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TOTEM POLES

ethnomathematica: the prehistoric calendar experience by lumbard language

Using a traditional Calendar, you live a "social institution" because all calendars are tools that organises societies ...and your Society is living: whithin all social groups Calendar keep track of their works, tasks and needs, using mark-up words (like totem poles, proverbs, and taboos) to memorise a handful of days, fundamental to many community's living performances.

Some calendars do not. A tool that does not keep track of two consecutive solstices 365/366 days apart, is unfit, and useless to suggest days of ploughing, sowing, harvesting, and hunting or resting of your crops, herds, games and body, because uncoupled with earth/sun longitudes. This sort of Calendar is not created by farmers, shepherds, or hunters, but by some sort of barbarians, accustomed to foray on crops, herds, games and bodies of other populations: a tool for the druids, who ruled hordes raiding and plundering the Alps and Altaitalia in the late prehistory or in all mediaeval times, this is our sad experience.

With the solstice synchronization of your Calendar, the days (or Dates) are always in the same days of the previous year, because your tool is coupled with a "zero" position of the Sun around his ecliptic path, being the longitude position of earth/sun orbital journey: so your prehistorical experience on the horizon at sunrise and sunset (and orbital mechanics) tell you how to synchronize it. Today we are retrieving exactly those same numbers in our proverbs and into rhythmic chain of rural festivals along series of totem poles, rituals, knots, pickets, and taboos: stored deeply in our brain box... like they appear into the Lumbard language.

The first "strange" thing you will hear about our proverbs moored on 51 rural festivals is the rhythm by "twelve" as if we had never learnt how to count by "ten" like Romans do.
Two or three proverbs have numbers to explain how your days must be counted, while all 51 Totem poles or festivals around the year have precise positions (Dates) that are always named after 12 women, 12 rituals, 27 men, and are arranged with a female "majordomo" ahead of three or four of these festivals, grouped within a named period, that is...

around (**A**) the **first** day of (1) solar year (2) season year (3) leap year, and
around (**B**) the **last** day of (4) solar year (5) season year, and moreover...
ahead (**C**) of meadow **night** meetings at (1) high spring (2) mid-summer (3) high summer.

The rhythm within these 5+3 packs is on a base of twelve numbers, so-called duodecimal, but... before understanding it, have a look at how it appears here...

the **56** numbers in our Calendar, with names of poles and 2+2 equinoxes and solstices:

56 days between santa Bertilla and san Silvester
56 days between san Dalmaz and first day of La Mærla
56 days between san Simoon to WINTER SOLSTICE
56+56 days between san Giowan, san Bernard, and santa Teresa
56+56+56 days between san Peder, san Bertulamee, san Luca, and santa Luciia
56+13+56 days between san Tantòni, el Tredesin, la Nunciata, and san Bernardino
56+56+56 days between Chalandamarz and SUMMER SOLSTICE and to 3rd Camporella
56 days between sant André to santa Emerenziana and san Paul, with other...
56 days again, to VERNAL EQUINOX
56+9=64 (not 65) days between La Madelèna and L'Ottava to AUTUMN EQUINOX
56+9+56 (64+56) days between santa Walburg and san Gioorg going to san Giowan
56 days by 4 times between san Giowan and La Candelora
56 days by 13+13=26 times between san Biaas to first day of La Mærla.

All days are in our brain box, no clergy nor barbarians are able to synchronize them this way.

The Calendar dating positions are **51**+**48**=**99** days plus **2**+**2** knots and **1** Bis along the year:
51 Totem poles, that are the sole festival days or festivities
48 pickets, dummy poles or pals, moored to Totem poles and to eight series of 40 task days
4 knots, that are 2+2 equinoxes & solstices but not festival days
1 duplex, the "bis sextus" or day "bis" that is counting two days with the same name,

so, names of **51** Totem poles or stations (even if three are for ballast) are featuring
12 women, **12** rituals, **27** men (so 12+12+27 = **51** names and stations) so...
29 are **12** or **13** days apart (9 women +7 rituals +13 men) +1 pal or picket = **30** stations
29 are **56/57** days apart (7+6+16) +5 pals +1 bis day +2 solstices +vernal eq. = **38** stations
15 are **56**+**9**=**64** not 65 days apart (4+2+9) +2 pickets +autumn equinox = **18** stations
21 are **47**+**7**=**53** not 54 days apart (7+4+10) +4 pals or pickets +2 equinoxes = **27** stations.

Here we have **48** out of **51** totem poles, with **13** pickets, and **1** bis day, along with **4** knots, so 48+13+1+4=**66** days synchronizing at 30+38+18+27=**113** stations: home of **48** Totem poles and **13** pals or pickets, always with **2**+**2** equinoxes and solstices, including a "bis" or leap day.

Differences, counting 12/13 and 56/57 days, are due to the starting point: sunrise or sunset.

Will be easy to see that numbers are all by twelve or by the "duodecimal" count in the prehistoric system which overlaps the "first number" of a series with the "last number" of the preceding series as Romans named it "nundinal" by nine, and Greeks named it "pentaeterikoi" by five numbers (diagrams will be explained in another chapter of this study) like these...

the Latins, Oscan, Sabinians, Samnites, and then the Romans, in the "**nundinal**" system (9x7=57 not 63) have a count by **nine** (**9**) commencing from 1 to 9 17 25 33 41 49 57 and next from 1 again ...but overlapping 1 to 57 so they always count only 56 numbers at all;

The Greeks in the "**pentaeterikoi**" system (5x14=57 not 70) have a count by **five** (**5**) so commencing from 1 to 5 9 13 17 21 25 29 33 37 41 45 49 53 57 and then again, by 1... but overlapping 1 to fifty seven (57) so they always count only 56 numbers at all, and not fifty seven, that is the classical Olympia count 5+5=9 not 10 and 5+5+5=13 (not 15) always revolving four numbers... the first year of four years always commences on the fifth year;

into the Lumbard or Mailänder "**duodecimal**" system (12x5=56 not 60) we have a count by **twelve** (**12**) commencing from 1 to 12 23 34 45 56 days, and from 1 again to the 56 numbers (not a 57 to overlap) so always counting 56 numbers like the Greeks and the Romans.

