

## Re: Magdalenian experiment (continuation)

---

*Source:* <http://sci.tech--archive.net/Archive/sci.lang/2009-03/msg00557.html>

---

- *From:* [frgn@xxxxxxxxxxxx](mailto:frgn@xxxxxxxxxxxx)
  - *Date:* Mon, 16 Mar 2009 00:29:15 -0700 (PDT)
- 

Hill of Creation (Göbekli Tepe) part 63

East and west, day and night

In my previous message I explained east from AS TYR, meaning Venus morning star rising over the eastern horizon, followed by the sun, overcoming the night and the moon, or the moon bull as ruler and symbol of the night.

What about west, Greek hespera 'evening, west', Latin vesper 'evening'? I see the origin in PAS PIR meaning everywhere PAS, everywhere in a plain, here, south and north of me, east and west of me, and fire PIR – when the sun goes down it gets dark and people light fires everywhere, and the sun sets in the west, so the same compound was used for evening and west, as in Greek hespera.

The time between the rise of the sun in the east and the setting of the sun in the west is called day, German Tag, from DhAG meaning able, good in the sense of the able. The sun is able, overcoming the darkness and coldness of the night, and the sun enables us to do our work. The time between sunset and sunrise is called night, from NYG, inverse of woman GYN. My Magdalenian dictionary explains NYG as night, as the time one spends with a woman, when women have the say. Greek nyx means night while NYX was a powerful goddess, alter ego of Gaia; her name was taboo and so she was called Despoina, mistress of the house. Her priestesses gave oracles which remind of dreams. If NYG was the goddess of the night, also DhAG as origin of day and Tag has a connotation to the divine, consider the supreme Celtic god Dagda, the good god in the sense of the able god.

The red midsummer horse in the rotunda of Lascaux

## Re: Magdalenian experiment (continuation)

is a mare, the sun archer of the Armenian Bronze Age both a woman and a man, and Greek Helios a man. The moon bull as ruler and symbol of the night was male, while NYG as ruler of the night was a woman. How does this go along? the moon bull was a creature of the goddess, and in this sense the supreme ruler of the night was female. My Magdalenian dictionary also mentions Latin niger 'black' as color of the night, and nectar as something sweet, a drink, a fragrance, deriving them from NYG, so the night was a sweet time, a safe time spent in the camp, cooking and warming fires burning inside the camp, and fires warding off animals of prey along the hedge around the camp, lit in the evening when the sun set in the west, PAS PIR, everywhere PAS fire PIR.

—

### Hill of Creation (Göbekli Tepe) part 62

#### Astarte

Where does Latin sinister 'left' come from? The word once meant lucky, favorable. In an Old Roman rite, the augur looked southward and had the eastern horizon on his left hand side. The sun rises on the eastern horizon, but also stars do, and the planet Venus does, always close to the sun. In sin- of sinister we might recognize Greek syn- sym- from Magdalenian SAM meaning together, hunting a bull as a group, several hunters together. What bull could Venus morning star and the sun following Venus possibly hunt? the moon bull, the ruler and symbol of the night ... So we have SAM AS TYR as origin of sinister. On the morning of midsummer, the druids sacrificed white bulls, and in the rotunda of Lascaux, symbol of glorious midsummer morning, the red mare of the rising midsummer sun eclipses a magnificent white bull by her side: the rising sun extinguishes the moon as ruler and symbol of the night. In the Spanish corrida a bull is hunted and finally killed, a cruel spectacle that keeps a memory of bull hunting in the Ice Age, and of its celestial equivalent in Venus morning star followed by the sun rising above the horizon and overshadowing the moon. Venus morning star would have been the original star, AS TYR, and this compound would have become the word for all stars. Greek astaer, Latin stella involving

Re: Magdalenian experiment (continuation)

rhotacism, AS TYR, AS TeR, AS Tel, STella.  
Interesting is Sanskrit taras 'stars', apparently from  
the inverse compound TYR AS.

AS TYR may also be the origin of the Canaanite  
fertility goddess Astarte, worshipped in the Levant  
(from Latin levare, lift up, raise, eastern horizon of  
the Mediterranean where the sun rises). At home I have  
the picture of a Phoenician Astarte raising her arms,  
holding a lotos flower in her right hand, Egyptian symbol  
of the rising sun. The Egyptian equivalent of Astarte was  
As-t, better known in the form of Isis, present in Sirius  
according to Rolf Krauss, brightest star in the sky.  
Now the heliakal rise of Sirius in summer announced  
the all deciding flooding of the Nile, the rise of Sirius  
just before the sun comes up, again a case of AS TYR.

