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## **RECAPITULATION, AUGUST 2004**

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## Recapitulation, August 2004

### Introduction

In the shape of successive summaries issued since 2000, *cromlechpyrene.com* has logged my various endeavours to research into the Pyrenean stone circle —Psc—. Now, in July 2004, I have decided to try and recapitulate my investigations in note form for those who wish to start studying the subject and, particularly, for those who wish to continue a research which, due to the laws of life, I will have no material time to conclude.

Generally speaking, I consider the following to be proven: that all Psc's represent stars; that the diameter of the circles in each Psc group is proportional to the brilliance of the star it represents; that their principal witnesses are related to the stars or astronomic ephemeris represented; that Psc's are located on the ground and are a carbon copy of the firmament, basically and approximately on the N-S, E-W lines and the 120°-300° axis, in the direction of the dawning of Sirius and Antares, and to the simultaneous settings of Cygnus, in relation to the risings of Sirius, and of Aldebarán, El Nath, Alhena and Capella to that of Antares. These axes are marked with references to outstanding mountains, the summits of which are frequently emphasized by stellar risings, settings and ephemeris, essentially repeated in different places in a thousand and one forms. Occasionally, the current names of certain positions of Pyrenean stone circles and of certain mountains confirm the proposed stellar comparison deducible from the circles.

Based on the general idea that the Psc was partly created for religious purposes, the period of time during which the cromlech was used for this reason was born with its construction, in approximately 600 BC, and continued until at least the year 400 of our era, the beginnings of the badly documented Christianization, a period of coexistence between Rome and the gradually emerging Christianity, in a process culminating with the appearance of the worship of Saint James around the 9th and 10th Centuries of our era and subsequent flourishing of the Way of St. James in what was probably a syncretism with a primitive pilgrimage, seeking the sunset to the West and the end of the world in Finisterre on what is now parallel 43.

The area, ranging from the birth of Sirius to the setting of Cygnus, centred approximately on axis 120°-300°, the start of the three-season year, is one of the keys to this background. On studying the Okabe stone circles in the 3rd issue, we dealt with what can be considered to be the pagan essence of this axis. To the southern and western limits, the sanctuary of San Miguel de Aralar, likewise constructed on the strip centring on another notable axis, 120°-300°, represents a Christian syncretism with the same pagan ideas as found in Okabe, in geographical surroundings of similar characteristics.

Although the stone circle was born in Pyrenean protohistory, the astronomical knowledge necessary for its construction and the religion it reflects can be considered as historical, given that written documents exist on both subjects. I looked for the astronomy and religion contained by these monuments separately in different sources, in the endeavour to find historical backing which presumably must have existed, given the magnitude of the work and the time of its construction. Although in my work I have constantly quoted the historical references I have found, having discovered the astronomical meaning of the Psc, the current phase of my work (that of linking ancient Pyrenean astral religion to its subsequent Christianity) has a number of blanks. It is understandable that the narrators of a tale with such an obvious winner decided not to write about the opposite beliefs and arguments, just as the losers, part of whose belief, calendar, pantheon, etc., was synchronically assimilated, left non-written traces. Where are these traces? Nobody knows with any certainty, or whether documents published on the question have been found. As a working hypothesis to be demonstrated with new examples, we are going to consider, in a principle, that Romanesque art encloses keys to previously existing beliefs, just as the characteristics of the location of a good number of reconverted pagan temples and sanctuaries give clues to the previous religion.

### **Geographical framework**

The Pyrenean stone circle stands along the Pyrenean mountain range, from the Cantabrian sea at least to the Arán Valley and birthplace of the River Garonne, covering an area, the principle axis of which, E-W, stretching for some two hundred kilometres. The circles stand along the Atlantic-Mediterranean watershed, on either side of the crest, and on the foothills of the range until the Bay of Biscay.

The western boundary is sufficiently defined by the River Leizarán and its prolongation to the Aralar range. To the east of the Pyrenees, however, the boundary of the Psc considered as a whole and geographical enclave on the mountain range is as yet undefined; this could, in principle, without categorical affirmation, demonstrate knowledge of the existence of at least one stone circle, in the Plat de Beret —Arán Valley—, the last valley to receive the waters poured into the Atlantic Ocean via the River Garonne; hence this valley could be considered to be a provisional boundary.

Given the above, apart from this location which could be considered as local, the peculiarity of the astronomy and religion reflected by the stone circle and, above all, by certain toponymic matches, have directed my research into such remarkable monuments towards a series of hypothetical Asian origins. Currently, my working hypothesis is that, in the first millennium BC, the world as it was known at the time stretched from Siberia, Korea and Japan, or in other words the East, all the way to Western Iberia. The Eastern Iberia was located between the Black and Caspian Seas, to the east of Colchis, on the eastern borders of the Black Sea and to the south of the Caucasian mountains, the highest peak of which, measuring 5,642 metres in height, is mount Elbrus —Ebro?—, and Eastern Albania which bordered the Caspian. Between them, Colchis and Iberia occupied a space approximately equivalent to today's Georgia. Colchis existed until 100 BC and was the home of the Golden Fleece —Aries, or the sun in Aries or...?— sought by

the Argonauts. The point is that the two Iberias coincided on the same parallels, precisely between 42 and 43, aligned with the Asian Colchis and Iberia, in the mountains of the brilliant Anu, the Pyrenees, and the Way of St. James which, at that time, like in other Megalithic areas, ended at the cape of Finisterre, on the “road of the stars” and of the Golden Fleece?

To the south of Colchis and of Iberia, were Uruatri, later Urartu, now known as Armenia. The capital of Urartu was Arzashku. This was an area of Indo-European migration towards Asia and vice versa, and their inhabitants spoke as many as five dialects. The Encyclopaedia Britannica indicates that the “Urartians” had points in common with the Hurritas and that their geographical and personal names existed widely in the valley of the Euphrates. In Urartu, to the NW of Lake Van and NE of Lake Urmia, was mount Ararat, bordered to the north by the River Araxes more or less similarly to the way its homonym borders the north of the Aralar mountain range —SW limit of the Psc—, and further south Mesopotamia, the inhabitants of which already had astronomic and geodesic knowledge.

These geodesic specialists, carriers of an astral religion ending with Rome and Christianization from one side of the earth to the other, show similarities with respect to the structure of the firmament: Iberia-Colchis between two seas, Caspian-Black; Western Iberia between another two, Mediterranean-Atlantic, theorizing on the basis of a technical and global approach, seeking analogies, not only earth/sky as indicated by the Psc, but terrestrial similarities. I would say that the Psc is the lost link which, when astronomically decoded, makes it possible to understand the then existing astral religion and its conversion to Christianity, and the deduction of ancient geographical analogies which, though not to be found in proven documents, would seem to make a certain amount of sense.

Studying the Pyrenean stone circle requires a systematic geographical classification considering the phenomenon as a whole. In *Del crónlech pirenaico (descodificación astronómica de una religión olvidada)* —*On the Pyrenean stone circle (astronomical decoding of a forgotten religion)*—, Juan José Ochoa de Zabalegui, Editorial Txertoa, 1998, I began, starting from the west and the rivers standing within the Pyrenean stone circle area, a decimal geographical classification which could be useful in this task if extended towards the east.

Although the number of monuments standing in the Pyrenean stone circle enclave is unknown and unrecorded as a whole, there may well be over a thousand circles. A thousand circles for a thousand stars.

### **Astronomy present in the Psc**

Representing stars with stone circles requires preliminary knowledge and technique.

