

THE CONSIDERABLE CONNECTION BETWEEN EUROPE AND ASIA SEEN FROM EPIGRAPHIC VIEW POINT

by

Prof. Nobuhiro Yoshida

Summary

Light of letters moved from the east to the west. Our fieldwork for these 20 years have found and identified no less than 3000 engraved rocks and holy altar (Iwakura) rocks at about 600 ruins in Japan.

Our studies on petroglyphs and rock art used to be scholarshipped by Ministry of Education (4 times), by Government of Fukuoka (6 times), and by Shimonaka Science Foundation (2 times) besides Governmental Boards of Education at Gifu pref., Kumamoto pref., Tokushima pref., Fukuoka pref. and Oita pref. It is not to be overlooked that at every prefecture, province, city and town, chapter members of Japan Petroglyph Society joined and helped every fieldwork.

Judging from all such integrated data and finds, we can safely suppose that a lot of waves of cultures with many peoples flowed into prehistoric Japan from various places over seas and lands somehow. Through our studies, we have found that Sumerian, Celtic, Indian, Arabian and other western cultures continued to flow into the Far East waves after waves, although traditional academism in Japan used to insist that main cultural waves were from China and Korea with stoneheaded belief that there had been no alphabets or letters before Kanji, Chinese letters were officially introduced into Japan by Yamato Dynasty. This stubborn thesis, however, has come to be forced to fade or denied by scholars of foresight and labour who belong mainly to the Institute for the Studies of American Cultures and the Epigraphic Society both of which consist of members of the Harvard School or the States Universities of America, who had been long proposing their theses that Sumerian or Celtic waves of cultures must have washed the Japanese islands in prehistoric ages until they naturalized there.

I used to be of the opinion that Sumerian and Celtic letters had effected a lot in making of the earliest Japanese alphabets before Kanjis (Chinese letters) were officially adopted in the 600's by the Yamato Dynasty at Nara.

However, a big find at a hill in the Kunisaki peninsula, Oita pref. on Jan.15, 1999 changed my idea. The 53 engraved alphabets on a big rock about 4 meter square worked in deciphering the enigmas of the history of human letters. I was easily able to decipher all the engraved earliest Japanese alphabets with a certain letter-code, which

was familiar to some mountain tribes, "Sanka", who used to live in higher mountains since prehistoric ages.

The "Sanka letters" and "Toyokuni letters" were used mixed on a big rock at Myoken hill, Kunisaki town, Oita pref. The decoded letters led me to declare,

"Long before the ages when Sumerian, Celtic, Mohenjodaro, and Hebrew alphabets were given birth to, a certain kind of peculiar Japanese alphabets did exist. Those earliest Japanese alphabets were carried by royal delegates out to the oldest world, and at every place based upon the introduced Japanese alphabets independent peculiar alphabets were made; Rune, Sumerian, Sanscrit, Linear and old Hebrew alphabets have such origin to the Far Eastern alphabets".

Here I was able to say, "Culture of letters rose in the Far East and it moved to the west just like the Sun rises in the east and sets in the west". The reason is very simple: on the altar rock are 53 alphabets which could be decoded as follows:

"Tomiaki-tarashi-nakaoki-tenno" (on the north face) and "Koko-wo hore, Simo-ha toku, Hiwa-no Kami noriyo, Shi Fukiaezu Netsugi yodai, Temuda". In English it says: "I am the 25th Tenno, whose name is Tomoaki-tarashi-nakaoki", and "This is my order, cultivate here, especially at the foot of this hill. Pray for the Sun God". I tried to know who was the 25th Tenno, but in the official history books of Japan, "Nihon-shoki" and "Kojiki" there was no such a name. Then other unofficial history books, "Uetsu-fumi" and "Takenouchi-monjo" both of which had been conserved secretly by two noble families and shrines helped me very easily. The both say, "Before the first Tenno of Jinmu, there were 71 Tennos who all belonged to the Ugaya-fukiaezu dynasty. The 25th Tenno was Tomiaki-tarashi who sent his princes to the world in order to spread the alphabets of his own making. The 26th Tenno did succeed the same work. It is why Lybian, Hebrew and other oldest dynasties came to have alphabets for their use". By the way, the dating of the 25th and the 26th dynasties was 12,000 B.P. according to the both documents. In a sense, the Iwakura (altar) rock found at Kunisaki peninsula did show us the origin of the earliest letters and was enough to present us evidence of the truth of what the both history books recorded to tell us then.

Authorities of archaeology or linguistics in Japan had been neglected such a history book besides the official "Kojiki" and "Nihon-shoki" for long time. It was a tragedy in Japanese academism, because since the end of the World War every people was made to believe there was no prehistoric ages Japan before 2000 B.P. when for the first time, the Jinmu Tenno (Emperor) founded the first dynasty as the Son of the Sun God. Therefore no academic research was allowed to scholars to disclose the enigmas of the earliest Japan. But now, with a lot of discoveries of petroglyphs (engravings) and rock art, we have become able to decipher enigmas and know how human culture of letters rose and diffused with migration of people and civilization.

Prologue

MYSTERIOUS ENGRAVINGS began to tell the course of diffusion of letters: A strange engraved rock which had chanced

to be found by a farmer in 1924 at the top of an island of Hikoshima, Shimonoseki city in Yamaguchi pref.

has been a mystery until 1959 when for the first time the light of science and academism was given to the rock by the scholars of archaeological section of Kyushu Natinal Univ. and municipal officers of Shimonoseki city.

I wrote letters to many scholars and professors asking them what they thought about the engraved rock. By the way, I was educated at Hiroshima Univ. and majored in comparative linguistics at the graduate school. With all my studies, I was unable to



After 7 days' fieldwork by the survey team, a conclusion was released to public with a short comment that the ruins must be a kind of very old ritual sites, but no decipher was made to the engravings.

In 1977, a local historian made a bold presentation of his own decipher of them on the Yamaguchi-shimbun, one of eminent local newspapers, saying that the engravings are pictographs telling the place of the secret treasure buried by the Heike (prominent clan in the 1100's) which lost their domination in 1192.