AS TYR also accounts for Easter and east. The Christian  
festival of Easter follows the sacrifice not of a bull but of  
a lamb, the lamb of God, namely Jesus. The symbol of  
Easter is the Easter bunny, and the hare was an ancient  
symbol of the moon, while the white berries of the mistletoe,  
sacred to druids, were regarded as eggs of the moon,  
so this may be the true origin of the Easter egg, while  
the persistent aspect of the sacrifice testifies to a deeply  
ingrained experience. For millions of years hominids and  
humans were exposed to animals of prey, the night was  
dangerous, morning a relief: I survived, we survived.  
Only one of us has been taken, but we others luckily  
survived. Already the bright morning star is visible.  
Shortly the sun will follow, come up AS and overcome  
TYR the night and the moon, ruler and symbol of the night.

—

Hill of Creation (Göbekli Tepe) part 61

Israel / aureole aurora aura

The Merenptah Stela is famous for mentioning  
people called Isiraar, the -aa- bording on -eo-  
(pronounced in the Latin way). Egyptian R also  
conveys L. The Canaanite goddess Astarte  
has an Egyptian equivalent in As-t, better known  
in the form of Isis, allowing to replace Isi- by As-.  
We can then read Isiraar in several ways, Isiraal

Re: Magdalenian experiment (continuation)

Isireol Asraar Asreol, and interpret it as follows:

AS RAA AAR

upward AS toward the one composed  
of light RAA and air AAR

AS RAA )

upward AS toward the one appearing  
in light RAA who has the say )

AS RAA ) superimposed by REO

upward AS toward the Lord who has the  
say ) and appears in light RAA that comes  
flowing down REO

The full name of Israel as byname of Jacob would  
have been:

AS AAR RAA )

upward AS toward the Lord who has  
the say ) and appears in an aureole  
of air AAR and light RAA

AAR RAA ) might be the origin of Latin aureolus  
English aureole, made visible in paintings of the  
(Early) Renaissance that show the Lord in an  
aureole, one or two arms and hands raised in

## Re: Magdalenian experiment (continuation)

a gesture of blessing or judging, representing Him as the one who has the say. Latin aurora might come from AAR RAA RAA, the doubling of light RAA an emphasis in praise of the glory of early morning, while aura would come from the simple AAR RAA, consisting of air and light.

Next time: Astarte

–

(Google forgot my name Franz Gnaedinger)

Hill of Creation (Göbekli Tepe) part 60

Asherah

On the earth mound of the Göbekli Tepe – five meters of earth deposited on the limestone hill some 12,000 years ago – may have stood the first Asherah sanctuary, both an astronomical observatory and a calendar: in the center a tree of life, around it a dozen poles, arranged like the hours on a dial, four of them marking the cardinal directions. Assuming a flat horizon, the circle of dozen poles provided sighting lines for the rising and setting sun on the solstices and equinoxes (owing to the geographical latitude of the place). Moreover, each pole stood for a month of 30 days, together 360 days (origin of the division of the circle into 360 degrees), while the tree of life in the center, or the space between the tree and an altar, added 5 days, accounting for a regular solar year of 365 days. The five additional days may have been partitioned into two days of midwinter, turn of year, and three days of midsummer. An occasional leap day was inserted every couple of years, keeping the calendar in sync with the four seasons. 63 continuous periods of 30 days, or 270 weeks of 7

Re: Magdalenian experiment (continuation)

days, are 1,890 days and correspond to 63 lunations (mistake per lunation less than one minute, half a day in a lifetime).

ShA means ruler. Inverse ASh may have been the word for the tree of life, surviving in English ash, world tree of Norse mythology. Trees were inhabited and personified by goddesses, for example the sycamore by the Egyptian sky goddess Nut. The four branches of the stylized tree in the Asherah sanctuary depicted on the oval clay pendant from Teleilat Ghassoul, culture of Beersheba, Chalcolithic, around 3 500 BC (kept in the Archaeological Museum of the Papal Bible–Institute Jerusalem) are pointing skyward. A double formula may have invoked the goddess of the Asherah sanctuary:

ASh AAR RAA, AS AAR RAA

Tree of life ASh personified,  
consort of the one composed  
of air AAR and light RAA

Branches and raised arms  
pointing upward AS  
toward the one composed  
of air AAR and light RAA

The mulberry tree on the highest of the four hilltops of the Göbekli Tepe, used as a wishing tree by the local farmers, may grow at the very place of the former tree of life and Asherah sanctuary. The later stone pillar temples use the same calendar model. Also cult building III at nearby Nevali Cori, 12 pillars along the walls for 30 days each, plus the space between the pair of central pillars for 5 additional days. Cult building III would refer to the solar year of the Lebombo calendar and the calendar in the middle of the axial gallery of the Lascaux cave: 13 pillars for 28 days each, the space between

Re: Magdalenian experiment (continuation)

the pair of central pillars for 1 more day.

Next time: Israel revisited

—