blue dyes which were particularly used on parts of the bodies in Minoan Crete or applied in the murals, conjure up the Maya blue? It appears that the Egyptian frescoes depicting feathers in blue is another markable point. Nothing is extraordinary with that but the frequent

referral to the color can make sense for those interested in the trajectory of ancient technologies.

The culture history of the human beings is never a linear one. It proves temporal, perpetual and dependent circular connections. The Eastern Island³⁴ has a notable place in this regard. The positioning of the giant statues on the island (which is rumored to be part of Mu) as if they have been awaiting something to come from over the sea³⁵, strongly pushes us to establish parallels with e.g. the balbals and Ongot statues of Mongolia (in Khustai National Park) and Göbeklitepe. We then turn a face to the totem pillars of the Moaris and Göbeklitepe (presumably expressing the symbol for “Tau” with T shapes or T shape altars, which were erected by the Quechuas³⁶, Hin-

dus, etc. (see Churchward 2001a: 313-314, Churchward 2001b: 296)³⁷) which attain an intimate connection with the skyscape at that time (See Sweatman and Tsikritsis 2017: 233-250; Notroff et.al. 2017: 57-63; Burley 2017: 71-74). It seems to be a no chance situation. On the one hand, that the “Kara”s/ Karians who are suggested to have migrated to Meso and Southern America using the Eastern Island route and then passed to Anatolia, constitutes a milestone amidst the theories (Churchward 2001a: 340-341; Churchward 2013: 99). We are not interested in the size of the monuments³⁸ but prefer to cogitate the figures responsible for their construction.

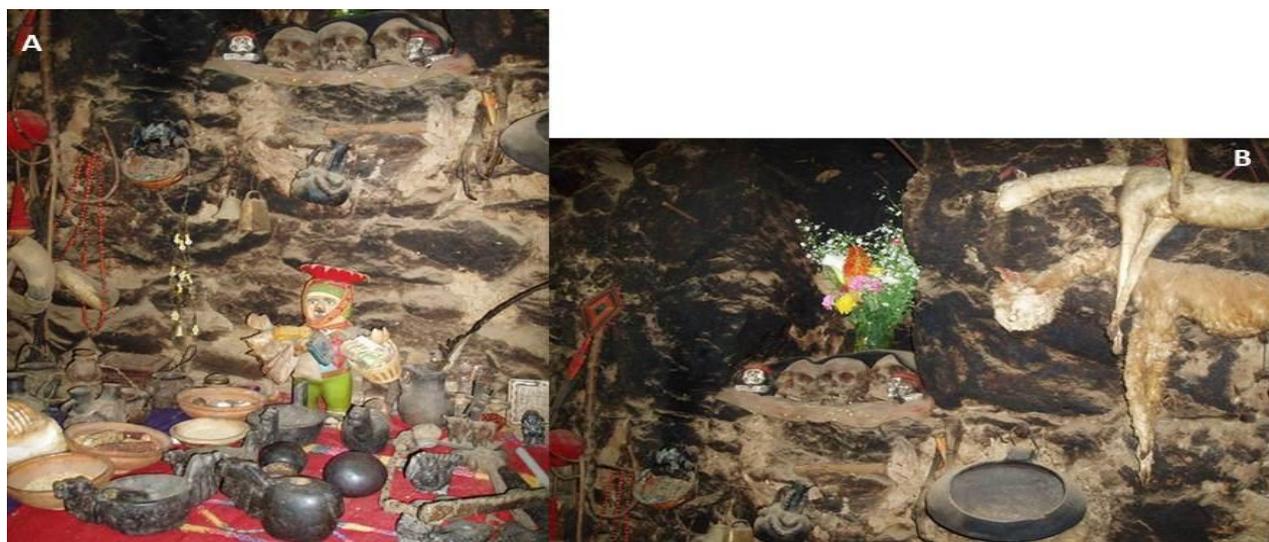


Figure 3: Ancestral skulls in a modern Ollantaytambo house, Peru (wide angle photograph with daily life totems (A); acute angle of the triple (B))