SO SENSATIONAL was the report on the newspaper, I was asked to make linguistic studies on the engravings by the West Japan Newspaper, to which I was a special columnist.

identify what the engravings were and what they were made to tell. Some hints were given by foreign professors, among whom was Dr. Lyle B. Borst of New York State Univ. He was of opinion that the figures on the rock resemble Etruscan ones about 3500 years ago. Etruscan were typical letters used in old Italy. Prof. Eiichi Imoto (Osaka National College of Foreign Languages) said that he could find the similar figures among the petroglyphs in Sumerian dynasty about 4000 years ago. Prof. Mamoru Yoshikawa of Hitoshima Univ. referred to the existence of similar figuamong Luvian and ancient Turkey about 3700 years ago. A report from Chinese Rock Art Research center in Beijin said that at the old sites of Wi dynasty found in Unnan district preceeding to Shang dynasty 4000 years ago have such figures as seen on the Shimonoseki rock.

During such discussion, another engraved rock came to be found in March, 1985, and Mr. Sinji Kawasaki, a prominent linguist in Japan, decoded them with Sinai & Mohenjo-daro alphabets.

THE ROCK, whose picture is shown right, has eleven letters which could be deciphered by him as follows: "Gub gub dimir tata m Ra" which means "To Earth God and Sun God we dedicate". But what was dedicated to the both gods has not been clear. Maybe, some altar or chanting words (engravings) were dedicated to those gods, methinks.



Mr. Tatsuo Sohma, eminent epigrapher of the earliest Japanese alphabet succeeded, in decoding the Shimonoseki rock with a letter-code of Sanka (very old clan of mountain people in Japan whose ancestors are said to have come from the North-Tungus. He deciphered the engravings as follows:

"From generation to generation we kept on fighting day and night against enemies under the providence of guardian Sun God in order to build our habitation and dynasty in this land of prosperity!" It was in Aug., 1982 that the historical decipher was done as to the mystery rock of Mt. Sugita, Shimonoseki city, Yamaguchi pref., while Mr. Shinji Kawasaki was against the decipher based upon his own decipher, insisting that the engravings were Proto-Sumerian alphabets preceding Sumerian Cuneiforms. His decipher was as follows:

"Goddess prays the earth-goddess, snake-goddess with the aids of the highest priests and King, Son of the Sun, upon the divine 7 branched tree." Hereby, Sumerian influence became to be discussed among epigraphers and linguists as well as archaeologists in Japan. Then as if to prove Mr. Kawasaki's suggestion, many petroglyphs began to be discovered engraved on rocks throughout in

western Japan one after one until among 169 rocks 60 percent of them seemed something to do with Proto-Sumerian alphabets, while 10 percent seemed Celtic and the rest seemed the earliest Japanese alphabets which were familiar before Kanji (Chinese letters) were officially introduced into Japan.



THIS IS ONE of the most popular engraved rocks, engraved with Proto-Sumerian cuneiform. It has been worshipped at the Hikoshima Shrine, Shimonoseki city. The picture shows how Sumerian cuneiforms are engraved on the rock. In the center is the sacred 7 branched tree, symbol of Guardian of Ur and Urk dynasties about 4000 B.P. At the right up corner is the simple form of Ir-ga-ga which means "we pray for rain" and at

the bottom is the engraving of Earth God, Geb or Gud. As you may know, “Ir-ga-ga” is written in Sumerian cuneiforms follows:



But sometimes, the original cuneiform changed into the ones as shown below, deformed properly by masons who carved it in the due course of time.

IN SHANG PERIOD (4000 B.P.) in China, similar Sumerian letters were used to dedicate to Deities, whose sample we see engraved on a set of strange figures, which look alike the Sphinxes of Egypt.

We can safely suggest that Egypt, Sumer, China and the Far East in the 4000's B.P. had closely linked together with some way of culture-diffusion.

The picture is by the courtesy of the Prince Arisugawa Museum, Kyoto. On the heads of both figures are sacred Ox, Ki (God) and the pictograph for the vessel in which divine words, human promises to heavenly existence are kept.

Japan to be conserved at the Prince Arisugawa Museum where I had a chance to see most of 500 artifacts of Shang and Chou dynasties in 1999.

Sumerian cuneiforms, which must have arrived in prehistoric Japan with Sumerian seafaring people who left their homeland about 1500's B.C. driven by Akkadian worriers who scared Sumerian dynasties, suffered changed in Japan under the influence of Chinese letters, of which evidence we can see in a religious oracle paper preserved at the Iminomiya Shrine, Shimonoseki city, Yamaguchi pref.



Some scholars will be surprised at my report or have some doubt whether Egyptian cultures had flowed into ancient China in 4000 B.P., but if they see the bronze vessel with Egyptian relief, as photographed, nobody could deny the Egyptian effects that reached Chang dynasty.

Of course, we can imagine that Shang culture had reached Egypt before Egyptian hieroglyphs were made. There is no knowing which is older, Egyptian hieroglyphs or Chinese pictographs



By the way, this vessel were excavated at the Shang ruins, and later carried far away to

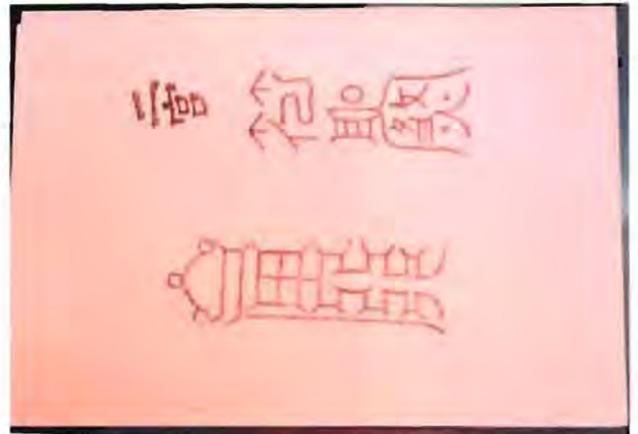
The photo to the right shows how shrine priests deformed the original Sumerian cuneiform and Kanji into the one as printed on the talisman paper.

AS TO THE THESIS whether Sumerian seafarers had reached prehistoric Japan or not, Emeritus Prof. Dr. Barry Fell (Harvard Univ.) once did appear on a Japanese TV and proclaimed that Sumerian people with no doubt reached Japan by another route because it was clear Sumerian seafarers reached America B.C. He also added that Prof. Nobuhiro Yoshida's elaborate results of petroglyph studies should be accepted by all scholars because of his rich data. By the way petroglyph studies of my own major have been scholarshipped by Ministry of Education and Boards of Education for about 20 years. So, it is not a private study but national studies.