The Pyrenean stone circle demonstrates the astronomy of its period of construction. As indicated by numerous studies and the position of the stars represented by the Psc, they must have been built around 600 BC. It seems unlikely that the astronomy reflected by the Psc was born in the Pyrenees themselves; there is no evidence of this, plus the fact that local visibility is often extremely poor and the area is virtually impossible to access in winter; as a result, we have to consider the contemporary astronomy of other places such as Mesopotamia, Greece and Egypt, which would seem to be at their origin. The Psc reflects an empirical astronomy, not mathematical but precise, expressing the kind of knowledge reigning in Homero’s *Iliad* and *Odyssey*, in Hesiod’s *Work and Days*, in the *Mul Apin* tablets, and in the poetical astronomy of divulgation: in the work of Aratus, Higinius, Gemi-

nus, Manilius or Germanicus. These are the dawnings of astronomy before mathematics converted it into a science.

The astronomic concept most often reflected in the Psc is related to simultaneous ephemeris, whether these be risings, settings, risings and settings, the passage of a star over a certain mountain while another star crosses a certain orientation of the compass, etc. The synchronisms are varied and, on occasions, complex. The Greek word *paranatellonta* is perfect for understanding part of the historical background of this empirical astronomy.

As far as simultaneity is concerned, this concept is reflected for the first time in tablet no 86378 of the B.M., column III, lines 13 to 33 of the Mul-Apin tablets, giving a list of 16 simultaneous risings and settings, the most outstanding of which with respect to the Pyrenees are those appearing in lines 17 and 18: Kaksisa, the Lance, —approximately Canis Major—, the Snake Mush —Hydra— and Urgula, the Lion —Leo— rise while, simultaneously, the Great —more or less today's Aquarius— and the Aquila are setting; this is the Pyrenean *paranetallonta* par excellence, due to its repetition and the fact that it is conceptually fundamental. It has been shining ever since the beginning —year 2000— at the top of this page and appears for the first time in the study of the Pagolleta stone circles, causing an about-turn in my systematic studies of the Psc in the basins of the rivers Urumea and Oyarzun, as reflected in *On the Pyrenean stone circle (the astronomical decoding of a forgotten religion)*.

Of similar historical interest with respect to the Psc are the star calendars, known by the Greeks as *parapegma*, indicating a sequence of successive risings of different stars. An antecedent of these was also reflected for the first time in the Mul-Apin tablets on which, in column II, lines 36-47, and column III, lines 1-12, mention is made of the heliacal rising of a series of stars and constellations throughout the year, followed by in column III, lines 34-50, a list, together with another two astronomical ephemeris, of 15 differences in time between the risings of certain conspicuous stars and constellations, thus:

In line 34: from the rising of Kaksisa, the Lance —simplified, the Can Mayor— to the rising of the star of Eridu, Nun.Ki —according to some authors,  $\alpha$  Carinae, Canopus; but ...—, there is a break of 55 days.

In line 36: from the rising of Kaksisa to that of Shupa —Arcturus— 60 days pass.

In line 37: from the rising of Shupa to that of the Seed-Furrow Absin —our Virgo—, 10 days pass, etc. All of this data provides historical backing for and helps us to understand important, well-preserved groups such as the centre group of Okabe presented in the 3rd instalment. In fact, one of the clearest meanings in the Psc is that of indicating the seasons of the year.

The star taken into most account was Sirius, which appears in numerous places with different names and epithets of astronomic or religious meaning. Sirius was represented at its rising, its culmination and its setting.

While the stone circle, its astronomic and religious meanings were still in use, the year was divided into three seasons, as it was in Egypt and Crete. Passing from three to four seasons was traumatic everywhere, it marked the passing from matriarchy to patriarchy, due to the loss of importance of the original mother goddess and of all of the class privileges she defended. In Greece, according to Robert Graves and other authors, the “ideological” abandon of the three-season year culminated with the rape by Zeus of the goddess of the earth, Rea, an untruth making it seem alright for the worshippers of Zeus and his priests to take charge of all of the agricultural and funeral ceremonies.

In the Pyrenees, the move from 3 to 4 seasons is not yet clear. It could be that this factor was put on hold and not formally solved until the arrival of Christianity.

The clues leading me to consider this line of research are manifold; one of these, the agotes, cagots—who were forbidden, among other things, to climb the mountain and who were obliged to sew a red painted goose foot to their tunics as a sign of humiliation and punishment lasted for years. Among the many explanations for this long sentence is the belief that the agotes had secret knowledge, and some even say that this knowledge was astronomical, which raises the question of whether it was perhaps this people—considered in the sense of priests given to the Chaldeans—who made the Psc possible.

The goose foot could have been a sign of the division of the year into 3 seasons—I have reason pushing me to believe this theory which I have not given here due to their surpassing the length of these notes—, just like the chrismon of 6 divisions, and the multitude of symbols present in the Romanesque art accompanying the Way of St. James, particularly in the little chapels bordering the limits of the Psc at the start of the Road. We will comment at a later stage when dealing with San Miguel de Aralar.

I would dare to advance that part of the symbolism reflected in the Romanesque part of the Way, the goose foot, the 6-armed chrismons, the Christ portrayed in a “Y” shape, the tau, etc., synthesize the religious belief that the year is divided into 3 seasons by divine command written in the skies; a concept related to the rising of Sirius and with the original mother goddess, who could have been the last residual standard of Pyrenean astral paganism. This and other beliefs must have been so deeply rooted in a good part of the population that it favoured the spreading of the syncretisms facilitating generalized, definitive Christianity.

### **Religion reflected in the Psc**

I have deduced the religion reflected in the Pyrenean stone circle from the astronomical meaning of the groups of Psc’s and of the toponymy when some kind of correspondence exists between the two, and also from the syncretisms which spread widely with the saints and art corresponding to the period of Christianization. I have found equivalences with the known classic religions and, above all, with the astral religions.

The Belgian Franz Cumont and his work are sound references as far as astral religions are concerned, of which I would point out: *Astrology and Religion among the Greeks and Romans*, published in 1912, easily found in facsimile version at certain Internet bookshops, and *Las religiones orientales y el paganismo romano*, published by Akal Universitaria. Cumont’s work, in addition to educated and well-documented, is overflowing with common sense and has the essential objective of knowing the truth. Some of his opinions are:

- “Babylonia was the first place to raise the building of a cosmic religion...”
- “It could be considered a proven fact that this astral religion succeeded in establishing itself in the 6th century BC.”

· “The new doctrines were reconciled or combined with the old beliefs, placing the home of the gods in the stars, or identifying the former with the latter.”

· “An astral theory of the universe is not a popular belief, but the result of a long process of speculative reasoning carried out within restricted circles of the well-informed.”

· “Perhaps the schema of coincidences with Babylonia spread to the extent of dividing the firmament into countries, mountains and rivers corresponding to the geography known by them.”

· “In Greece science always remained lay, while in Chaldea it was related to religion.”

The religion shown by the Psc, in addition to the toponymy of which we will talk at a later stage, is expressed in the meaning of some of the stars represented, in the repeated image of the two parts of the Milky Way crossed by the ecliptic, considered to be the doors through which the souls transited according to numerous classic authors, as indicated when dealing with the Okabe stone circles and in the Spanish section in the second instalment, entitled *Retazos para futuros Apéndices (Religión)*.

The period of Psc construction —600 BC— coincides with that given by Cumont for the establishment of the astral religions.