Above all, ritual and cult occupy a remarkable place in a human's life. According to İnan, “balbal”s³⁹ were erected over the deceased heroes, in the name of the foes killed all along the heroes' lives (İnan 2015: 231). There is knowledge that the religious rites were not spelled on e.g. the Orkhon inscriptions of the ancient Turks. Neither in the shamanic rituals nor the Yenisei inscriptions are the “bal”s mentioned (Asım 2001: 475). Now, one can pose the question whether Göbeklitepe monuments were also icons or idols? Their orientation toward the west⁴⁰ may call for an expression among the ancient Rapa Nui culture. In all of the instances, the arms are crossed (also see the Cycladic figurines of the 3rd millennium B.C). Why are such common form monoliths of Mongolia, Göbeklitepe or the Eastern Island insistently so like each other? Do the skulls or headless bodies found in Çatalhöyük or modern Ollantaytambo houses in Peru (Fig.3 where 3,A presents a wider angle with the daily life totems) hide the same rationale? The Yiftahel PPNB site in the

Galilee region of Israel enlightens the scholars on the ritual function of plastering skulls to incorporate the memory of the deceased and establish the spiritual link with life and death (Milevski *et.al* 2008: 43-44). The Ofnet Cave in Germany is also perplexing that the skeletons are again oriented to the west, the presumptive direction where they came from (Churchward 2013: 128).⁴¹ All these converge to the archetypal phenomena and the collective unconsciousness, where, universal symbols can mediate opposites in the psyche, often found in religious art, mythology and fairy tales across cultures (Douglas 2008: 24-30; Clemens and Rothgeb 1978: 152). Along these views, the cognitive archaeology, which focuses on the ways that the ancient societies thought and the symbolic structures that can be perceived in past material culture, comes to the forefront.

To our opinion, one of the reference studies advocating the 70.000 years thesis is that of Prof. Willerslev from the Cambridge University. As he evidences, the Aborigines of the New Zealand and Pa-

pua New Guinea migrated from Africa ca. 72,000 b.p. (Willerslev *et.al.* 2016: 207-214). This is almost a breakpoint for our arguments in that; the humanity and the origins of the modern sapiens began to be interrogated following the discovery of the DNA and the ongoing revolutions of the genetic science. As the results pertinent to the Human Genome Project have shown, the origins of all of us is Africa. Such an output seems to have put an end to the competition and disputes between the theories on the dispersion of the humankind from one center or multi-cultural developments in favour of the former.⁴² In that case, there is a question to ourselves; Can the appointment of “Mu” to the southwest of continental America be correct if any likely continent existed thereabouts? Could it have been positioned nearer to or in the southernmost tip of Africa? A following question goes whether the earliest source genomes determined so far emerged as a result of a migration wave to the said continent? Belike, the Strait of Magellan, not in its modern silhouette around those days, was also a place on which a foot was set previously, hence hosted a certain level of civilization. The region is an active one and reveals a sound paleogeography for the “combination of plate tectonics, volcanism, isostasy and eustatic sea-level change” (de Muro *et.al* 2018: 135-138).

What is told to this point were the scraps and fragments of theory. As likely as not, they, (including the Naacal tablets) were the products of labor under delusion, regarding the temporal concept, hence have caused us lose track of time. Below is a set of possibilities or analogies on the existence of such a landscape, once:

1. Dark Ages metaphorically match Atlantis- the end of the Mycenaean Age around 1100 B.C. If it was an insular continent, hence describable as a littoral community, then those who are eager to state further on the subject matter can look back as late as the 12th century B.C as a *terminus ante quem*.

2. If it existed in much earlier times, then we must reconstruct a new continent like “Mu” in conjunction with the hypothetical land of Atlantis. In the light of the recent geological investigations, the magnetic field of the earth flips its polarity, “the magnetic pole reversal”, every 200,000-300,000 years. The last time it happened was ca. 780,000 b.p. However, as conveyed by NASA, such changes are deemed to create no dramatic effects that end up with serious destructions down to this time scale (www.nasa.gov).