Dr. Barry Fell was very kind to invite me three times to his office at San Diego, California and to keep on giving me proper instruction until he passed away three years ago. The picture is the one I took when he appeared ABC TV at my request to give comments to my studies which chanced to be introduced in the special TV documentary program of Japanese rockart studies.

In the TV special, he did not forget to give a significant comment that Celtic cultural diffusion should not be overlooked at such a lot of Celtic inscriptions left carved on rocks at many places in Japanese countries. Some typical Ogam letters are to be seen at Mt. Ogami-ishi (Ogam-rock), Kumamoto city and at Mt. Misen, Miyajima, Hiroshima pref. The Ogam inscription of Mt. Ogami-ishi was deciphered by Dr. Michael-Gerald Boutet, very famous Canadian epigrapher, whose decipher read the engraving, "wandering priests"

On Feb.4, 1996, Dr. Leo Dubal (Swiss scholar), came over to me and copy the Ogam at the Mt. Ogami-ishi. The photo



shows Dr. Dubal copying Ogam at the rock. Another intricate Ogam engravings were found on a rock in a private garden at Ijiri, Eny city, Gifu pref. by Mr. Shoji Yamada, member of Japan Petrograph Society. Others were found at an islet of Tsunoshima and Ohshima, Yamaguchi pref. and at the Kasagi Shrine Gifu pref. There were more finds of Ogam and Celtic “Bel”, a supreme Sun God of the Celt at many ruins. The shocking finds were introduced by Dr. Boutet and me on a book, “The Eclectic Epigrapher” edited by Donald L. Cyr and published by Stonehenge Viewpoint, Santa Barbara, California.

AS FAR AS the accumulated data of 3600 rocks go, Sumerian as well as Celtic cultures had come in prehistoric Japan. Besides engravings, we can show you Sumerian and Celtic rock structures. For example, please have a look at the following picture, in which many phallic stones are to be seen. This is a famous ruin at Ajimu, Ohita pref. Once Dr.

rock art studies in Japan. All the present were surprised at the resemblance of the two ruins: one of Ajimu, Japan and the other of Tara, Ireland, both of which are said to have been made by the Celtic people in prehistoric ages.



The one was taken from the famous TV, “Scarlett”, the follow-up story of Gone With The Wind by Alexandra Ripley. The local legend at Ajimu in enough to allude us that in



Lyle B. Borst (New York State Univ.) asked me to measure the sites exactly and send him data. He studied all the data and decided that the ruin was built with 999 phallic stones to form some stone-circles, which valued much and named the ruins “Arming Hall Type”. I cannot forget that impressive scene at the IFRAO symposium held at Polytech College, Turin, Italy when I made a presentation of

prehistoric ages, some seafaring people led by three female chiefs came to the region and they tried to found a habitation with open-air shrine made of 999 phallic rocks.

In north Ireland there used to be a sacred place called “Tara” where Mrs. Scarlet went to worship Irish ancestors with her husband. If you compare the two photographs, you will

see how similar the rock structures are. (Villagers of Ajimu say that there were 999 standing rocks 20 years ago.)

Tara, north Ireland used to have a lot of ruins with stone-circles, but most of them were lost in the course of time. The TV staff of “Scarlett” had to restore the lost ruins, exactly based upon documents and legends.

Rock Formations Carried by Seafaring People into Prehistoric Japan

BESIDES these phallic stones and stonecircle, we have found and identified twelve ruins , which are similar to the ones of Skara-brae, Scotland or Hawaiian islands. At hill-tops which command a good view of sea of Skara-brae, there are many rock-hedged ruins. At first look, you will imagine forts or fortresses, but in reality they were sacred places where ancestors used to make rituals.

Similar ones can be seen at the Big Island of Hawaii, where islanders called them, stone-heap-enclosures, "Heiaus". Such Heiaus do exist in several regions in Shikoku, Kitakyushu city and at Tsuno-sima islet in Yamaguchi pref. Local legends say that those rock structures were built not by native islanders but by some seafaring people who

landed and habitated there, imitating those of their home-lands.

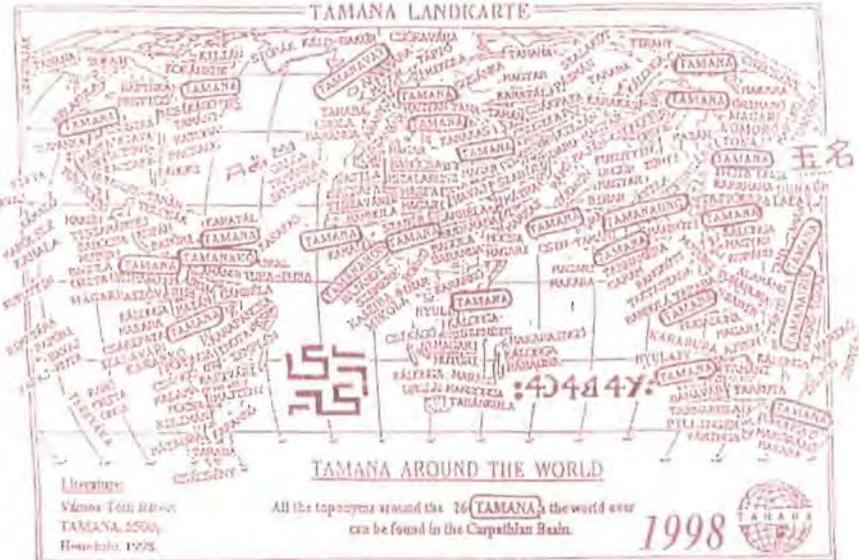
HAWAIIAN LEGENDS tell us that even the Hawaiian Heiaus were not built by the native people but by those who reached Hawaiian islands in the late prehistoric period and that they came from the west, which alludes us that some sea-tribe had left their home-land to the west of Hawaii and crossed the Pacific, although the home-land has not been known yet. To my idea, the home-land of the seafaring people must be located somewhere in Eurasia or maybe they were Celtic people who went to sea.. It is a rather consented supposition that some tribes of Celtic people moved to the south and the east, of which evidences can be traced in Spain, Tasmania, New Zealand, India, Melanesia, Americas and the Far East including East China and Japan. Besides this diffusion of Celtic people, Hungarian scholars insist that Magyarian

