

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

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- *From:* "Franz Gnaedinger" <[frgn@xxxxxxxxxxxx](mailto:frgn@xxxxxxxxxxxx)>
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Appendix to the glossary of the new Magdalenian words,  
part 54, a test (twenty-four)

I imagine:

CO OC LOP was the term for a well guarded circle settlement of Central Eurasia, CO for the citadel in the center, housing a sanctuary of TYR 'he who overcomes' (Middle Helladic Sseyr, Doric Sseys, Greek Zeus), palace of the ruler, headquarter where all information came together (co as origin of con- com-), OC for the guards along the defense wall LOP (originally fences, later pise walls, five meters thick in the case of Arkaim in the Country of Towns in Southern Trans-Ural).

CO OC LOP (in combination with the origin of skopos 'spy, scout' and/or ops 'face, eye' ?) became Cyclops, a one-eyed giant as personification of such a settlement (Polyphem a symbol of Troy; Homer's cyclopes on mountain tops represent Anatolian strongholds).

Circle settlements in the Eurasian steppes were built on rivers. Their fortifications testify to wars. A war strategy might have been to summon as many soldiers and horses as possible, surrounding a fortified dwelling one wished to conquer three times, hooping, trampling the ground, sparing the life of the inhabitants if they surrendered, otherwise attacking. This hypothetical strategy of conquering a fortified dwelling could have given rise to the myth of PAS TON Posidaon Posidon Poseidon (softening of dental compensated by lengthening of vowel, ton became -daon -don, both with omega), originally the god of rivers, creator of the horse, and Earthshaker.

CO OC LOP also gave rise to kyklos 'circle, ring, disk, wheel, eye, ring wall, city wall' – the more so as a circle settlement invited astronomical studies, CO (O)C L(OP) CO-O-L \*kwel 'turn' ...

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CO OC NOS 'mind (nos) of the one who looks out (oc) attentively (co)' would have become Latin cognosco (co oc nos co), while the rump form (co o)c nos would account for ancient Greek gnosis (with omega).

Both CO OC LOP and CO OC NOS contain the enforcement CO OC whose inverse form OC CO may be the origin of ancient Greek ego (with omega) and Latin ego, eye–reason, originally perhaps used for a group of guards (oc) around their leader (co), while the common form of I would have been the very ancient humming Mm (in Australia perhaps Nn), marking presence, surviving in French moi and English me.

Next time: AC CA AS \*ekwos equus 'horse', a fresh insight from this morning – the horse as psychopomp, guiding a soul from the earth (ac) to the sky (ca) in upward direction (as), a role later ascribed to the Celtic horse goddess Epona who led the soul of the dead through darkness to light (Marie E.P. König), paralleling the rising sun horse of Lascaux and the rising horses of the sun god Helios ...

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

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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

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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 Keltoi 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 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.

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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.

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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.

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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

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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)