3. It might hint at the less known or unknown tales and legends. To exemplify, many symbols come along with the sacred codex of Mayas, the Popol Vuh. Notations about the clans’ runaway from the

freezing weather probably imply the catastrophic conditions in the pre-Holocene. In the book, humidity and marshlands are well expressed before the “genesis” of the earth or “dawn” of the human/civilization. By the time of sunrise, people were dancing to the direction they came from- turning their face to the east where the sun grows beyond the sea. Many were left in the east called “Tepeu Oliman” (de Bourbourg 2013 (Book 3): 120; de Bourbourg 2013 (Books 3,4): 130, 151; de Bourbourg 2013 (Book 3): 131).⁴³ This east must be “Africa” at the continental scale or Atlantis in the mythological context while it can well be a route of travel heading from somewhere from the east to the relative east from over Easter Island to another “somewhere” nearing the Yucatan.

Popol Vuh may be a good start as a passive act of rewriting the evolution theory concealed in the said document. The apes are described as the descendants of the humankind, in the genesis of the earth section (de Bourbourg 2013 (Book 1): 32). As of today, this situation and the way we approach a “nominal” cover story has reality only for the DNA matchup between the two species. Totally unattached to any ideological or theological biases, we do not hesitate (just for the sake of a viewpoint redirected) to pose the reverse of the normative case of evolution, perhaps interpretable under the notion of “mosaic evolution⁴⁴”. We only seem to be proposing a startling discussion, which is bound solely with the textual context. No more than that.

Along with cultural anthropology, the languages, being the uppermost sign of identification, are of significance in a more specific context. Also having regard to the Babylon Tower referred in various masterpieces of the 20th century⁴⁵ or the myths of the Mayan Quechuas, a notable anecdote is that their dispersion was followed by a gradual and prolonged occurrence of a diversification process. However, the great subversion of the language is dated to the Neolithic time (Picq *et al.* 2012: 55-56, 62-63). A crowning touch is the hieroglyphic expressions still come across in modern Uros and Taquile Islands in Lake Titicaca. They often appear on the waistbands of the men (See Figs.4,5). These symbolic tellings might point to the extinction of a language or semantic shifts in which case any complexity or non-complexity can mark the level of mentality in a society. The chronic and protracted changes and transformations in the landscapes and their impact on the way people express their world are to be similarly taken. If Atlantis existed back to some time, it might even be hidden in the narrations metamorphosed into symbolism.



Figure 4: Floating reed island of Uros



Figure 5: Symbolism and waistbands of men at Taquile Island

Any theory on Mu, which may need an explanation on the gradual migrations to the “neighboring” lands, should also pose a question on the degree of transformation to the ancient civilized groups. As one of the broadest questions of anthropology, how did it happen with which level of the transmittal of knowledge to different continental territories? Ac-

ording to whom was it a high-level civilization? How can we measure the volume, extent or size of a civilization or could it be defined⁴⁶? What lies quite distinguished in China, India or South America, which are also linkable to ancient Egypt, Persia, Maya or Babylonia? Did they become cavemen along

with the Pleistocene, and experienced a life form in a kind of hibernation?

Glaciation, sea level change and tectonism occurred, regardless of the level of culmination of a civilization, within the routine shifts between 70,000-12,000 b.p. Tectonism, by its own, is a great enough factor to sustain a lively and continuous process of the earthly alterations. If Mu submerged, it did not stay there; it must have been exposed to alterations beneath the ocean level, too. That is why the legends like the Noah's Ark (which, as a saga, must leave a flash effect and striking power to be remembered easily through the generations) can be an explanatory tool, for grasping well, the gradual and smooth change. That is; those kept on minds for thousands of years and wacked off by the story tellers must be consumed at once via a saga and stick in the minds positively.⁴⁷ A good many other folk epics needs to be studied over again (Manas, Oğuz Khan, Gilgamesh, Ramayana, Popol Vuh, Shahnameh, Shinto, Igor, Kalevala, those of Athenians especially in the Hesiodic narrations, etc.). A crux is that the languages and epics of the nations who have survived since the archaic times need some priority.

Retroreflection versus Projection

In our problematic, the human genome is a backward looking while the relativity theorem and quantum modelling offer a forward sight. The famous work puts that the space of all of us in the universe is proceeding as the universe is expanding.⁴⁸

If we are the ones to see, though requires a discussion under teleportation as mad as a hatter, each night, millions of light-years b.p. by looking at the universe from the sky by raising our head, a place, a coordinate or anything expressible as the spatio-temporal "thing/ being" theoretically watches from elsewhere. This is perhaps something in order to capture a shot, a dimension (whatever it is) of e.g. ancient Rome at the Palatine Hill where Augustus is deciding in his residence; the Royal Road between Susa-Sardis or the stone workers of Göbeklitepe we can never know at the moment. In other words, the past is living each moment we take or not take an action while the universe is expanding. Giving an ear to a "closed past and open future", as accentuated by Popper within the "non-symmetrical interpretations" in an indeterministic universe but with "an objective direction of time", can give a lead under the quantum theory (Popper 1982: 203).