TAMANA WORLD-MAP

• TAMANA A VILÁG KÖRÜL •

TAMANA LANDKARTE

TAMANA: Mountain in Colombia (☉) the first Human Couple came into being, after the deluge, here - in the saga of the TAMANA-KO Indians, Venezuela (☉) in the TAMANTU-Century Islands, in the company of the Mountain TAMAN-KA - Symbol of the Sun-Energy was called TAMAS - in the native-Gusnetic mythology thereof (☉)



TAMANA PENTATON

TAMANA: Magyar Personal and Family Name - Number: February 28. Times as Four TAMANA in the Budapest Telephone Directory. (1986)

The 26 TAMANA toponyms: Wall in Australia, Stream in Canada, Chaco-Land, New Zealand and Tanzania. Poles in America-Far-East. Plaza-Basins: Albania, Carpathian Basin, Guinea-Bissau, India, Indonesia, Japan, Nigeria, Peru, Philippines, Sri Lanka, Syria, Mountainic Colombia and Trinidad. Pacific Island of TAMANA. Family Name at the NÁVAHO Tribe, New Mexico, Ancient Magyar Personal Name: Nama-Dup: 228. TAMANA+IBON: Town in Sierra Leone. TAMANA+EDU: Indian Tribe in Venezuela. TAMANA+UNG: Town in Myanmar. TAMANA+IBUK: Town in New Guinea. TAMARA+YAN: Boy in Scotland. WEB SITE: --http://www.ctv.cz/USERS/Ugerloto2001-- TAMANA: Family Name in Ethiopia, India/Punjab, Kenya/Tanzania-Masai Tribe, Nigeria, South Africa. TAMANA: Personal Name (Girl's Name) in India and Ukraine. [Internet Data].

seafarers spread all over the world, of which evidence can be certified with toponyms of Hungarian family names and place names. Dr. Bator Vamos-Toth and Prof. Fejes Pal (Jozsef Attila Univ., Hungaria) are among leading Hungarian scholars who have been insisting on the migration and diffusion of the Magyar and the Hun.

ACCORDING TO THEIR thesis, since more than 6000 years ago, the Magyarian people (ancient Huns) spread all over the world with their cultures, and in no less than 30 countries-region of the world, Hungarian toponyms could be found; Albania, Amuria, Arizona, Australia, Canada, Carpathian-Basin, Chukch-land, Columbia, Ethiopia, Guinea-Bissau, India, Indonesia, Iwo-Jima, Japan, Kiribati, Myanmar, New-Guinea, New-Zealand, Nigeria, Peru, Philippines, Scotia, Sierra-Leone, South-Africa, Sri Lanka, Syria, Tanzania, Trinidad, Ukraine and Venezuela.

For example, Dr. Vamos-Toth says that there are 30 Tamana towns in the world, which tell us how wide ancient Hungarian culture spread. Besides tens of thousands toponyms, the penta-tonic music, which he insists was originated in Magyar exist at every toponym place in the world. Here is the TAMANA world map made by him as shown here.

Prof. Fejes Pal insists that 46.000 to 47.000 B.P. run-away people of the ESSA-exodos who left their home-land in Magyar made a detour for fairly long time. They remained at the Baikal regions in Siberia on their way to the Far East where they reached about 7 000 B.P. As far as our official education goes in Japan, the Hun spread in Eurasian countries making the best of horses, but no school teachers taught pupils that the Hun had reached earliest Japanese islands. Therefore, the thesis by Dr. Vamos-Toth Bator and Prof. Fejes Pal will be a culture-shock to us. It is a matter of very recent days that another Hungarian scholar, Prof. Arjun Sabhawal who teaches World Music and Humanities at Wayne State Univ. in the greater Detroit area gave me e-mails regarding the Tamana-

project those Hungarian scholars are going to develop. It seems that such scholars who defeated to the United States of America are to start the big project to regain Magyar and Hungarian cultures and domination in this third millennium by means of toponym studies and penta-ton musicology. It is a kind of ethnical movements through academic activities, methinks. The Huns were very active before Han dynasty, and they were scared by every country in Asia. Just as the Hun horse-riding warriors conquered Eurasian countries, Hungarian scholars will run through the fields of academic world in this 2.000's. It would be a splendid matter to deserve universal praise if they were successful. In a sense, it will rewrite the world history which people used to know through the past school education for centuries.

Japanese archaeologists and historians used to say, "Menhirs and dolmens did not exist in prehistoric Japan. We cannot think of the existence of Megalithic ages in Japanese history", but within this three years, such thesis have faded due to a lot of discoveries of menhirs and dolmens (giant's table-stones) in Gifu pref. and among all in Tokushima pref. colleagues and chapter members of our society have been making great discoveries.

Owing to such important finds, a new consensus of the existence of megalithic ages in prehistoric Japan has come out.

The picture shows menhirs at Himekuri, Gifu



pref., which have come to be officially identified by the governmental board of education. And the picture on the right shows a typical dolmen excavated at Horai-cho, Shiga pref. To our surprise, one of the supporting rocks had Ogam inscriptions. The dolmen was personally excavated by Mrs. Gohda in her private estate for a hut. To know of this dolmen with Ogam inscriptions, Mr. Frank Joseph (Chief Editor of ANCIENT AMERICAN) supposed in his letter to me that some Priteni seafarers had arrived in the region of the Lake Biwa in prehistoric ages, adding that they must have built an important base by the Lake Biwa.



Tokushima pref., Shikoku is richest in such dolmens (giant's tables). Especially at Kofu-town, there are so many dolmens set at important corners of streets leading to each shrine. Native people call such a dolmen-type rock "O-Tabi-Ishi" which means "divine traveling rock", because a portable shrine on its way to an alternative shrine will take a rest for some time. Such a religious event is held on the vernal equinox day at every block of town.

It is to be noted that in the course of time, as an original dolmen rock decayed, substitute rocks of a similar shape were made for the traditional rituals. Next is a picture showing a portable shrine rested on a rather modern dolmen pedestal. Some scholars say, "The portable shrine



itself is the deformation of the Ark of Covenant which is said to have been lost but in reality carried secretly to Japan and was buried at the top of Mt. Tsurugi (1995 meter above sea level), in Tokushima pref. The reason why such dolmens and menhirs are abundant in Tokushima region is very simple. Hebrew religion with its cultures had arrived somehow in prehistoric Shikoku, where a lot of megalithic softwares are to be found". As to the megalithic ruins in Shikoku, please read the enclosed papers, titled "Shikoku, Land of Megalithic Softwares"

FOR EXAMPLE, let me introduce a picture (on the right) of Dun Troddan brochs in northern Scotland

Euan Mackie's Summary says, "The Brochs of Scotland are said to be the only, really advanced architectural creation of prehistoric and early historic times which was involved within Britain, instead of being imported from elsewhere, apart from Stonehenge" according to articles in the book, "A Guide to Ancient Sites in Britain" by Janet & Colin Bord. Dun Troddan are two well-preserved brochs which stand only half mile apart, near Glenelg. They are 33 feet and 25 feet high respectively according to the book.

