

Re: Vinca script, cross bar angle – Ki Ri Ke

Source: <http://sci.tech-archive.net/Archive/sci.lang/2006-06/msg01442.html>

- *From:* "Peter T. Daniels" <grammatim@xxxxxxxxxxxxxxxxxxxx>
 - *Date:* Thu, 22 Jun 2006 13:56:41 GMT
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Franz Gnaedinger wrote:

Peter T. Daniels wrote:

Yes, you like to use words in your own private sense. They're not writing to anyone who studies writing carefully.

Funny that one says decipherment, one deciphers an early writing, nobody does deletter, desyllable, de–hieroglyph, de–logogram, de–pictogram an early message. Ciphers, as you may know, are 1 2 3 ..., letters are a b c ...

I was writing in English, not German. I didn't mention Ziffern.

No, noting numbers is not a form of writing, it's ideography.

Noting numbers is a part of writing, as numbers are a part of language. Year and years imply numbers, year is one year, or a fraction of a year, for example half a year, while years are several years, for example five years, or more than one year, for example 1 1/2 years. How can you separate numbers from language and writing. Just plain impossible.

<one two three> or <eins zwei drei> is writing. <1 2 3> is ideography. Knots in quipus are the latter, not the former.

This time your mind wandered after less than a line and a half -- years have nothing to do with it.

No Babylonian tablet needs to be "deciphered" any more; the decipherment

Re: Vinca script, cross bar angle – Ki Ri Ke

was done well over 150 years ago. Mayan numerals could be read for centuries before anyone even imagined that Maya writing was true writing and not ideography to which the key was lost. Likewise, Egyptian hieroglyphic numbers could be read for decades before Champollion imagined that Egyptian writing was true writing and not ideography to which the key was lost.

You are grasping now the meaning of deciphering, finding out about language via numerals that can often be read more easily than words? Which is why we speak of deciphering and not of delettering, desyllabing, dehieroglyphing.

You do not have the slightest idea what you are talking about. Learn how cuneiform, hieroglyphs, and Mayan were deciphered. (As it happens, the best places to do so are my own publications.) Numerals were not involved in the slightest in deciphering the scripts.

And neither numerals nor location glyphs for places belong to any particular language.

Every language got numbers and place names, and they surely are a part of language, and in noted form of writing.

<eins zwei drei> and <United States of America> and <Vereinigte Staaten> are writing. <1 2 3> and a picture of an eagle clutching arrows and an olive branch, or of an American flag, are not writing.

I've never claimed to have read D.O., and I've read Gimbutas's chapter -- or rather, the chapter in her book that contains things she herself never claimed.

You go on claiming that the chapter on the Sacred Script is own to Joan Marler and not Marija Gimbutas? You have

owed

You changed your claim regarding the authorship of the articles you previously attributed to Joan Marler, so I am not claiming Ms. Marler wrote them, only that Prof. Gimbutas did not.

not even the shadow of a straw stalk of evidence for that claim. Look up the publications by Joan Marler, none does

Re: Vinca script, cross bar angle – Ki Ri Ke

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concern the Sacred Script of Old Europe, or Vinca script, or Danube script, whatever. You are talking yourself out, and you make me suspicious of your profession, as you tell me that editors do such things, turn around opinions of their authors, make them write things they don't mean.

I've warned you before about lying about me.

I said no such thing about "editors."

You are doing damage to your own profession, and yourself, by going on in that kooky way of yours. Contact Joan Marler and ask her about chapter 8 of *The Civilization of the Goddess*. If gave you her e-mail address.

A correction: the name of the foremost expert on the Danube or Vinca script is Harald Haarmann (with a double n, –mann).

Just looking at the pictures accomplishes nothing. You need to read the text, also. Presumably it puts that site into the context of the other sites of the same period.

I see, you can also judge that book without having much as seen it, you won't look at the pictures of T-shaped

I don't happen to have an archeological library at my beck and call.

stone pillars, up to eight meters tall, weighing up to fifty tons, decorated with reliefs of animals, and of hieroglyphs, from 11 600 to 9 500 BP. Just irrelevant. As nearby but younger Nevali Cori, as the many other not yet excavated Azilian sites of that region. You don't know anything about it, ergo it must be irrelevant, insignificant, unimportant. An early

I've warned you before about lying about me.

All I know about G.T. is that you think it was the origin of civilization and that your nutty "language" was used there. I have no opinion of it.