The chronological sequence attributed to the vast extent of the human actions and cultural development was questioned by a distinguished colleague who has contributed to the identification of a long thought problem of the humankind, in light of the Göbeklitepe excavations. The emergence and notori-

ous order of the stereotypical actions and relations of the human beings, also to their environment, seems to have been suddenly shifted in line with the interpretations of Prof. Klaus Schmidt who reconsidered the building ability of the hunter gatherers and the rituals performed (Schmidt 2006: 97-98, 103.) In other words, the construction ability of our ancestors predated some widely accepted activities like the agriculture. A means of assessment would be a referral to the development stages of childhood (where lego seems to be a leading solution) which can hint at more than we expect when seeking out on the cognitive processes of a man or woman. Any relation between memory and practice, even theory and intellectual repository might be promising for those who take the cognitive sciences from a macro view. Archaeoastronomy has contributed towards the cognitive vies of those early people.⁴⁹

What is anchored in the archaeological record, one way or the other, is that the "fluorescence of artistic expression" goes back to the transition period of the Middle-Upper Paleolithic, some 50.000-30.000 years ago (See Abdi 2012: 51). In the given case of Göbeklitepe, the scholars also have to reinforce, synthesize and update their periods under question (related to art or any other problematic) as we are likely to be continuously provided with new data in the soon future.

We wanted to show that multi-views prevail which do not or will not go beyond the hermeneutics. That is what we exactly intended to demonstrate with an investigating attitude. We shall continue travelling on the horse of Atlas and Atlantis from the realistic Space Age to the symbolic Antiquity. Just like how Atatürk asked the solid question: "Where did the Turks come from to Central Asia?", we opt to, without hesitation, pose: "Where was it that the "black" groups by all means and irrespective of the evolution of the sapiens sapiens chose or had to leave for Africa?".

CONCLUSION

Atlantis is living as the power of the myth. Many of us have fancied several dreams and made up stories pertinent to the earth. From today on, our imagination will be heading for radically a different coordinate as the prow is simply heading for the extra-terrestrial.

Atlantis is timeless. It will survive as a creatopia all along the future of the humankind because everybody's Atlantis is inside thyself and for thyself. It has been crowd-pulling for many, as well as the post-processualists, to date. Wherever perfectionism and utopia revolves and is echoed, it is the epitome of this island or another.

Put in other words, the toponym does not at least reflect the mythological background where the Atlas saga is depicted by a different position.

Genetics where DNA is never stable (Demirsoy 2017: 123), phylogeny, paleontology and paleoanthropology, cultural anthropology, geography, geology, mythology and holy writs, linguistics, paleogeography, quantum physics and sophism are the fields in which we seek the big question. What if these disciplines called for a single episode or spoke the same language recalling the principle of ubiquity at once? Any other interpretation made without the light of these will be a precarious study.

Human Genome Project and the route of migrations and interlinkages between the distant geographies with the bioprints left behind, are the only basis we must turn a face. Firstly, the Australian Aborigines and Java tribes can back up the case. Should we give an ear to the evolution theory which follows the subatomic particles over a million year's process, anyone can safely note an interval which would not exceed 50.000 years on average. Although a story of migration for 70.000 b.p. was attained in favor of the Aborigines in the scientific terms (Willerslev *et.al.*, 2016), religious figures like Yafes and Sam could have taken a seat in the same story. The preeminent biologist, Demirsoy, narrating from the views of a famous theologian, presents his opinion in favor of the emergence of Adam following the evolution of man (perhaps as a sub-human/ early hominids) (Demirsoy 2017: 329-332)⁵⁰, seemingly in the eastern depression of Africa.