IN TOKUSHIMA, we have already identified similar architectural creation at the top of Mt. Nakatsumine, Tokushima city. It is as big as the Troddan brochs as seen in the photograph.

Mt. Nakatsumine is 773 meters above sea level, and it commands a good view of whole



city and these seas. Nobody knows when it was built and who built it. There is no analogue in Japan. Then where has it come and what tribe built it?

LOCAL LEGENDS tell that some tribe who were as small as dwarfs built it in a single night very very long ago. Probably the legend goes back to Stone Ages, just as Stonehenge or Dun Troddan brochs in Britain.



On Dec.20, 1999, I was invited to the Shodoshima islet by JPS Chapter members in order to identify their latest find at the top of Mt. Hoshiga-jo (Star-castle) about 800 meter high above sea level. Shodoshima is located to the northwest of Mt. Nakatsu-mine, and it is only 30 miles away. Local legends say that the peculiar stone-architecture was built in the reign of Emperor Jimmu, who is estimated to have lived in the 600's B.C. It has 4 small towers at each corner, and in the center of a square base stands a higher dome-tower. As you see on the photo, it looks alike a dome-topped building at the left of the Dun Troddan brochs. Maybe, it was built by some people who built the brochs of Mt. Nakatsu-mine.



We cannot deny a supposition that Scottish seafarers came over by sea.

Conclusion

THE LIGHT OF CULTURE rose in the east to move to the west. When we make comparative examination of Japanese rock art and ruins, it is evident that a lot of waves of migration and diffusion from the west into the Far East continued for a long time since prehistoric ages, of which proofs have been shown in the previous discussion. Hereby it will be necessary for me to take up some contradictory data which lets me suggest that diffusion of cultures of letters started in the Far East to spread all over the world. Here is a significant engraved rock which nobody should overlook.



On Jan.15, 1999, I had to inspect a big rock at a summit of Mt. Myoken, Kunisaki town, Ohita pref., asked by municipal officers and historians of Board of Education of the government.

Mr. Yasuji Mizokuchi, native farmer (70 years old) chanced to remember the rock he used to know in his boyhood, and somehow went to the rock in order to make sure mysterious engravings he had seen once did exist really just as his memory.

The rock he used to play on in his boyhood had mysterious pictographs or letters he never knew, but now that he came to study on old Japanese alphabets he had to see them once again.

Guided by him, we went to the rock he remembered. At first glance, all the staffs were surprised at the mystic engravings on the big rock. It was 4 meter long, 2 meter wide and 4 meter deep. On the south face were 38 engraved letters, and the north face had 15 letters engraved clearly. The picture on the right shows the south face of the Kunisaki-rock at Mt. Myoken, Ohita pref.

IT WAS VERY EASY for me to decipher those letters, since they were the earliest Japanese alphabets I used to know. There were two typical types of "Abiru-moji" and "Toyokuni-moji" (alphabets for a certain mountaintribe, SANKA). Two letter-codes were used mixed.

On the very spot in front of the rock, I explained those meanings to government officers and JPS colleagues.

I was, however, a little perplexed, because the name of the emperor, Tennes, I deciphered was beyond memory.

"Tomiaki-Tarashi-Nakaoki Tennes?! I have not seen such a name as this in the earliest history books nor in the genealogy of

Imperial Household. Does anyone know who was this Tennes?" Nobody answered.

"Please give me a few days and I am sure to find out who this Tennes is and when he lived," I apologized.



All the engravings on the south face were deciphered in their presence, and the meanings are as follow:

"Burn this forest and cultivate here well, elaborately especially at the foot of this mountain. Make prayers to the Sun God. I am the 25th of the Fukiaezus'."

The Fukiaezus' are said to have been the Emperors who preceded the reigns of Jimmu according to un-official books of Japanese history. Although present Imperial Household which are all the offsprings of Jimu Tennes do not accept the precedent Emperors (Tennes), it must be sure that before Jimmu Tennes there were another

precedent reigns. In reality, two history books, of course they are overlooked by Imperial Household, do record that 71 Tennes existed and the 72nd was Jimmu Tennes. I am not intending to insult present Imperial Household or Tennes, but even they know of the repeated betrayers, tricks, conflicts and revolutions their encesters had done. Every dynasty in every country has experienced same tragedies so repeatedly. It is a matter of general sequence that a new born dynasty tried to overlook or wipe out precedent dynasty. Therefore, it is quite logical that we think there were some dynasties of Tennes precedent to Jimmu Tennes. Without any doubt we can accept the recorded documents of the un-official history books, "the Takenouchi-monjo" and "the Uetsu-fumi" both of which have been kept in good condition. The former has been kept at the Isohara shrine in Ibaragi pref. and the latter at Ohita Governmental Library in Ohita pref.

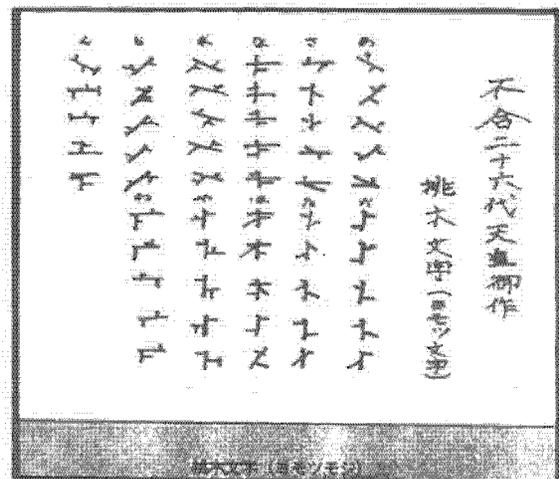
I was quite surprised at the articles, "Tomiaki-Tarashi-Nakaoki Tennes was the 25th Tennes of the Ugaya-fukiaezu dynasties before the Jimmu's".