As far as astronomical backing is concerned, the astral religions must have been imprecise. While *Enuma Elis* and *The Pyramid Book* show clear astronomical inspiration, until profound empirical knowledge was achieved, non-mathematical as yet, as reflected for example by the Mul-Apin tablets and the early Greek astronomy already mentioned, it was impossible for real celestial religions to exist. The Psc points towards a specific astronomical framework, directly deriving from the knowledge of the period in this material, while the religions of Mesopotamia, the peninsula of Anatolia, Asia Minor, the Arabian peninsula and Egypt, some of which have obvious astral connotations, give the impression of having existed prior to these and of having been born from a certain amount of incipient astronomical knowledge, to which I have attempted to give often hurriedly thrown together —scientific?— astronomical support gained with the passing of time and already developed empirical astronomy. However, the experts do not always agree when drawing a parallel between certain gods and specific stars or planets, offering different matches. On the other hand, Pyrenean astral religion observes superior astronomical cognition from which very definite conclusions can be drawn.

The origin of Pyrenean astral religion would seem to lie at the start of the Psc —approximately around 600 BC— and its decline must have started with Roman domination and ended with Christianization and the different emerging syncretisms, the last of which seems to be the conversion of the ancient pilgrimage of the Way of the Stars into today’s Road to Santiago de Compostela. Somewhere around 1,500 years went by between the start and definitive end of Pyrenean astral religion. And almost a thousand since Rome

reconverted the ancient belief of the last paganism, the astral, which ended up merging with Christianity. The fusion of this Pyrenean religion with Christianity is enunciated, and has its roots buried deep in the area surrounding the Pyrenees, in its landscape, its hermitages, in the saints to which they are dedicated, in the repetitions, orientations, the Romanesque style, the start of the Way, and then in the Road to Santiago itself and Finisterre, etc.

Information on Pyrenean astral religion comes from two origins. Firstly, from the stone circle itself, as I have said, and secondly from the pagan remains to be found in later Christian monuments and remains. It is unthinkable, having understood the meaning of the Psc, that the deep knowledge and sensitivity involved in their construction could have disappeared without trace. So where are these traces? I would say that they are to be found in the toponymy and, more clearly, in the names of the Christian saints, in the saints to which Christian temples are dedicated, in their locations, their constructions, altars, images, etc. And, as is the case with the Psc, that a final conclusion will be possible after having made an individual study of each temple, of each hermitage, of each sanctuary, of each saint, etc., until finding analogies and similarities with the remains of the Pyrenean astral religion.

Just as in their day the synchronisms reflected by the Psc's standing on Pagolleta caused an about-turn in my systematic studies until then, the sanctuary of San Miguel de Aralar and its surroundings could serve to define the way we should consider the Christian monuments standing around the limits of the Psc, with the purpose of trying to find the relationship and similarities between the ancient and new religions. Below I have made a succession of notes on the said sanctuary, with a series of objective data.

For example, the last manifestation of Sirius has been observed in San Miguel de Aralar, site of a sanctuary said to date from the 10th century, destroyed by fire and in the 11th century rebuilt in the Romanesque style still existing today. The sanctuary stands on the E-W axis. We have to underline the importance on the landscape of stone circle construction and of the megalithic monuments to be found on numerous summits and preceding the sanctuaries and hermitages to be found today. For example, the presence some 50 kilometres beyond Pamplona of what look like two pyramids: the Peña de Izaga, standing at 119°, and the Higa de Monreal at 131°. Simultaneously we see: Altxueta, the crest of which stretches from 0° to 15°; the village of Huarte Araquil, standing in the valley of the same name at 180°; Beriain hermitage at 191° and on the San Donato mountain range, the western limit of which is located at 205°.

The sanctuary stands to the west of a small field to the east of which, around 100 metres away, is a little temple-chapel dedicated to the Holy Trinity, facing the Peña de Izaga at 119°.

As I have already said, the Psc was built on a trellis of N-S, E-W lines, and more or less in the alignment centred at 120°-300° —in fact the solstitial axis of opposition sun-moon—, this, in the first place, according to the rising of Canis Major and the simultaneous setting of the Cygnus. The N-S orientation, considering the stone circle as a whole, has paradigmatic axes; the one furthest west starts at Easo and crosses the sanctuary of San Miguel de Aralar, named for astronomical reasons San Miguel de Excelsis, the way of Beriain —Beli-ain, which we could translate as The Lady of the Heights— in San Donato —from Don-Aton or Don-Utu?, corresponding to the god Utu, sun in Sumerian—, after having crossed Huarte Araquil, located between Altxueta —Artz-txu-eta, place of the Ursa Minor, which shines over the mountain, seen from San Miguel at the rising of Sirius—. Huarte evokes Ku-Artz, Fish-she Bear, referring to Fomalhaut and the She-Bears, and would seem to be the correct name for designating the N-S axis.

The sanctuary has probably been dedicated to San Miguel since 1141. The altarpiece on the high altar is Byzantine in style, dating from the 12th century, and was restored and installed in its present position in 1765. It makes no reference to San Miguel. Represented at the centre in an almond-shaped frame are the Virgin Mary, sitting in heaven, with Child; on either side of whom are the alpha and the omega, Isiac symbols of eternity and creation, and, below alpha, a nine-point star —reminiscent of the year of three seasons?—. On either side of the Virgin Mary and Child there are six figures in two rows of three, coming to a total of 12. On the top part of the altarpiece, above the twelve figures, are 18 medallions, considered merely decorative, and yet another in a different colour at the centre of the altarpiece and above the Virgin Mary and Child. There are other figures of which I make no mention given my understanding that they point in the same direction as the entire altarpiece: the year of four seasons, directed by a syncretic Virgin Mary and Child. The twelve figures refer to the months of the year, divided into four quarters. The medallions could have represented the Metonic cycle of 19 years, governed by the Isiac Virgin.

The synodic month has 29.5306 days and the tropical year 365.242. The calculation is  $365.242 / 29.5306 = 12.3683$  moons or months per annum. This means that the real year has more than 12 months and less than 13, which is why, in Antiquity, extra days were inserted into a year or a month every 'x' number of years in order to make the two cycles tally. According to this calculation, given that the year has 12 whole months, 0.3683 parts of a month are left over each year. After 19 years, this causes a deficit of  $0.3683 \times 19 = 6.9977$ , which very nearly comes to the whole number of 7. Hence, by inserting 7 months every 19 years, the solar and lunar cycles end up coinciding with one another. The 19-year cycle was introduced in Athens in 432 AD by the astronomer Meton. According to Norman Davidson in *Astronomy and Imagination*, p. 108: "This cycle was used by the Greeks to predict the days on which their religious festivals, determined by the moon's phases, should be celebrated. It is still used by churches today. ... The Christian calendar dates the start of its Metonic series from the year 1 BC." These cycles appeared when we already exactly knew the duration of the solar and lunar cycles. Previously, the ancient Greeks and Babylonians had calculated the insertions, generally irregularly implemented, by means of astronomical observations practiced during generations. The *Okabe* and *The Crown's of the Moon* stone circles, plus the hypothetical original sanctuary of San Miguel de Aralar, push me, with the help of the landscape, hidden by the trees in *The Crowns*, to consider the irregular insertions suggested by local experts; while the altarpiece inside San Miguel indicates official insertions according to the Metonic cycle.