12.000- 70.000 years interval is an intersection set for the "normal" dramatic changes in the history of the world with the sapiens when the human race could have been utterly active. Although the scholarly world lacks artefacts or monuments in accord with an archaeological value, the fact on a "cultural deprivation" could be one of those that the Atlantis stories and texts have been virtually endeavoring to give out in a roundabout way.

Could it be that what were brought to front by Darwin are those which got a share of the big pie the least? In other words, could the apes have evolved from the humankind? While dating is the significant

of all, this is a story of the rings of a multi-history. What we endeavor is to provide a linkage amongst all the similarities in the world and make up epics exploiting their undefinable aspects and build up annexations over time. We reckon them as fitting to the scope of Atlantis and create new stories each passing day.

Any bioprint in the unknown submerged land piece (continental or not) will lead the way should there be such an extraordinary discovery in the coming future. The same will happen; one will come up and try to link it to Atlantis among many suggestions.

Do we need bioprints? Apart from Hesiod, one can come across quite enough material and clue in the shamanic prints, to discuss further. The longevity of the cultures are arbitrary but adaptivity of certain communities must be the reality.

The Genome Project demonstrated (www.genome.gov) that the people in the diverse geographies are the follow-up of a common lineage. One thing for an excogitation is how to measure the degree and reliability of the relationships we muse. Under all conditions, those curious for Atlantis should work with a retrospective mind under the guidance of the most ancient literature and written works, specifically beginning with the Sumerian civilization and proceed, after a long surfing over the non-linear history of the human, with a backward looking to the past from the non-dimensional space that is expanding in the spatio-temporal context. Yes, we will, hopefully, be able to see the past from a remote future, one day. If not the Dark Age, Bronze Age or the "Mu", we must chase Atlantis far beyond the quantum space and limitless virtual age. The result is unpredictable, however the most ancient epic is the most precious as is the case for the ancient state (vis-a-vis the neo-city states of Bill Gates' Phoenix or PayPal's Tahiti in the Pacific) which is the most valuable. Discovery brings a whole world to the mankind. Neodiscovery is a voyage to the cosmos. Those who miss the train lack the information of knowledge. And the floor is always free to put something on.

ACKNOWLEDGEMENTS

This study is an output of our individual efforts taken up in the post-2016 period, and a by-product of our scientific collaboration under an interdisciplinary approach. It was prepared without any external funding. We envision that the matters pointed in this paper will be subject to enhancement with the continuous flow of information and knowledge, hence many updates in the near future, which is expected to reveal many more items skipped or remain incomplete (particularly in the field of genetics and cultural anthropology), as of today.

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FOOTNOTES

¹ Particularly suggestable is the compiled works of scholars, which, at the same time, retain the issue of enlightenment via the great collective volume *corpus* in the Alexandria Library (Macleod 2006).

² Gilgamesh was far older than those given in the Holy Bible or any other writ (Bottéro 2013: 21). For the long- time adventure of belief and belief systems, also see *Ibid.*13-43, however do not expect the inclusion of, regrettably, one of the monotheistic religions, Islam. This work is apparently a product of an occidentalist view, although it approaches the issues in a secular understanding but is ostracizing it. It is not deemed to have been formulated objectively albeit its popular-scientific basis.

³ See e.g. Geist, E., Fritz, H., Rabinovich, A.B. and Tanioka, Y. (2017) *Global Tsunami Science: Past and Future, Volume I*. doi: 10.1007/978-3-319-55480-8.

⁴ Even Columbus thought that all those fascinating places around the islands he discovered were parts of the heaven (Eden, Adn) where the rivers spouted.

⁵ Atlas is Greek, Roman correspondent is Uranus. Also see Hesiod. *Theogony*. 383, for Atlas and his duties.

⁶ Solar or lunar years (12-13 months/year) is the question, for the former it takes one back to 10th millennium BC and for the latter to 1300-1400 BC.

⁷ Striking is Critias' mention of 9000 years that passed from the beginning of the greatest deluges (Plato.Critias.111a, counting from the time of Solon (7th century B.C) back.

⁸ See Maugham 2000: 115.

⁹ Churchward 2001a: 301, 303. An excavation directed at Urgan and Kara Khota by the Russian Prof. P.K. Kozloff and then cancelled due to unknown reasons (See Andrews 1932: 77, 234-262, 294-295, 594, 600). The skeletons of the pre-Mongolian people were central to the discussions, at the same time (*Ibid.*77.)