Greek philosopher (was it Parmenides?) called the human being the measure of all things. If he lived today he might add: ... and Peter T. Daniels is the measure of all things

Re: Vinca script, cross bar angle – Ki Ri Ke

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irrelevant, unimportant, and not existing. What you don't know does not exist, has no significance and importance. You close the eyes and the world is gone. Game of a child, played by an adult.

I ask again, what's special about that particular site, as opposed to all the other sites from similar times and places?

What do you mean with "all the other sites from similar times and places" ? There is not one other site that compares with Goebekli Tepe, apart from the younger Nevali Cori, where no pillars remain, and from unexcavated sites in the region.

Then you should either go to the library, or buy yourself another copy.

I already apologized a couple of times for my mistake. The chapter on the Sacred Script is found in the book *The Civilization of the Goddess* from 1991. Look up that chapter. Marija Gimbutas, in her own voice, diction and style calls the signs of Old Europe a Sacred Script which anticipated the Sumerian invention of writing by 2,000 years.

And you'd better take a course in remedial reading. I tell you that **The Language of the Goddess** contains nothing like what is in the first page or so of that chapter in **The Civilization of the Goddess**, and you tell me again and again to read that chapter.

Does anyone find it possible to converse with you?

"Her" words in that chapter do not agree with anything she wrote over the previous decades on the topic. It is therefore unlikely in the extreme that she intended what that chapter says.

Many scholars reveal their dearest ideas and most far reaching assumptions near the end of their career, when they have nothing

career

more to fear from the hounds of academe. And they are "her" words, you nutcase of a conspiracy kook worth of talk.origins.

Re: Vinca script, cross bar angle – Ki Ri Ke

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She had nothing to "fear." She was a highly respected archeologist and a tenured professor at the University of California.

That's a typical polite response to nutcases who write to professors.

I know, but it can also be a serious reply, we shall see.

Then you'll deserve what you get. Look up the reviews of his book, *Universalgeschichte der Schrift*. A while back he sent me, unsolicited, a package of offprints, and he's just as wacky as the others.

I dont care about reviews. I don't care, I don't care, I don't care at all. I look at a book myself, I don't need reviews. You are a writer of reviews, tells me enough.

Finally you admit that you are not interested in facts or accuracy.

Answer the question. What makes you think there is any legitimacy whatsoever in comparing "languages" that are 10,000 years apart and hundreds (or thousands?) of kilometers apart?

My experimental reconstruction of Magdalenian concerns the Franco–Cantabrian space in around 15 000 BP. However, the Magdalenians have been wandering widely, some spent

If you understood anything about human language, you would know that peoples who "wander widely" no longer speak the same language, or even similar languages, after a very short time. Look how different English and German are, after well under 2000 years of separation. Yet you posit identity of "language" between your (newly named) "Franco–Cantabrians" and your "Magdalenians" of G.T.

winter in the region of Marseilles and summer in western Switzerland where mammoths survived until 10,000 years ago. The Magdalenian space extended until Austria and Czechia and Hungary. By the end of the Ice Age, animals retired from the Franco–Cantabrian space, making it ever more difficult for the hunters. Magdalenian art ended abruptly in around 12 000 BP. That was the time when Magdalenians entered England via a landbridge, and it must have been the time when they followed horses

Re: Vinca script, cross bar angle – Ki Ri Ke

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eastward to the Eurasian steppes. The gap is only 400 years, between 12 000 BP (end of Magdalenian art in the Franco–Cantabrian space) and 11 600, begin of Goebekli Tepe. Agriculture started in the late phase of Goebekli Tepe, at the base of the Karacadag, west of Goebekli Tepe. In around 9 500 BP the temples of GT were carefully filled up and abandoned, which means that the culture of GT didn't really come to an end but survived in a modified form, presumably in the Harran plain just south of Goebekli Tepe. And there must have been contacts between GT and the Natufian culture in Judah, where, I read yesterday, agriculture began with the cultivation of fig trees at Gilgal (if memory serves) as early as 11 400 BP. The rest is well established archaeology.

Mammoths are irrelevant. Land bridges are irrelevant. Precise dates like 11,400 are absurd. 600 years is enough to change the language of Chaucer to the language of me.

And you haven't managed to get yourself even from 15,000 to 12,000 without changes to the "language," let alone to 5000 and Vinc^a.

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