The rectangular altarpiece and its figures come to 4, although the appearance of the Virgin, represented by the Canis Major, before Christianity, in Pyrenean religion, announced the start of the year of three seasons. Geminus, in chapter VIII of *Introduction to the Phenomena*, gives an idea of the moon-sun cycle and of the festivities held in honour of Isis. Spanish readers can find a good version of the little book of Geminus which, in the same volume —no. 178 of the Gredos Classic Library— is accompanied by Aratus' *Phenomena*, another recommended title when it comes to understanding the Psc. The chapel to the right of the high altar houses the well-known image of San Miguel de Aralar which may also, though far less explicitly, indicate a syncretism of both kinds of year —three and four season—.

I am unable to give a precise date for the little temple to the east of the sanctuary; it is dedicated to the Holy Trinity, as indicated by the representation of the Father, the Son and the Holy Spirit. Three; and facing the Peña de Izaga, 119°, in a direction continuing as far as the Leire mountain range, more or less the point at which Sirius and Antares rose in the first millennium BC.

I mentioned the Peña de Izaga in *Del crónlech pirenaico (descodificación astronómica de una religión olvidada)*, when looking at the Psc's of Ezkain, and, in the second instalment of this web, similarly on the subject of this group, made an observation pointing towards a Fomalhaut located on the Peña de Izaga; while, from San Miguel, it is Sirius that rose from the said Peña, or rock. Not far from the summit of the Peña de Izaga is a hermitage likewise dedicated to San Miguel.

According to the Gran Atlas de Navarra, published by the CAN, most of the churches and hermitages to be found in Navarra are dedicated to the Virgin Mary, 158, followed by Saint Martin with 93, Saint Peter with 78, Saint Steven with 59, Saint John the Baptist with 57, Saint Andrew with 52, Saint Michael with 51, Saint Bartholomew with 17, Saint Vicente the Martyr with 14 and Saint James with 13, up to a total of 175 different dedications. Constructions which, based on other observations, could be another loose end linking Pyrenean astral paganism to the beginnings of Christianity. While according to the historians the process of Christianization is not well known, they do say that it must have made decisive progress in the 4th Century. This approximate date, leaving other historical aspects to one side, permits me to suppose that the Pyrenean astral religion existed from the period in which the Psc was built, for around almost a millennium, to which we have to add another half millennium until the appearance of the first Christian syncretic expressions, specifically in the shape of analogies of symbols and attributes related to the gods, in the similarity of the names of ancient gods with the modern saints, in the creation of the Christian Trinity, in the acceptance of the change from three to four seasons, in solid, deep changes: if an important god was female, it most probably changed sex until achieving the

greatest possible syncretism, thus indicating the culmination of Christianity, with the recovery of the Way of the Stars in the Way of Saint James.

The toponyms of a good part of the mountains visible from San Miguel seem to be inspired in its astronomic-religious meaning:

- Izaga, could be considered today to come from the Basque Iza-ga, ‘hunting place’; but it would seem more likely that it must have come from Izar-ga ‘place of the star’, in this case Sirius and, perhaps also making a potential reference to Antares in the hiemal solstice, following the example observed on the axis Pico de Orhi-Okabe-Auza-Peñas de Aia-Jaizkibel-Bay of Biscay.

- Monreal. Higa de Monreal. The Higa is located 131° from San Miguel de Aralar, on the vertical axis of which the complete birth of the Canis Major was visible before converting it into a dog, to remove it from the celestial pantheon, it was the Pyrenean astral Mother Goddess, just like Astarté, Hécate, Rea, Isis and a long list of others. From San Miguel de Aralar, with respect to the Peña de Izaga and the Higa de Monreal, the concepts seen from Okabe with the help of the Pico de Orhi repeat themselves. On Okabe, Sirius was born on a horizon marked by the passage to the left of the Pico de Orhi, which expressed the splendour of its already formed constellation on completing its triangular foot on the pyramidal Pico de Orhi. San Miguel is in itself Sirius over Izaga; while the goddess, the Lady, the constellation of the Canis Major, in definitive, completed one another on their passage through Monreal —¿Amon-Re, Amon-Rea, simple chance or semantic tricks?—. Discovering the real meaning of that religion implies the understanding of past esotericisms.

The point is that Okabe and San Miguel de Aralar are two threads in the same story captained by Sirius and its constellation. Okabe is the stellar pagan representation and San Miguel de Aralar constitutes a syncretic representation of the ancient worship of the Mother Goddess given shape in Christian images, with influences of other beliefs implicit in Okabe. The proof of the story is once again the landscape: the pyramidal Orhi and its surroundings seen from Okabe are also equivalent to the similarly pyramidal Peña de Izaga and Higa de Monreal seen from San Miguel, beyond and in line with Pamplona; such as the Orgamendi of Okabe, corresponding to the Artxu-eta of San Miguel.

In Okabe and San Miguel, or rather on the axes Pico de Orhi-Peñas de Aia and Peña de Izaga/Higa de Monreal-San Miguel de Aralar, there may be a hidden astronomical ephemeris which may have contributed to the choice of these sites for construction of the monuments standing on them. This is the full moon-sun opposition during the solstices. In the vernal solstice, with the heliacal rising of Sirius, the sun rose towards 60° through Cancer, on the nightfall of the same day, the sun in Cancer set towards 300°, past Peñas de Aia in the case of Okabe and San Miguel in the latter case. Some of these days, with the sun still in Cancer, hiding itself in Peñas de Aia and San Miguel, the full moon would be situ-

ated in an acronym Capricorn which would shine over the Pico de Orhi and the Higa de Monreal. In the opposite hiemal solstice, the sun-full moon opposition would be heliacal, and would take place at the rising of the sun in Capricorn through Orhi and the Higa de Monreal, while the full moon would be in Cancer over the Peñas de Aia and San Miguel. This doesn't mean that these celestial phenomena were taken into account; however, supposing that they were would clear up a number of doubts. In the first place they would give an additional explanation to the importance granted to these axes indicated by outstanding mountains; on the other hand I would indicate an at least provisional solution for the meaning of the repeated word Oca or Oka, which could indicate a full moon on certain dates and in certain positions, hence, when saying Okabe, they may have been pointing towards Oca-Bel, to the full moon with the treatment of Bel, which also seems to have been the case of the Canis Major as would seem to indicate the name Jaizkibel, Jaiki-Bel, Ascension of Bel, in the place where we see a representation of the complete Canis Major. A full moon mounted on the Pico de Orhi or on the Higa de Monreal in the twilight of the vernal solstice. What finally convinces me of this affirmation is the possibility that the vernal full moon on Orhi or on the Higa de Monreal could have served to reduce, adding days, the annual differences between the solar and lunar cycles, the former defined by the heliacal rising of Sirius and the second by the days of difference, from one year to another, in the appearance of the full moon in the summer solstice over Orhi and Monreal. Regarding the question of the added days, Hunger & Pingree, in *Astral Sciences in Mesopotamia* —pp. 75-79—, give us an idea of the mention made of the subject on the Mul Apin tablets. I underline the fact that the months in Mesopotamia started with the full moon; they therefore used days number 15, those of the full moon, on the subject of which the Mul Apin tablets tell us: “[...] The solstices are determined by the rising of Arrow on 15 Du’uzu in the morning and the rising of Arrow on 15 Tebetu in the evening [...]” [...] “On the 15<sup>th</sup> of Nisannu, on the 15<sup>th</sup> of Du’uzu, on the 15<sup>th</sup> of Tesritu, on the 15<sup>th</sup> of Tebetu, you observe the risings of the Sun, the visibility time of the Moon, the appearance of the Arrow, and you will find how many days are in excess”.

