

Re: why god spells backward of dog?

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Franz Gnaedinger wrote:

Neil Jones wrote:

Seriously though what is the Etymology of "Dog" I can't think of any cognates.

The etymology of 'dog' is apparently a big problem, so I gave it more consideration. Dagda was the supreme Celtic god, his name means the good one, in the sense of the able one. Using that name I found a permutation group of six words around the meme (idea) of good:

DhAG ---- able; Dagda the able one

GADh ---- good; English good German gut

AGDh ---- noble; ancient Greek agathos for good, noble, brave, valiant, apt, fit

DhGA ---- honorable; ancient Greek doxa for reputation, honor, fame, splendor, glory, majesty

ADhG ---- of integrity; ancient Greek aethikos English ethics ethical (good in the moral sense)

GDhA ---- joyous; ancient Greek gaethosynae for joy

Dh can harden to D or Th, or soften to F or even B; G can become X or S; vowels are volatile, A can become O EO IO EU ... DhAG for able could then have become ancient Greek theos for either a deity or a demon -- any being of superhuman abilities. A doctor, familiar doc, a halfgod in white, acquired knowledge and skills via learning, and got almost magical abilities of perception and healing,

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so Latin *doctus*, learned, may also come from DhAG, the same for Greek *dokos*, tested, apt. Latin *facilis* means easy, effortless – the way one works when being able and competent.

Also animals got abilities beyond our human ones, which is the reason why the Egyptians and many others represented their gods and goddesses as people with animal heads. The Iranian believers in Zarathustra use dogs for finding out whether a seemingly dead person has really passed away; they place the body in an empty room, cover it with a blanket, lead a dog into the chamber, and the animal can somehow smell whether the covered man, woman or child is dead or still alive. Dogs can even smell cancer (a new discovery). Anubis, a man with the head of a dog, was the patron of the ancient Egyptian embalmers, and the helper of Osiris, the supreme god of the Otherworld. The Greek hellhound Cerberus protected Hades, realm of Pluto, ruler of the Underworld. Dagda was a triple god as the brothers Zeus Poseidon Pluto; maybe the third emanation of Dagda was also accompanied by a dog, as Pluto in the Underworld Hades. A charming Celtic coin shows the usual sunhorse, under it the snout of a fox, looking out a cave, obviously indicating his role as guider of the sun through the caverns of the Underworld by night. A pair of foxes decorate the central pillars of a circular stone pillar temple of Göbekli Tepe, probably having the same meaning as guiders of the sun, perhaps also as psychopompoi, guiding and protecting the soul of a worthy deceased.

The stone pillar temples of Göbekli Tepe were in use from around 11 600 till around 9 500 BP. The largest of the many T-shaped pillars, lying unfinished in a nearby quarry, is seven meters long and would weigh fifty tons if freed from the rock. Four temples have been excavated until now, at least fifteen more are waiting to see the light. The pillars are richly decorated with all kinds of reliefs: animals, hieroglyphs, and even some human figures. Pillar 43, excavated in past summer, is covered with reliefs. Most striking for me a standing vulture with spread wings, resembling a priest spreading his arms, balancing a disk on his left wing / arm. These reliefs tell stories, says Klaus Schmidt, excavator of Göbekli Tepe since 1994, and this hill will once be considered more important than even Stonehenge. Those people certainly had an elaborate language, and would have been able to develop the above permutation group of words, following the Magdalenian pattern of language (as explained in my etymological thread). DhAG could have been their word for the prominent foxes on the central pillars of temple B. Considering the possible shiftings Dh – F, A – O and G – X, hypothetical DhAG could well have become (and survive in) our 'fox'.

Dogs were domesticated in the time of Göbekli Tepe, between 11,000 and 10,000 years ago, probably in Iran. Also the word dog may come from DhAG, as German Dachs (badger) and Dachshund,

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English dachshund. Dogs can trace animals, help hunt, and so they accompany hunting deities. Dogs can lead a hunting party – ancient Greek tagos means leader (of an army or a nation). Dogs are good protectors. They had magic abilities in the eyes of the Celts. On the silver cauldron from Gundestrup a dog is barking into the left ear of Lord Cernunnos. Dogs were (and are) helpers of humans, helpers of gods, and minor deities themselves, which is why 'theos' and 'dog' would have come from the same root.

Theos from hypothetical DhAG means either a pagan deity or a demon: beings of supernatural abilities. Even the devil belongs into this category. Richard Fester explains devil Teufel diobal as god of fire. While theos deus dagda ... are able ones, the Christian God, from inverse GADh, marks a difference: God is the good one.

