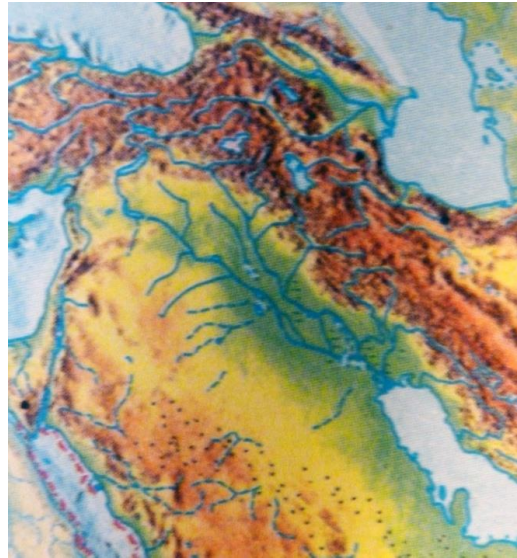


NEAR EAST PROGRESS[©]



 [Հայերեն](#)

The Near East is a broad geography. The illustrated map and its subsequent geographical description cover primarily its central region. Thus, a brief survey of Central Near East can commence with the Black Sea situated at the north of the outlined geography, the mountainous region to its immediate south is the Plateau of Armenia, the highland from which the prominent rivers of Euphrates and Tigris emanate and flow to the Gulf, the latter is situated in the southeast. The Caspian Sea is in the northeast. Western Iran extends southwards from that maritime geography. Anatolia – meaning “the east” in Greek – is situated in the northwest. The eastern Mediterranean coastline progresses southwards from that region. The Holy Land is on its coastline. The Fertile Crescent, on the other hand, primarily covers the northern section of the Near East. The Crescent’s northernmost region is the extreme southwestern zone of the Plateau of Armenia, geographically not Anatolia. The Mediterranean coastline of the Crescent is known as the Levant. In the east it incorporates most of Mesopotamia. Subsequent to an outstanding archeological discovery, involving astonishingly advanced human cultural development, linked to a most ancient timeline, its surrounding region was generally demarcated – for further archeological research – as the Golden Triangle of the Fertile Crescent. The excavations were led by the late Prof. Klaus Schmidt. The Triangle’s northern apex is the aforementioned Plateau’s specific geography. Its southern baseline, however, only extends to northern Syria and Iraq, thus covering a significantly smaller terrain. The ancient timeline of the outstanding discovery rests upon the end of the last Ice Age. Indeed, under the circumstances even the prominent *Babylonian Map of the World*, [Armenia and Europe](#) [p.49], from the 6th Century BC, becomes practically a modern document.

Portasar, Metsamor, Akhurian, Karahundj, Erebuni

The outstanding discovery in question is Portasar – the non-Armenian name is Göbekli Tepe – as noted above, it is situated in the Golden Triangle, close to the northern Euphrates region and immediately above the northern frontier of Syria. As mentioned earlier, the Triangle's northern point is the southwestern zone of the Plateau of Armenia. Indeed, that Plateau's substantial sociological timeline, enveloped within its distinct geography, radiate practically in all directions of the compass. Portasar's archeological research that begun in the mid 1990s places its origin at a new frontier that classifies its distinctly advanced culture to a much earlier timeline; thus establishing a new dimension that remains outside the current parameters of knowledge. A development for example, that remains within the current norms is Metsamor, in the eastern section of the Armenian Plateau. Topographically, Metsamor is overlooked by Mount Ararat, and relatively close to Armenia's current capital Yerevan/Erebuni, founded in 782 BC by the prominent Armenian monarch Argishti I, of the Urartu dynasty. The city's museums record its initial timeline reasonably well. Current research reveals that pottery excavated at Metsamor emanates from 3500 BC. It has also been an important metallurgical centre, progressing from the production of bronze to the smelting of iron. Portasar, as noted above, is beyond such parameters. A temple complex, advent of which is placed at 10000 to 9000 BC, thus, predating pottery and metallurgy, is situated on a mound set on a low plateau. It was uninhabited and lacked a water source. Current radiocarbon dating places its various levels between 9130 and 7370 BC. Only 5% of the site has been excavated. Its impressive architecture and exquisite relief carvings on its T- shaped limestone columns are thousands of years ahead of their timeline. There are over 200 such columns – some as high as 6 meters – weighing up to 6 tons; the largest weighs 50 tons and its T- shaped apex is 3 meters wide. The complex was abandoned towards the end of the 8th Millennium BC, and all its levels eventually backfilled.