The nucleus creating the dissention between those in favour of the Pyrenean astral religion and Christianity, their last redoubt, was the division of the year. The Pyrenean followers, understood as those who defended this religion, preferred the three seasons, written in the skies and indicated on the geography by means of monuments and toponyms; while Christianity and the whole of the west had adopted the more scientific division into four. The problem seems to have lain in the fact that the three seasons came from a religious system which was deeply rooted in the area, based on original religious concepts, such as that of the Mother Goddess, which were legible in the sky and written on the landscape. This said, despite the agreed or imposed syncretism, those in favour of the three

seasons continued to leave hidden traces wherever they could. The Way is full of examples and the symbols of many secret societies point in the same direction. One of the last hidden expressions of the belief, according to my own opinion, may be found in the well known “Juego de la Oca” (a Spanish version of snakes and ladders), which, in its modern version became fashionable in times of Felipe II, given to him as a gift by Francesco de Medicis on a trip to Spain. The “Juego de la Oca” has a number of particularities, one of which deserves analysis: it has 63 squares, which I would say correspond to the divisions of the year: 63 cannot be divided by four —seasons?— but it can be divided by 3, hence assigning 21 squares to each season? It would seem logical to assume that the squares indicating the change of season should contain a singularity related to the progress of the game. These boxes, in multiples of 3, are 21 and 42. Nothing changes in the game with box no. 21, although the Inn is located two boxes earlier, in no. 19; while no. 42 houses the Maze. The half seasons are represented 10 boxes further on than the 21 and the 42, hence in 31 and 52. In the former is the Well and in the latter the Prison. It all therefore seems to indicate that this is really a division of the year in to three parts which, in turn, are each subdivided into 2, coming to a total of 6. The subdivision into 3 could be symbolized with the goose-foot, that of 6 with the 6-armed chrismon. There are also 13 geese —moons?—, *de a oca y tiro porque me toca* (literally: *from goose to goose and I throw because it's my turn*). The year has 12 thirty-day months and 13 of 28 days —sidereal moons, returning to the same star—. There are two ways of playing: in the transcending method the only geese to receive a bonus are those falling on multiples of 9, therefore of 3, all coming to 9, like the points of the star found beneath the letter alpha on the altarpiece in San Miguel de Aralar:  $1+8 = 9$ ,  $2+7 = 9$ , etc. The 30-day moon would give us a year of 360 days, which doesn't coincide with the real year of 365.25 days, which is why extra days were introduced in Antiquity to complete the two cycles. So, I'd say that the Inn is not located on no. 21 as would correspond to a change of season, perhaps because of the extra number of days required to synchronize the cycles. The Goose may not be just any full moon, but a solstitial full moon Goose serving to add days to the year and make the moon-sun cycles correspond. With time, was discovered that every 19 years the lunar and solar cycles matched and the moon, the sun and Sirius, set at the same points on the day of the solstice and, who better than Our Lady to handle the cycles and decide what days had to be added? Hence, the 18 circles on the altarpiece of San Miguel plus an additional 1 in a different colour, LA OCA, at the disposition of Our Lady.

This solstitial full moon expressed in San Miguel, in addition to making sense of the toponym of Okabe indicating Oca Bel, confirms my intuitions regarding the group of stone circles known as *The Crowns of the Moon*, located in the Hecho Valley, presented in the Spanish and French versions of the 3rd instalment, under the name of ‘La corona de las lunas’ given a supposed etymology of the word ‘corona’, which, later, on starting to study the ‘Les couraüs d’Accaüs’ stone circles in Bilhères-en-Ossau, was simplified by the consideration that, like in the French group, ‘courrous’ referred to “corros”, to the circles

themselves, thus making sense of the consideration that 'las coronas', 'the crowns', near the other side of the border, also referred to circles; as a result, I changed the name of the English version still being translated.

I state this by way of an explanation of why there are two different nominations for this group, the meaning revealed by the word 'Oca', so often repeated in the stone circle and on the Way of Saint James, endorsing a good number of the toponyms of the area housing the 70 stone circles of the group of *The Crowns of the Moon*, starting with the forest in which they are to be found, the Oza Forest, which could well have been known as the Oca Forest in keeping with the meaning of the group.

## Toponymy

Taking the Pyrenean toponymy into consideration is essential when studying the Pyrenean stone circle. If Psc's represent stars, symbolized by religious symbols, indicating seasons or geographical boundaries, we can presume that some of them, the occasional astronomical ephemeris, the occasional god, the occasional geographical reference to this past, will have been reflected in the toponymy.

Before we head into such delicate territory, it's important to point out that I am fully convinced of the dangerously misleading nature of place names. However, after years of studying the Psc, the impression is that there have been traces in the toponymy surrounding the stone circles which when studied one at a time might seem coincidental, but when examined as a whole seem to be dependable enough to warrant investigation. A year ago John Bostrom wrote these words to me on the subject: "I agree etymology is a dangerous game, but having said that, it does hold clues — the problem is that the clues are subjective. And, the experts in etymology are not generally interested in other subjects, particularly stone circles I would guess, so they are not going to spend time on it. Also, they seem to rely exclusively on published documents over time to track word changes, instead of taking what I would call a 'holistic' approach which takes into account ALL the facts available to them, not just published documents."

I think John Bostrom was right, but not only with regard to the etymology associated with Psc's; it also holds true with other disciplines in which etymology comes into play. In an earlier e-mail Bostrom wrote: "c) You also seem to hint that what you have published does not represent your full theories, just a sample and perhaps only that which people would find more "acceptable"? I would be very much interested in hearing your unedited thoughts on the matter."

I would say, although I'm not as certain as I am that Psc = star, that the Psc originated in the Middle East.

The name inherited by the mountain range —Pyrenees— could come from Sumerian. I am not an expert in linguistics, but I do think I'm pointing in the right direction. A person can be a competent etymologist and not know for sure that the stone circle he is stepping on is Sirius; therefore, he might be indifferent to local toponymy, which can certainly be an argument in favour of Canis Major's alpha. It appears that originally the mountain chain was called the Auna range, which supported by a number of phonetically un-

evolved place names all along the range —Valle de Anué, Anie, Anayet, Auñamendi, Aneto, Villanua, Belanua, etc.— alludes to the Sumerian-Akkadian god An-Anu. In other words, initially the range was called the Anu Mountains, and could later have been influenced by Sumerian, going from Bir or Pirig to Piri-Aneu, 'Brillant-Anu', and Pyrenees. This idea began to take shape after verifying that in the western end of the Pyrenees and its stone circles the stars belonging to Anu in the Mul-Apin tablets went in the direction of Izarraitz —star rock in Basque language—. The stars of Ea, particularly Fomalhaut, marked the southern limit in the place which is both the western limit of the Psc and the beginning of what is now the province of Guipúzcoa, in an exact N-S alignment that connects the city of San Sebastián to the chapel of San Miguel de Aralar. In fact, Fomalhaut —Ku— is a constant southern marker throughout the region of the Pyrenean stone circle.

We are told that in its origin San Sebastián was called Easo and Donosti or Donostia. At one time I thought: The most prominent hills around the city are: Igueldo, a simplification of the Basque word Iguel-to = big frog, in other words Fomalhaut; Urgul, an abbreviation of the Sumerian word for lion, Urgula or Leo; and Ulía, from the Sumerian, Ul or Mul = star and Ía = Ea = Aia, in other words Ul-Ía = star of Ea, or Fomalhaut from the Mul-Apin tablets. Therefore, I thought it seemed reasonable to think that Easo and Donosti, in Basque-Sumerian linguistic syncretism, might come from Ea-so and Don u On-osti, which is something like 'view onto Ea' and 'Lord of the tempest', in other words the Sumerian-Akkadian god Enki/Ea, plus one of their epithets.