It was the very name that the engraving on the north face of Kunisaki rock indicated. The Tennes did exist truly. The books say that the reign of the 25th Tomiaki-Tarashi-Nakaoki Tennes was about 12,000 years ago. While reading on the both documents, I came across amazing passages; "Tomiaki-Tarashi-Nakaoki Tennes issued an Imperial edict and sent special delegate team which consisted of 32 members of his princes and princesses in order to teach and spread 70 kinds of letters and alphabets all over the world".

Another article record, "The 26th Hitakahiko-Nagizatake Tennes dispatched special missionaries to spread other alphabets, called Yomotsu-moji (Yomotsu-letters). Thanks to his edict, the original forms of Hebrew

letters, rune letters and Lybian letters were given birth to".

When I inspect such the earliest Japanese alphabets, Yomotsu-moji and Abiru-moji as a sincere linguist who belong to the Japan Linguists Academy, they all seem to have something to do with the Rune and the earliest Hebrew alphabets. These facts had not been known to any linguist before I happened to come across such documents. I made a presentation of this find at the symposium of International Federation of Rock Art Organizations on May 26, 1999 at Ripon College with many slides. The scholars and researchers who listened to my lecture were amazed, but nobody dared to oppose my thesis. Probably those documents weighed so heavy that they could not say anything. I addressed to the present, "I am not saying the documents are all to be reliable, but those documents exist as a reality. Before we discuss their truth or not, we have to gaze at those passages in the documents as they are. It is my principle of studies".



© Yomotsu-moji made by the 26th Fukiaezu Tennes

As far as my knowledge goes, there are no less than 28 kinds of the earliest Japanese alphabets (letter-codes). They had been used at every country independently before the Kinki dynasty united whole Japanese kingdoms and nations. After the unification,

of Japan, Kanji (Chinese letters) were introduced officially by Dynasty for official use, and all the official documents came to be recorded with Kanji. It was in the 6th century that Kanji was adopted. But, in most countries, especially at traditional shrines or local powerful families who were not pleased at the forcing politics of the Kinki Dynasties, each peculiar and traditional alphabets of their own heritages were used to conserve their identification. It is why so many kinds of the earliest Japanese letters have been kept at local districts.

Political activities to erase out the traces of cultures, among all such peculiar alphabets and letters were executed so often by each administration of every dynasty, but inherent ones were preserved by obstinate lords and big families. Similar cases could be seen in old China as in Ch'in; the First Emperor of Ch'in tried to erase out precedent letters and cultures, and killed all the priests and burnt down all books and document papers, which is familiar to us in school education of Asian history. Similar things were done everywhere

in the world; when a race conquered another race, it was usual for a race to erase out all the precedent traces of precedent cultures. As seen in the cases of Native Americans or Polynesian countries where European cultures invaded, in almost countries inherent alphabets and letters used to be the first aim of attack to be erased out.

BUT CULTURE OF LETTERS will survive somehow. Among all recorded documents, engravings on rocks survive most, although wood, animal-skins, paper are easy to decay and so fragile. Then it is why a lot of epigraphers, linguists, rock-art scholars and archaeologists have been continuing their best efforts to find out engravings, petroglyphs, pictographs and every human heritage. Of course, I do not know exactly when and how human migration and culture diffusion took their passages, but my definite observation from the integrated datas of rock art studies in Japan will allow me to suggest, "The light of cultures of letters rose in the Far East and moved to the West just as the Sun light".

SHIKOKU, LAND OF MEGALITHIC SOFTWARES IMPORTANT RUINS SEALED WITH DISGUISED BUDDHISM BY KUKAI TO PRESERVE FOREVER!

SHIKOKU, one of the 4 big islands of Japan, has been attracting archaeological and cultural interest of scholars and concerned people for these 5 months since last October, because a lot of prehistoric ruins and softwares have been identified officially especially at a city, 5 towns and 2 villages in Tokushima province. Shikoku, which is as big as the big island of Hawaii, is known for the 88 Buddhist temples founded by Kukai (774 to 835 A.D.), founder of "Shingon-shu" (a school of Buddhism in Japan) where pious buddhists have been making a pilgrimage since Shikoku Pilgrimage came popular in the 1400's. Before then, the pilgrimage to go round the 88 temples used to be made by professional buddhist priests. It is to be noted that at such 88 temples for pilgrimage or just near those temples prehistoric softwares have been being found by municipal officers, members of Board of Education, local historians and especially by chapter members of Japan Petrograph Society for these five months. One of the most successful expeditions to find and identify the prehistoric ruins and softwares was held at Mima province, Tokushima pref. by concerned towns and villages. Mr. Frank Joseph (Chief Editor of "Ancient American" joined it as a guest researcher together with me and J.P.S. colleagues and of course a lot of town officials participated in the fieldwork.

Arriving at Anabuki town on Jan.19, 1998, Mr. Frank Joseph and my team were guided first to one of the most sacred sites known as "Iwasaka Shinmei Jinja" (Rock Heap Shrine) at the top of a hill. The ruins look like a rock heap fortress whose size is 7m wide, 22m long and 1.5~2m high as seen in the picture. There are three gates (right

hand) into the rock-shrine, where three small stone altars are dedicated to deities set on a platform (left hand) facing south.



Picture 1 shows "Iwasaka Shinmei Jinja" at Anabuki

SIMILAR TYPES OF Rock Heap Shrine can be seen at Tokushima pref., Yamaguchi pref. and Fukuoka pref. At a coast hill of "Yumezaki" (Dream-point) at the Tsunoshima islet in Yamaguchi pref., we see a typical one of such Heap Rock Shrine, which Dr. Barry Fell (Emeritus Prof., Harvard Univ) and Prof. Eiichi Imoto (Ohsaka Foreign Language Univ.) once identified to be the Shelter and Refuge which Sumerian seafarers used to build on their routes when they crossed the seas after their dynasty was threatened by the Akkadians in the 1500's B.C.

Dr. Barry Fell once appeared in a very famous Japanese TV and said, "Sumerians apparently reached America B.C. and it is sure that they reached the Far East by other route". We know 3 similar Rock Heap Shrines in Shikoku and another at Hiraodai

plateau in Fukuoka pref., Kyushu. These Rock Heap Shrines seem to be telling the coming of Sumerian seafaring people in the 1500's B.P. because at such ruins we have found engraved letters which could be deciphered with Proto-Sumerian letter code or Sumerian Cuneiforms.