Regards Franz Gnaedinger

DhAG ---- able; Dagda the able one Serb. di an, DIKA

GADh ---- good; English good German gut; Serb. 'goditi', 'GODI' (pleasant, suitable)

AGDh ---- noble; ancient Greek agathos for good, noble, brave, valiant, apt, fit; Serb. 'UGODAN' (pleasant)

DhGA ---- honorable; ancient Greek doxa for reputation, honor, fame, splendor, glory, majesty; Serb. di an, DIKA; Lat. dux

ADhG ---- of integrity; ancient Greek aethikos English ethics ethical (good in the moral sense); Lat. educo, dux; Serb. DOUKA, pouka, u iti, pou iti, odu iti, dou iti (learn, teach)

GDhA ---- joyous; ancient Greek gaethosynae for joy; Serb. UGODA (pleasant time)

GOD – Serb. 'to Bogu GODI' to please the God; 'BOGO–UGODNO' god pleasing

Pers. khodâ (god) ; Hebr. elil, el; Hindu bhagwaan; Russ. 1>3; Serb. bog; Bacchus; Latv. dievs; Ita. deo (dio); Fr. Dieu

In order to understand the evolution of all the above names for god we must go back to the Egyptian god Knepf (god of wisdom), known in greek as Nebo (the god of knowledge!). Mesopotamian Nabu is the son of Bel and personal god of Nebuchadnezzar wherefrom this babylonian ruler derived his own name. If we now compare Kneph and Nebo with the Greek $\frac{1}{2}\text{-}\text{Æ}\hat{\text{I}}\text{Ä}$, $\frac{1}{2}\text{-}\text{μ}\text{Æ}\text{-}\text{»}$ (cloud, fog), the German 'Nebel' (fog) and the Slavic 'nebo' (sky/haeven) we are going to understand that the basis of the all above–mentioned words is the reversed ancient basis BEL–GON. The normal basis BEL–GON was the source of the words like German Wolke

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(cloud), Russ. >1;0;>, Serb. oblak (cloud). It became visible that sky and cloud are mutually dependant, because, for instance, the Serbian 'nebo' (sky) is the gon- prefixed 'oblak' (cloud) – Serb. naobla iti (overcloud; NAOBLAKA < GON–BEL–GON). Thousands of different words in diferent IE languages appeared from the fertile 'belgon' source; and all of them could be traced historically with the highest precision possible.

Now to the main question: the Persian khodâ is phonologically very close to the English 'god' and absolutely the same as the Serbian 'god' (godina year; Russ. 3>4). In fact, in this case one would say we have to deal with the geminated GON syllable; likewise the Serbian word 'kucanje' (knocking). Although it seems logical, GON–GON was not the basis of the Serbian 'godina', because 'godina' sprang out from the HOR–GON ur–syllables, in the same way as it happened to other Serbian words, as 'ho enje' (hodanje walking), 'korak' (pace, step) and 'krug' (circle).

This is a moment where we should point out at the insurmountable difficulties the modern linguistic science has to deal with in similar cases. Seemingly, there are little semantic meanings that the Serbian words 'hodanje' (walking), 'korak' (step) and 'krug' (circle) could have in common; and one would say that it would be absolutely impossible to reinstate any kind of the phonological relation between these two words, 'krug' (circle) and 'hodanje' (walking). Obviously, in Slavic languages 'god', 'godina' (year) was understood either as 'hodanje' (walking) or 'kru–enje' (orbit, circulation, cyclicality). In addition, there is the Serbian word indicating movement kretanje also the one of those that were derived from the HOR–GON basis.

The most part of the modern etymologists agreed that the words 'god' and 'good' are not related. Is it so, really? Let us try to see the history of the other Slavic words, similar to 'god', 'godina' (year), goditi (please, suit, fit), 'ga ati' (to aim, shoot for/at), 'gaditi' (loath, abhor). Here we must be very careful, because it seems that all these words might have also been the "products" of the reduplicated ancient GON syllable.

Now we shall see that Serbian word 'ga enje' (loathing, repugnance) has been derived from 'uho enje' (spying, following someone secretly by walking behind); on the other side is 'uga anje' (pleasing) derived from the same 'uho enje' (waking behind), this time not in sense of spying but as an immediate help that someone could have been looking for. The one of the first obligation of the Christian being is "pleasing the God who made him" (Serb. BOGU UGODITI).

DV

ps

Franz, you said there are excellent linguists on this discussion–list. I hope they would be able to grasp what I was talking about here.

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