Let's continue. On the other side of the N-S axis, which starts in San Sebastián, are the Aralar Mountains, and standing at 1,235 metres in elevation, the sanctuary of San Miguel de Aralar. The name Aralar could derive from Aralû, Aralî, hell, or perhaps 'the beyond'; in any case, 'the world of the dead'. Wayne Horowitz, in *Mesopotamian Cosmic Geography*, p.282, provides detailed information on the word. The Aralar range is located to the south of the western limit of the Psc; it contains the largest concentration of dolmens in the Pyrenees, with an official count of over 400. Therefore, the western position doesn't seem like a bad place to have been considered 'the world of the dead'. To the north of Aralar is the River Araxes, whose name is the same as the river that flows north of Mount Ararat and empties into the Caspian Sea.

In the Pyrenees, Sirius, as Isis, seems to be the star of the ten thousand names. Before we begin a Pyrenean study of Sirius and its constellation, I should point out that in the Mul-Apin tablets Sirius is classified as one of the stars of Anu, listed as: Mul Kak-si-sa, the lance of the great hero, Ninurta. A study of the change in names of the original gods and heroes in space and time is still pending in the Pyrenees. In principle, we know that the starting point was Mesopotamia, and the end point, the Christian Pantheon. The attributes and legends connected to Saint Michael are, in principle, the same as those associated with Ninurta. From an etymological standpoint it is difficult to connect the two; however,

through the Phoenician god Melquart, who had the same significance and powers and was the most important god in Tyre, Carthage and Cádiz, it is possible to understand the evolution toward Miguel.

Let's have a look at Sirius and its stars in the context of the Pyrenees, and offer a few proposals:

- Sirius and Saint Michael, or rather, Sirius = San Miguel. The possibility of this parallel was suggested for the first time when studying the stone circle now known as San Miguel Soro, located in the Urumea river basin in the municipality of Arano. The San Miguel Soro Psc is a beautiful, well-preserved monument whose witnesses show a rising Sirius in synchrony, according to its witnesses, with the death of the Swan and with its location to the north of the Great Bear. This fact is suggested the possible syncretism of assimilating Sirius and everything it represented into the figure of Saint Michael.

In *Del crónlech pirenaico*, Sirius was discerned by its epithet in three places, Tximistako Egia, Ezkiturritako and Jaizkibel. Based on this distinction, we can conclude the following:

- Tximistako Egia, from the Basque Tximista-ko Egia, where Tximista = ray or beam, and Egia = truth, which simplified is something to the effect of Giver or Carrier of the Ray of Truth. In Tximistako there is an evident Sirius; therefore, it is illustrative and coherent, if we bear in mind the attributes of earlier and later deities, to find the ray or beam associated with the place Sirius is represented.

- Ezkiturritako, from the Basque Eskerr-Iturri-tako = Grace-Fountain-giver (more or less), conclusively the later 'fountain of Grace', a good name for a place where an accompanied rising Sirius can be found, in a more than likely representation of the original Mother Goddess.

- Jaizkibel, from the Basque Jaiki-Bel = Climb, Ascent of Bel, where there is a complete representation of Canis Major, although in poor condition, whose rising or ascent is neatly framed by today's Monte Jaizkibel. The group traces the entire alignment of the rising of Sirius over Pico de Orhi to the sea, passing through the same line of emblematic places like Occabé, Auza Mountain and Peñas de Aia. The toponymy confirms that Sirius and its constellation were referred to as Bel and by analogy, once again points its finger at Okabe, where Canis Major is shown as Oka-Bel.

To complete what we have already set out, here is a list of the different hypotheses:

- Pamplona. I would say that the Romans adopted the more important place names, including Pompaelo and Cesaraugusta, adopting them as their own. But let's take one thing at a time. Pamplona has three rivers: the Arga, the Sadar and the Ulzama.

- You don't have to go through many linguistic derivations to interpret the name Arga; *The Celestial Ship of the North* is the title of a book written by E. Valentia Straiton.

The Argo was ship that Jason and the Argonauts took on their quest for the Golden Fleece. The ship of Isis. The ship of the North or the Ship of Life. The ship, the Ark, that provided refuge for Isis and Osiris during the deluge. From the Sanskrit word Argha. Argo, Arga, deriving from arck, etc.

· El Sadar. “According to Mueller, this Sed or Shed, of the hieroglyphic inscriptions appeared in Hebrew as El Shadar”, referring to Sirius, note 1, p. 124 of *Star names...* by Richard H. Allen, another essential name in understanding the Psc. El Sadar, supposedly Sirius in Hebrew, flows into the River Elorz, which comes from Higa de Monreal, and together they join the Arga. El-orz, ‘language of the heavens’ in Basque, although in keeping with the rest of the Pyrenees, it would be better to replace it with El-Or, ‘language of Or’, or the Dog. Or, ora, canis, dog, in the Suletine Basque dialect, and Ur in Sumerian, is the most common designation in the Pyrenees for Canis Major.

· Ulzama, Ul-Sama, Ul-Shamas = Star-Sun. Samas is also used occasionally to refer to Saturn —*Mesopotamian Planetary Astronomy-Astrology*, David Brown, Cuneiform Monographs 18, Stys Publications, Groningen 2000, p. 57—. Ul or Mul = star —used in certain tablets— might be more appropriate for referring to Saturn, another known character in Pamplona. The preferred name for the sun was utu and for god, ilu, ilu-Samas, god-Samas. According to W. Horowitz, the Sumerian word most commonly used to refer to the sky was An, while in Akkadian it was Samu, Sama’u; In a combination of Sumerian and Akkadian Ul Sama may have meant ‘Star of the Heavens’. For the time being, if we have a choice, we’d rather have Saturn coming from Velate, like the River Ulzama. Bel Ate —Bel duck—? Or is it Bel-eta —place of Bel—? And could it possibly have something to do with the Mul-Ha-cen and the Bel-eta of the Sierra Nevada? In any case, with such clear and persistent Babylonian antecedents, exploring this Pyrenean path, seems less risky than accepting Roman toponymical derivations as true and proven. Based on these considerations, we have the following:

· Pamplona. Pan-pl-ona. Pan-Bel-ona, Pan-Bel-Auna, Pan-Bel-Anu. etc. Pan could have two meanings: one lies in the god Pan, in a possible attempt at Roman syncretism, with antecedents, at least in the mosaic found in a house of Andelos. And, as mentioned earlier, our favourite, the ark, Ban —Pan (?)— the Elamite goddess Ishtar, daughter of Enlil, ε, σ, ω of Canis Major, in the Mul-Apin tablets and in Occabé. Bel refers to Sirius, demonstrated in a number of places. When this Bel, or Sirius, fell from favour with the help of Christian syncretism, it may have changed to Luz-Bel and been lowered to the underworld, like Persephone or Ereskigal before in other stories. Historical mythology and the Psc make good bed mates.

· Pamplona is also called Iruña and Iruñea, in other words, Iru-Un-Ía, Iru-Un-Ea, or using On. Translated this would be, Three-spirit-Ea, or Three-lord-Ea, simplified conceptually to The Three Spirits of Ea, perhaps in reference to the rivers mentioned earlier?