¹⁰ Photograph of photograph from the Çatalhöyük Museum archive. All the other photographs (through Figs.2-5) belong to the first author of this paper.

¹¹ Find "Mu" on the same page. Also, about creols, see Hancock, 1979.

¹² Too indirect may be seen that "balık" in early Uighur language matches the city.

¹³ Particularly see Churchward 2013: 202.

¹⁴ The letter of M-μ in the Greek alphabet.

Also see some special logograms, beginning with a prefix "mu", as depicted in the Maya glyphs (Arsebük 2014: 35, fig.4).

¹⁵ It may appear to the reader that this person could have been chosen to disorientate the reader and those interested while a purpose might match up with anti-Darwinism (See Churchward 2001a: 286)

¹⁶ Another one is speculated to be the Uighur State.

¹⁷ See Zweig 2016: 166.

¹⁸ It is frequently encountered in the Incas, Egyptians and Karians (*Ibid.*). In the modern terms, the genetic inertia is peculiar to "about to extinct" cultures, e.g. Aborigines, pygmies, small size local populations, etc. (Demirsoy 2017: 116-117).

¹⁹ Water takes place in perpetuity (*Ibid.*23).

²⁰ Entropy is the measure of a system's thermal energy per unit temperature that is unavailable for doing useful work. Perhaps the most familiar manifestation is that, following the laws of thermodynamics, entropy of a closed system always increases and in heat transfer situations, heat energy is transferred from higher temperature components to lower temperature components. These processes reduce the state of order of the initial systems, and therefore entropy is an expression of disorder or randomness. In thermally isolated systems, it runs only in one direction (it is not a reversible process). Two definitions prevail for entropy; the thermodynamic and the statistical mechanics.

²¹ For the races, see Hesiod. *Works and Days*. 111-190.

²² It is not even worth giving the name of a book of a 2015 publication, an absolute specimen for charlatanism, hereunder. Such papers, the vast majority of which are careless compilations, flounder around a probation and are crawled with tales exceedingly embedded in the citations.

²³ For dating of rock art, refer to Liritzis *et.al.* 2017: 90-100.

²⁴ The paintings in Africa, which remind the astronaut heads, apparently due to optical illusion under normal conditions are cautiously interpreted by the relevant experts (See Solomon 2001: 161-177; Hoppál 2018: 42). Much later period rock art also deserve attention even though the co-presence of religious and yet undefined figures can be an agenda to the researchers, e.g. see Evcim 2016: 872 (fig.15). The birdman figure, which became the symbol for some of the Taurus nomad groups, also appear in the Hittite and Egyptian reliefs (Hoppál 2018: 54-56). It could have been used due to the stereotype that the deceased ascended to the sky and belonged to it which was only attributable to the gods but masterly used by the flying birds (an act which the human is never capable of) thereafter. Briefly, it could have sourced from the belief that the deceased and the god, in continuous search by the human, converged. It is highly probably that the figures appearing as a "sun deity" are the shamans wearing the radiant form feathered caps (Hoppál 2018: 39, 56, 76). Schliemann uncovered the bird symbol objects and owl motif jar and bird head sphinxes of the purported king of Atlantis, Kronos. Easter Island monster is also bird-headed. Probably a contingency is subject to question.

²⁵ For the symbol of vulture (being the harmless creature, especially against any life), also refer to Plutarch where he makes mention of the significance of this bird symbol conveying the settlement of dispute between Remus and Romulus about the place of establishment of Rome (Romulus 9.5-9.6). Taking "auguries from the flight of birds", it was believed that vultures belonged to another world of the divine (Romulus 9.7).

²⁶ Columbus also speaks of the manless women of the Martinino Island whose life styles strike a chord with the Amazons within the matriarchal context (*Ibid.*144).

²⁷ Kox matches "kuş", meaning "bird" in Turkish.

²⁸ E.g. Osiris as the bird god in Egypt. Dressed up as birds and with real feathers identifiable with paganism were also found amongst some groups in the Ottoman Empire. The Indians wear analogous costumes. Churchward also speaks of the birds acknowledged far as Hawaii and the feathers being one of the symbols

of the Creator characterizing “reality” (Churchward 2001a: 287, 315). For the relationship between the mythic birds of Phoenix (Anka) and the sun, refer to Tekin 2008: 425-445.