When we consider this type of Rock Heap Shrine, the first to occur to us is the very similar old shrines of rock, which we know as "Heiau" in the big island of Hawaii.

Heiau is said to have been worshipped by King Karakaua, the first King who ruled Hawaiian islands. Hawaiian legends say that those who built Heiau and made Hawaiian petroglyphs came from the western homeland in later prehistoric ages, although exact locations of their homelands have not been known yet. But when we see the Rock Heap Shrines in Japan and Hawaii, we cannot but suppose that the legendary homeland of those who made Hawaiian Heiau and petroglyphs must have belonged to some part in the Far East. For your comparative examination, here are another Japanese Heap Rock Shrine at the Tsunoshima islet (picture 2) and a Hawaiian Heiau (picture 3), which will help your understanding of my opinion.



Picture 2: Tsunoshima Rock Heap Shrine

Only one different thing is "Torii" the shrine gateway, which was built very recently.



Picture 3: Hawaiian Heiau (at Puukohara Heiau near Kawaihae Bay, Hawaii)

At Puukohara by the sea are Heiaus made of boulders. The size is same as Japanese ones.

JUST WHEN Mr. Frank Joseph had a look at the "Heap Rock Shrine" at Iwasaka-Sinmei-Jinja on Jan.19 afternoon, he gave a surprising comment that it was similar to the ruins to be seen between Missouri and Ohio in USA. He kindly explained to the present, including a TV producer and a newspaper journalist that between the Mississippi River and the Ohio River, on a straight line about 120 miles between Missouri and Ohio, similar rock formations were discovered by a farmer and local historians on hills. At least 15 to 16 ruins seem to have been found and all of them looks like the heap-rock-shrine at Anabuki town, Tokushima. Mr. Frank Joseph added, "It is a strange coincidence that similar types of Heap Rock Shrines are to be seen in Japan, Hawaii and USA. It is an enigma that across the Pacific Ocean, the same types of heap rock shrines exist. Hereby we can estimate that there used to be a cultural flow-line between the Far East and North America, and the careers of the same culture must have been some sea-people, who crossed the Pacific Ocean making the best use of currents and wind in prehistoric ages. Hawaiian Heiaus must have been built by some tribes who landed the islands to provide water and food or some people who decided to dwell there for life.

ON THREE TOPS of higher hills in Shikoku, my colleagues have found Heap Rock Shrines, and I myself went to identify one of them on March 1, 1998 guided by my chapter members. At the top of Mt. Nakatsuyama (773 meter above sea level), there is a Heap Rock Shrine of "Amatsu-miya" (Heavenly-shrine), which looks like an oval shaped fortress made of stone. The height of the heaped stone wall is about 1,4 meter, and in the south center is a wooden shrine (of course it was built recently), which must have been the prehistoric type of stone altars as seen in many places in Shikoku. The oval stone-wall (15 meter x 10 meter) has two entrances: one is located in the north and it has steps into the oval, and another gate is at the south-east corner. It is interesting that the making of the gate north looks like the same as Inkan ones. The technique of cutting rocks and make gates or walls seem same as the Inkas. The picture 4 shows the north front, and the picture 5 shows the making of it. As seen on the right, the north side has a gate and its structure looks like similar to the Incas (below).

Picture 4 below shows the north front

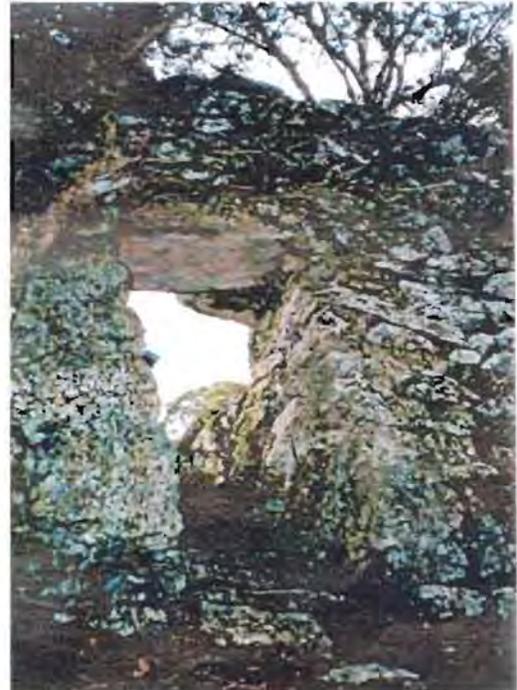


Picture 5 shows the making of it



Picture 6 (below) shows how the gate is similar to the ones of Machu Picchu, Sky City (picture 7)

Picture 7: Machu Picchu, Sky City



IN THE CENTER of the oval stone walls, there must have been a prehistoric type of altar shrines, which are common in Tokushima province, Shikoku. The picture 8 shows how it looks like the one of the central hearth and upright stone “dresser” at Skara Brae settlement, Orkney in northern Scotland (shown on the right, picture 8a)

Picture 8



In “A Guide to Ancient Sites in Britain” (Janet and Colin Bord) is the following sentences: Opposite the hearth is an upright stone structure with compartments, possibly a “dresser” used for storage purpose. In the previous page, I showed the copy and compared the “dresser” with the similar stone structure, which has been working as “altar shrine” at Anabuki town in Tokushima province. In the case of Skara Brae settlement, Orkney, Scotland, the true usage of the strange stone structure has not been known to scholars or archaeologists, and so for a convenience, the author, Janet and Colin Bord, named it “dresser”. I suppose even in the Orkney islands about 3000 years ago, the inhabitants were worshipping ancestors’ spirit or certain tribal deities just as pious inhabitants in Tokushima province did at a stone structure, altar shrine. And therefore, it is not a “dresser” but “altar shrines”. If Janet and Colin Bord had known this type of altar shrine, they would nor named it a dresser. Skara Brae settlement has seven huts to be seen, and the size is from 6,4 by 6,1 meters with a low (1,1m) and narrow (6 m)

Picture 8a



doorways cut through the thick walls (1,2 meter on average), which suits another ruins at Mt. Myojin, Yuki-town, Amabe-province in Shikoku. The picture 9 shows the ruins that suits those settlement of Skara Brae, Orkney, Northern Scotland (9a).