Could be, considering that Ea was also the god of water. However, we should also keep in mind Ilu-Un-Ea, God-spirit-Ea, which fits in better and has more in common with other place names, like the city of Irún, which may be based more solidly in Ilu-Un than Iru-Un. And we shouldn't forget the Basque-Sumerian word for city = iri. And perhaps the best yet, taking into account what has already been deduced and mentioned previously about San Miguel de Aralar, also from Basque: Il-un-Ía or Il-un-Ea, and Il-on-Ía or Il-on-Ea, in this case being Il = moon: Moon-essence or lord-Ea, a sort of 'Moon Bel in Ea'. Given the circumstances it isn't worth arguing over this issue, although Il-Un-Ea is an interesting toponym which could indicate a moon in Ea, in this case on Capricorn, one of the constellations in the path of Ea from the Mul-Apin tablets, discussed at San Miguel. These arguable and provisional suggestions, Pan-Bel-Auna and Il-Un-Ea, are in fact complementary—much the same as Ea-so and Don-osti—. The first one refers to Sirius and the second to the solstitial full moon, Oca, as explained in the interpretation of San Miguel de Aralar. In any case, they seem more coherent with their surroundings than the now orthodox Pamplona, a rather odd and solitary name in terms of toponymy and landscape.

Basque, Sumerian and even Akkadian are intertwined to such an extent that in many interpretations it's hard to know what language to choose. Basque and Sumerian have a lot of identical signifiers with different meanings.

Ilu (god) is a Sumerian word that suggests seemingly obvious interpretations such as Ilu-Un-Ain, (Lord or god in high, or of the heights?). The suffix -ain, with 95 different examples in Navarran toponymy according to the aforementioned *Gran Atlas de Navarra*, further proves that when we observe the Pyrenees through a religious-astronomic/ Sumerian-Basque lens, we get results that are solidly coherent with the theses sustained, or at least the toponymy shows no discordance whatsoever.

Among other arguable opinions on pre-Roman religion in the Pyrenees, in *Pyrénées Romaines, essai sur un pays de frontière*, Casa de Velásquez, Madrid, 1997, on page 306 Christian Rico notes: “The indigenous pantheon seems to have followed a certain hierarchy. At the top were some powerful deities who were worshipped in different regions. *Ilun* appears to have been the most powerful of all: his influence included several geographic basins; his name appears on two altars in Cadéac, in the Aure valley and on several monuments in the Pique basin—in Luchon, Montauban-de-Luchon and Juzet—and in the Saint-Béat basin—with dedications in Gaud, Marignac and Saint-Béat—.”

*Ilun* makes sense when read in Sumerian as Ilu-An (god of the heavens), or more common in the Pyrenees, god-An/Anu. Or, as we have already pointed out, it is interesting to look at from the Basque perspective: Il-Un, Moon-Lord or Moon-Essence. I understand that the Sumerian people were in the Pyrenees before the Greeks and the Romans. Or rather: the extraordinary traces we find in the toponymy, the gods and particularly in the

astronomy reflected in stone circles are of Sumerian origin. The relationships and links between Basque and Sumerian, at least with regard to toponymy, is beyond my area of knowledge; in any case, as reflected in the toponymy in a number of stone circle groups, people who spoke what is more or less the Basque language today were perfectly aware of the religious and astronomic meaning of the Psc. Did the so-called Asianic peoples come looking for earthly likenesses and the end of the earth at Finisterre following the 43rd parallel? Their technology and gods were Sumerian, but that's about all I can say.

It is likely that there is Egyptian influence in the Psc subsequent to the Sumerian. This can be seen in some of the place names, in certain stone circle groups, in the prevalence of some of the clearly pyramid-shaped mountains, in certain religious syncretisms, and in the possible etymology of Guipúzcoa, the western limit of the Psc. At one point of the investigation, I thought that the name Guipúzcoa might come from the existence of a star *ziqpu* in culmination, determining its southern limit in alignments —*gu*—. Now, taking into account that they looked for similarities with familiar lands in the Middle East and Asia Minor, it is not out of the question to consider an Egypt with a colder climate, and from there via the Basque words Eguip-, Guip-, and ozko = cool or moderately cold, Guip-ozko-a, 'The Cool Egypt'. This derivation cannot be confirmed but should be borne in mind. The toponymic names that are coherent from a religious, geographic and astronomic perspective, with the help of Basque and Sumerian, are abundant. Thus, in the eastern end of the Pyrenean chain, starting at the sea, is Catalunya, Katalo-Aun-Ía, Katalo-An-Ía, Declive-Anu-Ea —the slope or inclination between the Pyrenees and the sea—. In this case, too, although still lacking the pertinent linguistic verification, it seems completely appropriate with regard to geographical situation. According to Alberto Porlan, toponymy under Basque sight influence in the eastern Pyrenees was unequivocal. Therefore, we have: Illiberris, the modern Elne situated in the eastern Pyrenees, which rather than 'new town' could be seen as 'new moon'; Ilerda, today's Lérida, suggests Il-erdi, semilunar, much the same as its inhabitants, the Ilergetes, calls to mind ilargui, 'moonlight'. In conclusion, the Pyrenees still need to be studied from a much more historical perspective, based on the criteria and languages that prevailed at the time the Psc's were created.

Other names for Sirius with a Pyrenean ring might be: Sotis, Scera, Scera, Elcharbar, Gabar, Echer, Asceher and Sarama. And lastly, Iacar and Iaco, according to Karl Kerényi in his book *Dionisios, raíz de la vida indestructible*, Editorial Herder, 1998. This author and respected researcher begin the prologue of Dionysus with these words: "There has not yet the moment to do a description of the religion of Europe and the descendents of Europeans in the rest of the world."

On pages 63 through 67 of this book Kerényi talks about Iacar and Iako:

· "In Cnosos we find the name *i-wa-ko*, which in Greek could be *Iakos*, *Iachos* and also *Iackchos*; in Cnosos and in Pilos the word *I-wa-ka* is also frequently seen. It is associ-

ated with the word *Iakar*, a name for Sirius completely foreign to the Greek language. An Egyptian story could be quoted to explain the two names *Iacar* and *Iaco*. ...”

· “Dionysus contributed this aspect of his original Minoan period, the period of his ancient relationship with the flaming new year starting in Sirius. The procession in Athens—in which the statue of Iaco, the carrier of the torch, was paraded—was organized at the end of the *opora* as a prelude to the great Eleusinian Mysteries, where a divine child was born in the underworld during the harvest season. Iaco, invoked in a loud voice, is 'the star that carries the light in the nocturnal mysteries'. That's what Aristophanes called it in *The Frogs*. In his work, the procession enters the stage, slightly modified, as a parade of the blessed after death from the Elysium. The same mysteries that were only accessible to those familiar with Cnosos in Eleusis also dates to the 1st century BC, the credibility of which will be discussed (III, chap. 5). The procession in Athens, with the image of *Iaco* and shouts of *Iaco* could not have been kept much of a secret. More than 1000 years separates this piece of information regarding equivalent rituals in Cnosos and the Minoan names. No less time separates the apparition in Cnosos of the divine name *pa-ja-wo*—*Paiaon* in Greek—and the cry of *Paian* (pean) in Delphi and in all of the regions in Greece, although much richer in testimonies, beginning with Homer himself.”