An additional link to Portasar from the Plateau of Armenia may be the most recently discovered geoglyphs situated east of the Akhurian River. They are a set of pictorial motifs each outlined with a stone wall lining – on average half a meter high – each one commanding a surface area of 1 to 4 hectares. Other larger but often less clear examples exist within a geography stretching southwards from Armenia to Jordan and further south to the Arabian Peninsula. The Central Asian variants have no connection with this part of the world: indeed, initiations from that geography are fundamentally foreign to Europe and the Near East. Armenia's geoglyphs are visible from the sky; in fact, satellite photography has obtained excellent images. The clearest geoglyph at Akhurian is the head of a fox. Their advent is estimated to be within Portasar's timeline. Primary research remains in progress.

Without any doubt, however, Portasar, as an archeological marvel remains, at the centre of attraction. As expected, there are a number of conjectures regarding its primary purpose. Indeed, opinion has emerged from all directions. It is generally agreed that it was a temple with religious connotations. However, until further details emerge, the current evidence, in conjunction with logic must dictate its *raison d'être*. Thus, as the situation stands, it is reasonable to state that it was a temple for the open- air / sky-burial internment for the deceased. A procedure adopted much later

by Zoroaster – 1500 -1000 BC – for the Zoroastrian religion – the fire worshippers – whereby the funeral procedure involves placing the deceased on a concentric circle on a hill or a mound so that vultures and other birds consume them in the open air. Consequently, the soul of the departed is expected to rise to the heavens. At Portasar the circular as well as the smaller rectangular compounds with the most unusual T-shaped columns are consistent with the aforementioned procedure. The deceased would be secured to the T-shaped apex, thus, a process similar to the Zoroastrian example ensues. The varying heights of the columns could be according to the individual's status in the community. The excellent artwork on the columns display vultures and other birds prominently. Other animals such as foxes and lions appear distinctly. Moreover, bones of birds and some human examples as well have been discovered at the complex. Humans are occasionally depicted on the columns; as expected, however, they lack faces, after all not all the deceased could have the same face. An additional point of interest at Portasar has been the discovery of stonework that indicates its use also as an astronomical observatory. Consequently, it is appropriate to add that the point of the view of that observatory corresponds to the same direction as the one discovered in Karahundj observatory in the southeastern section of the Plateau of Armenia. That archeological site is 4.5 hectares with 223 megalithic stones. It is estimated to be 2500 years older than the Stonehenge in England.

The discovery of Portasar reveals that during a distant timeline, possibly descending to 10000 BC and beyond – the end of the Ice Age, with a conceivable link to Noah's Great Flood development – there existed a significantly advanced culture in the *Golden Triangle of the Near East*, possibly in other parts of the Globe as well that were only minimally affected by the Ice Age, primarily due to their advantageous latitudinal geographies. Unfortunately, their superior knowledge failed to advance to other regions of the world and it was eventually lost. The next civilisation that evolved and surpassed this level of art and architecture was the Egyptian Civilisation, 6500 years later. That is a serious number, revealing a serious setback. Albeit, it is important to discover as to how the Portasar culture acquired its knowledge. The Sumerians, on the other hand, claimed that the impressive discoveries and innovations they made were due to information they obtained from gods above, just as though they had arrived from other planets. In such matters, it is best to keep one's feet on this Planet. It is reasonable to add that not only science – regularly showered with kudos – but also the innovative grace of Humanity should also be taken into account with greater prominence.



*T. S. Kahvé,
Ararat Heritage,
London, May, 2020*