Picture 9 of Mt. Myojin





Picture 9a: settlement of Skara Brae (Northern Scotland)

Map reference:
 NY 231188 (metric map 6, 1-inch map 6)
 Nearest town: Stromness
 Nearest village: Dounby
 Location: Skara Brae is on Orkney mainland, miles 11.3 kilometres) north of Stromness and on the southern side of the Bay of Skall. It is reached by a footpath round the edge of bay, a walk of 700 yards (640 metres) by the B9056 road. It is in the care of the Department of the Environment and is open during their standard hours, an admission is payable. A detailed guidebook is available and Skara Brae is also described in the Department of the Environment guidebook, *Ancient Monuments in Orkney*.



Above: An overall view of Skara Brae showing huts and streets, and the contour position of the site.

I must add one important explanation here; the location of the hut and stone-walls above is “Amabe” province. And “Amabe” means “Seatribe” in ancient Japan.

GIGANTIC CAPSTONES of Cromlech and giant’s table-stones are specific features in northern Europe as seen in England and Scotland. In Shikoku, especially at Tokushima province, such a type of table-stones are familiar to inhabitants, because at a vicinity or in front of every shrine the table-stone can be seen. It is called “Otabi-ishi” (10) (Resting-rock for deities): once a year when pious natives hold an annual festival at a shrine, they carry about a portable shrine, a kind of Ark, in a village to entertain the spirit and deities. On their way to go round the vicinity, they put the portable shrine to let the deities take rest on the resting rock or a corner rock. Corner rocks are set at every main corner of a village or just before the shrine. It has cupules on the surface as seen in the picture 11. It is obvious that the corner stone has come from the Giant’s table stone.

AS IS KNOWN very well among archaeologists and rock art scholars, rocks with cupules, “Cupule rocks” are another



Picture 10: the typical Otabi-ishi, which looks like Dolmen

Picture 11: the corner-stone; it is a modification of prehistoric Table-Stone



typical feature of prehistoric ages. Japan Petrograph Society, scholarshipped 4 times by Ministry of Education and Governmental Board of Education has discovered and identified no less than 3500 rock art sites where petroglyphs and cupules are to be seen engraved on the surfaces of sacred rocks. Generally, such cupules were discovered engraved in flat rocks or natural standing big rocks. But here in Shikoku, we were surprised at the cupules engrave in artificially cut stone boards, which have been worshipped by native people. In a field, by a local lane, or in the precincts of shrines or temples, such cupuled stone boards stand as seen in the picture 12.



Picture 12: a cupule stone board, which still gathers worship

The picture 13 shows a half burried cupule board before a small altar temple.

AFTER BUDDHISM was introduced into Japan in the 600 A.D., cupule-stones lost native worship and this cupule-stone was used as an altar table for the Buddha's image

in the temple behind as the picture 13. JPS intends to set the cupule-stone right as seen in prehistoric ages!



Picture 13

A huge phallic stone and a vagina stone were the symbolic features of megalithic ages. The picture 14 shows a phallic stone (7 m high, 4 m across) at Yata-town, Tokushima city, and the picture 15 is the vagina stone at Hime-miya (Female-shrine) at Tokushima city.



Picture 14 shows a phallic stone

Such important megalithic ruins have been conserved very well, because in the 800's A.D., Kukai, one of the Buddhist Saints in Japan, nominated those 88 prehistoric sites and preserve as sanctuaries for his religion, a

Picture 15 below is the Vagina rock at Hime-miya (Female-shrine) at Tokushima city



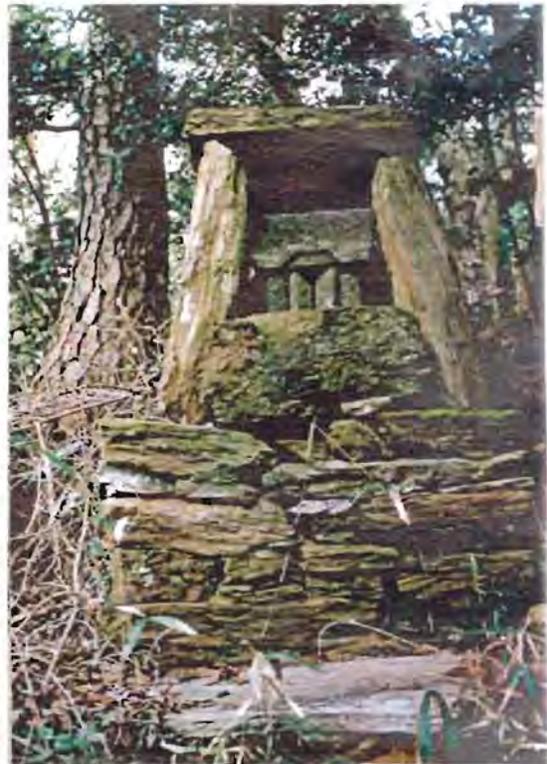
school of introduced Buddhism. It is to his wisdom that we see such important megalithic softwares in Shikoku, where modern development met his barrier. In a sense, he built the barrier of Buddhism sanctuaries. Hereby I think he was a disguised special agent then.

Picture 16: Kokubunji temple at Tokushima



We should not ignore the fact that in spite of Shomu Tenno (Emperor)'s order of making Buddhism as Japanese official religion in the 740's A.D. prehistoric sanctuaries and megalithic softwares didn't suffer vandalism but were preserved warmly thanks to pious native people and especially Saint Kukai, who studied abroad in ancient China and founded his own religion. The picture 16 shows the Kokubunji temple at Tokushima (built by the order of Shomu Tenno), where Saint Kukai preserved such a prehistoric stone altar as seen by picture 17.

Picture 17: altar at Jorakuji



BEFORE I FINISH writing my report on our recent field research in Shikoku with Mr. Frank Joseph and JPS Chapter members, I would like to advise every reader to visit such prehistoric ruins in Shikoku, Japan, in order to realize how preferably those megalithic softwares have been kept or

modified properly => fit the changes of generations. Although general native people have not been aware of the true academic value of those softwares because of lack of scientific knowledge and education, at every ruins you will feel the long history of Japan with a wide and far imagination of human cultures that have been flowing constantly across the seas, over the continents for tremendous ages and distance. It may be one of the most important and basic points in our

understanding of human cultures and history that we should not be short-sighted or narrow-minded when we consider or identify cultural softwares. We have to compare and examine the target softwares with a lot of similar samples as possible as available, international comparison being active always. Distance and time do not matter in the comparative studies I think. The most fundamental idea is that human culture has long and wide ranges and ages.

Friendly and constructive criticism or comment will be appreciated.

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