

# Re: what is etymology? (linguistics and biology)

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Appendix to the glossary of the new Magdalenian words,  
part 52, a test (twenty-two)

(continuation)

Furthermore, the Tiryns disk visualizes the principle of CO OC LOP by the attentively (co) watching (oc) soldiers along the spiral and along the rim which symbolizes the wall around the acropolis (lop).

Next to a dozen soldiers you can see a hieroglyph in the form of a small circle with a central dot and six dots along the circumference, phonetic value omikron. Together with the subsequent soldier, phonetic value sigma, they form the frequent Greek ending -OS. All in all there are fifteen of these O-signs on the Tiryns disk. I consider them a symbol of the Argos Eye, emblem of a watchful union of Helladic towns in the Argolis. The sign goes along with my new interpretation as CO OC LOP : central dot for the ruler, his mind (co), surrounding dots for the guards (oc), circumference for the cyclopic wall around the acropolis (lop).

Then we have the word TRY 'triumph' coming from the magic ritual concerning a polis one wishes to conquer by surrounding it three times. Have another look at the spiral of the Tiryns disk: it revolves three times around the center. Walking or riding three times around a polis one wished to conquer must have been an Indo-European war strategy preserved in TRY for triumph, root of ancient Greek trochos 'wheel', also running way in the sense of dromos. Consider also how a winner of a sport contest absolves a round of honor in a stadion, celebrating his triumph.

Regards Franz Gnaedinger [www.seshat.ch](http://www.seshat.ch)

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Appendix to the glossary of the new Magdalenian words,  
part 51, a test (twenty–one)

(continuation)

Let us have a look at the Tiryns disk. The central rosette, – phonetic value emphatic sigma, Ss – marks the begin of Sseyr, Middle Helladic form of Zeus. The rosette commemorates the enforced basis of the former Circular Building of the Early Helladic period of time in the shape of a big rosette. Furthermore, the rosette of eight petals in the center of the disk is a windrose, indicating N NE E SE S SW W NW – also the god looking into all these directions, overlooking the landscape, casting glances, throwing invisible javelins, protecting Tiryns from top of the Circular Building, presumably a shining white tower that (and this we know for certain) housed a Zeus sanctuary ... So we have RYT 'spear thrower', rhytaer 'archer, protector', radius radii (indicated by the petals of the central rosette), and rota 'wheel' given by the shape of the disk.

The rosette, phonetic value Ss, an emphatic sigma, marks the begin of the name Sseyr Zeus. Along the spiral we count nine soldiers; along the rim of the disk, which represents the wall around the acropolis of Tiryns, we see five more soldiers, phonetic value sigma: these guards and soldiers perform the function indicated by the Zeus rosette and the word RYT 'spear thrower' and ancient Greek rhytaer 'archer, protector': they watch out in all directions, over the wall, and will throw javelins and shoot arrows at intruders, protecting Tiryns, carrying out the will of Zeus.

The central rosette also has a calendaric function: it isn't only a windrose, also a wheel of time, so to say. Each petal stays for five weeks of nine days each, together 45 days. The eight petals represent a year of 360 days. Count the small central circle for 5 and occasionally 6 additional days and you get a solar year of 365 and sometimes 366 days. Now count periods of 45 days continually; 21 such periods yield 945 days and correspond to 32 lunations.

(to be continued)

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part 50, a test (twenty)

Albert Einstein: Imagination is more important than  
knowledge, because knowledge is limited while  
imagination embraces the whole world.

I imagine: An Indo–European tribe living near hills  
and mountains of Central Asia called themselves  
KAL LAD and KAL LAS people, KAL 'Underworld,  
womb of the goddess', LAD 'hill', LAS 'mountain',  
for the precious metals copper and tin they mined  
from those hills and mountains. Some of the KAL  
LAD and KAL LAS people wandered westward,  
then southward, arrived in the Argolis by the third  
millennium BC, conquered the ancient dwelling  
on the bay by surrounding it three times, loudly  
calling and shouting, whereupon the natives  
rendered themselves. The invaders settled on  
the shore of the bay, built the House of Tiles at  
Lerna, and a white tower on the limestone hill,  
calling it by the name of TRY NOS meaning:  
built in honor of the supreme mind (nos) of the  
one who triumphs (try), and in whose name also  
we triumph ... This name subsequently became  
Tryns Slryns Tiryns.

The white tower, known as Circular Building,  
went up in flames before 2 000 BC, however,  
the enforcing rosette of blocks at the basis  
persisted and was worshipped as rosette of  
Sseyr Zeus.

Eponymus Tiryns from Arcadia ruled the polis around  
1 700 BC, Middle Helladic period of time, overcame  
a famine by consulting the oracle of Nyx in Elaia's grove  
at Phigalia, introduced the edible olive in the Argolis,  
saw himself as lion–wolf–dog–bee king, and celebrated  
his achievements by a pair of inscribed gold disks he  
wore on his shoulders. These disks are lost now, yet  
we have a pair of baked together clay copies that were

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found in southern Crete. One of the gold disks visualized the acropolis of Tiryns with the central rosette as symbol of the former Circular Building that included a Zeus sanctuary, and the rim as representation of the wall around the acropolis. The other gold disk visualized Elaia's grove at Phigalia.

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part 49, a test (nineteen)

Inscription of the Tiryns Disk, Middle Helladic, deciphered  
by Derk Ohlenroth; spiral and circular rim, each beginning  
with an emphatic sigma indicating the presence of god:

SsEyR KI PhAAiNNOS SsEyR AI YLKIOS  
OI KYOySANS GONOS ISOS KA SLRYNS  
ISOSLA PhAAiNNOS ISOS KA SLRYNS EiI

SsLGOS EOOoN KAI YNOS AiI KOy SAOS  
PAN O EN NAOoI OS HII ENIOOo ASKIOS

Translation, basically following Derk Ohlenroth,  
with some modifications by me; praise of Tiryns  
(both town and king) along the spiral, banning  
formula as magic enforcement of the wall  
around the acropolis of Tiryns along the rim:

Zeus is the shining one also when Zeus is the  
Lycaion one whose women give birth to children  
his equal, and if shining Tiryns is a godlike town,

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also I, eponymus Tiryns (probably from Arcadia, at the base of Mount Lycaion), am a godlike ruler (commemorated as the first lion–wolf–dog–bee king in line on the gold signet ring from a cache of Tiryns, worshipping Demeter Elaia, and Zeus in the guise of an eagle, and as the gardener Lord Laertes in Homer's Odyssey)

Marked (by god) and lonely forever shall be, and without hope for salvation, who enters (without permission) the sanctuary (acropolis of Tiryns, consecrated to Zeus and Demeter Elaia), and return without a shadow (live in eternal darkness)

Derk Ohlenroth explains Middle Helladic Sseyr for Zeus via Doric Sseys, and Slryns for Tiryns via Ti– Si– Sl–. I propose TYR 'he who overcomes' as origin of emphatic Sseyr, and the permutation TRY 'triumph' as origin of Slryns, via the rare shift T– Sl– (tempus Schlaefe temple, tabula table slab Tafel, tapper to tap slap, attack Schlag, to tow schleppen schlep):

TYR Sseyr Sseys Zeus theos deus Dis Pater divinus divine Tiwaz Tir (nordic god of justice and war)

TYR NOS Tryns Slryns Tiryns – built in honor of the supreme mind (nos) who triumphs (try), and in whose name also we triumph

Next time: visualizing Tiryns and three roots of words for wheel: RYT rhytaer radius rota / CO OC LOP Cyclops kyklos / TRY 'triumph' trochos drehen ...

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