Not very much imagination is required to establish analogies between the Eleusinian Iaco and Iakar and Jaca or Iaca and Santiago (Saint James), San Yago or San-Iaco, Iaco, the beginning and end of our St. James pilgrimage. This truth is difficult to refute if based on an depth knowledge of the astronomic Pyrenean stone circle. In fact, following this line of thought back in time, we have to rethink the ideas of Yves Bonnefoy and others: Ea = Ía = Aia, which brings us to Mesopotamia and the crux of the question: the Akkadian god Ea, which the Sumerians called Enki; the wise amphibious monster which Babylonian historian Beroso explained for the first time circa 300 B.C.; Uanna = Oannes, which Ea used to bring culture and technology to his country. In the *Mul-Apin* tablets Ku the Fish is the first of the 15 stars on the Path of Ea. Ku is identified by many researchers as the star Fomalhaut, alpha of the Southern Fish, a supposition which the Psc raises to the category of indisputable.

The words Jaca or Iaca, Iakar and Iaco, with the help of Bonnefoy, begin to make sense filtered through Sumerian: Ia-ka = Ea-ka = Gate of Ea; thus, the Iakar mentioned by Kerényi could come from Ia-kar = Ea-Kar = Place of moorage of Ea. And Iako = Ia-ko = Ea-ko = Ea-ku = The fish of Ea.

This is an approximation. When meanings are lost, signifiers lack substance in creating another story or carrying it on down another path.

Going back to *ku*, which we'll leave as *Ia-ko*, in addition to the many stone circles in which Fomalhaut (*Ku*) is represented, there are other toponyms associated with *ku* or with the god *Ea* not explained in other works:

- *Yesa*, *Iesa*, from *Ye-sa*, *Ie-sa*, *Ea-sa*; *-sa*, being a Basque suffix used to make some words feminine. It appears that in the process of Christianization, in order to fit some of the ancient gods into the new beliefs, masculine deities were made feminine and vice versa. Saint Michael seems to be the opposite case.

- *Sangüesa*, from *San-Ku-Ea-sa*, which is much like *San-Ku-sa*, since putting *Ea* + *Ku* together seems to be redundant. *Sangüesa* is the same concept as that expressed in *Iesa*, with the addition of *San* (Saint), and artifice commonly used in Christianization. *Sangüesa* is to the west of *Jaca* and south of the *Leire Sierra*. The *River Aragón* runs through the town, joining up with three other rivers: the first is the *Salazar*, the second, the *Gallan* and the third, the *Onsella*. A number of cities associated with or near water whose names were related to *Ea* and *Oannes* or *Uannes* went on to be associated with their syncretic equivalents under the process of Christianization: The town of *Santesteban* is located at the confluence of the *Bidasoa* and *Baztán* rivers. The name is reminiscent of *Esteban* or *San Esteban*, holding 4th place with 59 churches dedicated to St. Steven in *Navarra*; *Saint Jean Pied de Port*, ditto *le Vieux*, *San Jean de Luz* and *Pasajes de San Juan*, better *Pasaia* or *Be-saya* like the river in *Santander*, are all clear examples of towns located at the water's edge, much the same as *San Sebastián*, *Ea-so*, another name associated with *Ea*. Along the *Way of St. James*, in the north of Spain, there are two *Ea* rivers and one *Eo* river, plus a number of toponyms ending in *-ea* or *-ia* that take on meaning.

One hard-to-solve problem when dealing with new astral religions founded on earlier ones whose myths revolved around inaccurate astronomy, is determining which star corresponds to each god. This matter did not seem to bother Christianity one bit. Two examples in the Pyrenees and in other places are *Sirius* and *Fomalhaut*. The year divided into three seasons began with the appearance of the former, and its constellation represented the Mother Goddess, at least. *Fomalhaut* at its side, star of the autumn, star of cool weather, has better qualifications than *Mirzan* —the Herald— *Beta Canis Majoris*, for having been the herald of *Sirius* and everything it represented. *Fomalhaut*, situated under the water of *Aquarius*, would set just before the rising of *Sirius*, announcing the star's forthcoming arrival. *Saint John the Baptist* also announced the arrival of the Saviour, which makes it no surprise to find *Juanes* (*Johns*) in places dedicated to *Ea-Uannes-Ku* the Fish, or derivations like *Esteban*, *Iván*, *Sebastián* or *Iago*; in short, we are dealing with a syncretism which, as mentioned earlier, has resulted in 129 church names in *Navarra*. Follow-up on this subject could shed more light on this piece of history.

To the south of the *Iesa* reservoir, right at the water's edge —actually mostly covered for much of the year— is a small town called *Ruesta*. The town has/had a significant

number of stone circles, which for one reason or another, I have not even seen or sketches. Geographically it is not a bad spot to mark the end of the Psc.

Today this historical account of the Psc, linking some of the stone circle groups and geographical features to others, might sound like magic to the layperson. However, it is nothing of the sort; in spite of the deteriorated condition and disappearance of many of the Psc groups, what we have is a geoastral system that appears to have been underlined by toponymy, which to a large extent, especially in their main features, can be seen, understood and recovered. Arthur C. Clarke's Third Law stated: "Any sufficiently advanced technology is indistinguishable from magic." The techniques and knowledge that brought about the Psc can be ascribed, in their own right, to this law. This is not a story of science fiction, but one of physics and feelings, on the part of the builders of the Psc's, and of astuteness on the part of the people who silenced such a major project and appropriated its symbolism. Both of them left their mark.

Bostrom maintains that one should try to look at place names as a whole rather than studying them on an individual basis. When seen individually, it is easy to reach any of today's erroneous conclusions or to come to the same conclusions about original names as scholars have. As I see it, when drawing information from a period when supposedly a large part of the Earth's surface was named based on geographic-religious-astronomic criteria, using Sumerian or other similar languages, we should be applying the criteria and languages that were used when such places were named. Hushing the meaning of the stone circle and not making references to the contributions to Christianity by astral paganism are major failures. However, they can be rectified through study and consistency.

## **Epilogue**

In this note, the author has tried to make his entire thesis evident and weave together any loose threads, knowing that a more systematic and extensive demonstration is still needed.

To sum up, the points I maintain or am worked on are the following:

- 1- All Pyrenean stone circles represent stars. (Proven).
- 2- One of the motives for representing stars was religious. (Proven).
- 3- All past religions had a beginning and an end. (Obvious)
- 4- The foundations of Pyrenean astral religion appear to come from Mesopotamia. This religion began its decline with the Roman conquest and ended with Christianity. (Coherent suppositions in the process of demonstration)
- 5- Pyrenean astral religion ended its fusion with Christianity with the assimilation of its final supreme ritual: the ancient path of the stars, now the Way of St. James. (Working hypothesis)

The limit of the stone circle in what is today Huesca and Navarra led to the construction of a number of Christian sanctuaries all along the Way of St. James, often times erected on top of earlier pagan temples that were based on, shall we say, geographic-astronomic criteria, easily recoverable due to their simplicity. I don't know if there is a demonstrable astronomic inspiration throughout the entire length of the Way of St. James, but this seems to be the case at the Psc-Romanesque juncture at the beginning of the Way. The sanctuary of San Miguel de Aralar might be a good point of departure for a systematic study of the relationship between the Pyrenean astral religion and Christianity. This relationship has all the elements to be another point of inflexion in this study, somewhat like what Pagolleta represented for Sirius and the Psc. A good number of the elements of the ancient religion are present at San Miguel de Aralar, underscored by a subsisting landscape, in harmony with its syncretic replacements.

Rather neatly tying up all of the loose ends revealed during the course of this research, the author has chosen to leave dangling for two reasons: first, because we can still dig deeper and understand them better individually; and secondly, because I am sure that anyone interested in studying the Psc and Romanesque art in the Pyrenees from the ground up and with no preconceived ideas has sufficient material to weave for themselves the reality of our distant past.