²⁹ Contrary to popular opinion, the sun symbolizes the symbol of the god but not thyself. In the Chaldeans, Marduk/ Belmarduk is a counterpart to the cosmic power, Toth in the belief system of the Egyptians (Churchward 2001b: 38).

³⁰ Interesting is the symbol of Hermes (Hellenic fabricant) using a circular stamp with a central dot on his stamps.

³¹ E.g. see Churchward 2013: 124. For the blue color, also see Churchward 2001a: 315.

³² The sagas on the Karas’ extend from Venezuela to the Amazons (Brazil) which was once an inner sea. Here, a determinism is owed to the Kara-Mayans (even that the Greek language outsources the Maya language) and spelled by the author at every turn.

³³ The women’s noses depicted in the frescoes of Akrotiri look quite similar to those of the Phrygians recovered at Gordion (See fig.6 in Cook 1959-1960: 35).

³⁴ Churchward is also the one who shows great effort to provide a link between the Easter Island and Anatolia (2001a: 340).

³⁵ See www.halukberkmen.net (no.107) for a positive critics of these statues and appearances.

³⁶ Also recalled as the “Santa Cruz” folk following the Hispanic conquests (de Bourbourg 2013 (Book 4): 171).

³⁷ We can brainstorm on many, recalling the same form as well as the sacred deers, labrys, T shapes on top of heads? in Latmos paintings, etc. See Peschlow and Posamentir 2011: 235 (fig.3) for Latmos and Schmidt 2000:3.

³⁸ E.g. Engrossing is the proposition of the architectural works of three periods in Angkor Wat in Cambodia. They date to much earlier periods as well as being the remnants of the old world (Churchward 2001a: 349).

³⁹ “Bal” stands for an icon.

⁴⁰ See the mention of this topic by Hoppál 2018: 36, same as for “tokuz Oğuz”.

Accordingly, the balbals in Mongolia were to be normally facing the east as the sanctuaries, areas of cultic relation or special buildings in the Mediterranean basin are often situated toward to the same. Then, how can the case of Mongolia be explained? If they travelled from the Mu, could they have flown over from the Pacific? These are nice topics to work out.

⁴¹ Basically refer to Orschiedt 2005: 67.

⁴² The texts, reserving room to the Babylonian Tower also mention the distribution of the humans and languages from a single core by the God.

A thought-provoking action is the pouring out of a few drops on to the ground before tossing off, both in ancient Greek and Peruvian tradition. Similar *modus operandi* are subject to various fields of action (See Churchward 2001a: 335).

⁴³ Many spellings are interesting; e.g. the name of the two sons of Balam-Quitze (Kische/ Quechua) as Qocaib and Qocavib (*Ibid.*150). The reading of the first syllabus Qoca stands for “Koca”. King Gucumatz (*Ibid.*167) retains the same phonetics. Interesting is to come across the thurification of anise, the resin, in the name of Thoil being the God of the first “Prometheuses” (*Ibid.*119,132). Also see www.halukberkmen.net (no.26) for the Asiatic phonetics in the Maya and Aztec languages.

Tepeu Oliman is quite Turkish at the same time.

⁴⁴ For the “mosaic evolution” questioned via *Australopithecus sediba*, referable to Arsebük 2012: 28.

⁴⁵ Particularly see *Ulysses* by Joyce 1996: 13-14, 20-21, 339, etc.

⁴⁶ With the edifices like the pyramids, which signal a highly developed level? Could the *tumuli* be another form of the pyramids?

⁴⁷ The Turks, for instance, squeezed in the Altai range, must be those transferring to generations as a sort of deliverance in the saga.

⁴⁸ Schmidt and Riess were awarded the Nobel 2011 prize in physics, under the title “The High-z Supernova Search” (www.nobelprize.org).

⁴⁹ On archaeoastronomical issues see, Sweatman and Tsikritsis 2017: 233-250.

⁵⁰ A verse from Koran stipulates that “Long time passed until the human being became to be referred and mentioned.” (Demirsoy 2017: 333).