

Re: what is etymology? (linguistics and biology)

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Appendix to the glossary of the new Magdalenian words,
part 53, a test (twenty-three)

The Middle Helladic hieroglyph of the circle with a central
dot surrounded by six dots along the circumference allows
a new understanding of CO OC LOP

CO : mind, ruler, eponymus Tiryns, obliged to Zeus

OC : eye, to watch, soldiers guarding the acropolis
of Tiryns, looking over the wall

LOP : cyclopic wall around the acropolis

CO OC LOP Cyclops kyklos 'wheel' – the hieroglyph
is close to a wheel, just connect the six dots along the
circumference with the central dot each for spokes.

As for circular and radial annular fortified dwellings of
the Bronze Age, whose ground plans evoke eyes – with
pupil and iris – and wheels, consult: Complex Societies
of Central Eurasia from the 3rd to the 1st Millennium BC,
Regional Specifics in Light of Global Moduls, Volumes I
and II, edited by Karlene Jones Bley and D.G. Zdanovich,
Journal of Indo-European Studies Monograph Series 45
and 46, Institute for the Study of Man, Washington D.C.
2002.

What became of KAL LAD and KAL LAS in my imagination?

These names live on in Helladic and Hellas. KAL is also
present in Helen, Homeric symbol of tin, as explained many
times before. The same KAL is present in Keltos Celts,
in Gallia, and in Helvetii, a Celtic tribe that settled in
Switzerland. KAL 'Underworld, womb of the goddess'
would always refer to mining, suiting the Bronze Age of
the KAL LAD and KAL LAS people who became Hellads
in Hellas, and suiting the Iron Age of the Celts.

CO OC LOP survived in Cyclops, personification of

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a fortified dwelling, the most famous one Homer's Polyphem, symbol of Troy, as I also explained many times. Polyphem was a shepherd, herding sheep and goats that symbolize foreign ships. The regular Cyclops, however, was a smith by profession, hence the personification of a fortified dwelling of the Copper Age, of the Bronze Age, and of the Iron Age.

Regards Franz Gnaedinger www.seshat.ch

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(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.

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

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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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Appendix to the glossary of the new Magdalenian words,
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

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persisted and was worshipped as rosette of
Sseyr Zeus.

Eponymus Tiryns from Arcadia ruled the polis around 1700 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 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.

(to be continued)