Note that... all these three calendars whatever they count, always count by 56 numbers. The 56 Aubrey pits at Stonehenge, in 80 metres diameter ring around the standing stones, are not so ancient, because were dug when the Britannic mathematical experience died, or we must delve few of these 56 numbers in those pillars: Britain here changed its mathematical mind. Numbering by 56 is very ancient, appeared on a "runic" stick of Dolni Vestonice 30.000 years ago with 25+30=55+2Bis=57 notches, carved on a wolf bone, found in 1936 by Karel Absolon.

Nested in our duodecimal Calendar there is another count system, using overlapping numbers, that is by 40+7=46 days (not 47) being a sort of seasonal count by 40 days of task, work, and job, ending with seven days of rest, two times every season and, with an overlap that "burns" another day, you have four seasons of 91 days +1 extra day in winter.

The same count, but 47+7=53 days (not 54) longer, seems suitable to synchronize equinoxes with totem poles and pickets that are not already framed by the 56/57 count. For instance, this count by 7+47+47+7 days around the ritual of 2 august picket, synchronizes a summer season between june 11th (totem of san Barnabàm) and september 23rd equinox, how it appears engraved on one ton's flat boulder seating down valley of Monte Bego maybe 6000 years old, surrounded by thousands of prehistoric carvings on hundreds of smoothed stones.

Here the Lumbard or the Mailander rural Calendar is featuring a bulk of mathematical and linguistical elements, again memorized through rituals and proverbs, even if unconscious but persistent and viable, despite many centuries of christianisation.
The memory of all these numbers is into proverbs (or "prowerbis" in the Lumbard language) that are attached to the exact Date of the 51 totem poles and rituals or festivals, christianised during a millennium of clergy power, even beheading or burning people alive. But, all the so-called "saints" and "madonnae" in this Calendar are always placed under a third class rank by the Church, as if they were unworthy of the liturgical system, suggesting that they are neither "saints" nor "madonnae" but things alien to christendom. For sure, the clergy is unable to synchronise these totem poles by twelve, or by 56/57 days apart, neither could synchronise equinoxes & solstices, because the so-called "correction" they did in year 1582 was without will and skill to build or rearrange any time-measuring tool.

Our "prowerbis" instead kindly measure all these numbers, with five packs of sentences:
(**A**) proverbs of over twenty totem poles are used to **mark a Date**, naming his totem pole;
(**B**) nine **uses numbers**, but two of these are recurring on four totems, like six proverbs that mark three totem poles, and many others are used to mark other three days;
(**C**) various proverbs on fifteen totem poles marks the **increasing daylight in winter**;
(**D**) proverbs of two totem poles show boundaries in/out of the **winter season**;
(**E**) two totem poles have proverbs that mark the **longest day** and the **longest night**,
while three totem poles have proverbs that mark the equal duration of **night and day**.

Here the **51** totem poles by names: in red are **12 women** and *three* other *female* names:

13 are **Medieval names**	13 are **Roman names**	12 on **Apostle myth**	13 are **Ancient rituals**
oct 15 santa Teresa	nov 25 santa Caterina	oct 18 san Luca	dec 7 *La Minima*
nov 5 santa Bertilla	dec 4 santa Barbara	oct 28 san Simoon	dec 24 Natal Pas dun Gal
nov 11 san Martin	dec 5 san Dalmaz	nov 30 sant Andree	dec 25 Natale con i Tuoi
dec 2 santa Bibiana	dec 13 santa Luciia	dec 26 san Steven	jan 6 La Befana
dec 29 san Tumaas	jan 20 san Sebastian	mar 19 san Giüsep	jan 29 1st dì dla Mærla
dec 31 san Silvester	jan 21 santa Agnesa	mar 25 La Nunciata	jan 30 2nd dì dla Mærla
jan 13 Sant'ilaari	jan 23 santa Emerenziana	jun 11 san Barnabàm	jan 31 3rd dì dla Mærla
jan 17 san Tantòni	jan 25 san Paul	jun 24 san Giowan	feb 2 *La Candelora*
jan 19 san Bassan	feb 3 san Biaas	jun 29 san Peder	mar 1 Chalandamarz
feb 25 santa Walburg	feb 14 san Valentino	jul 22 La Madelèna	mar 13 Tredesin
may 20 san Bernardino	apr 23 san Gioorg	aug 24 san Bertulamee	apr 29 1st Camporella
aug 20 san Bernard	aug 10 san Lowreens	sep 21 san Matee	aug 15 3rd Camporella
sep 29 san Michee	sep 22 san Murezzan		sep 15 *L'Ottava*

48+3=51 totem poles, 11 major pickets, pals or dummy poles, and 4 knots, by day-distances:

by **12** days apart *(few are 13* days)*	by **56** days apart *(few even 57* days)*	56+9=**64** days apart *(not 65 days)*	47+7=**53** days apart *(not 54 days)*	*12+12+3 totems & 11 major pickets*
9 women	**7 women**	**4 women**	**7 women**	***all 12 women***
santa Teresa*	santa Teresa	santa Bertilla	santa Teresa	*santa Teresa*
santa Caterina*	santa Bertilla	santa Caterina	santa Caterina	*santa Bertilla*
santa Bibiana	santa Caterina*	santa Walburg	santa Bibiana	*santa Bibiana*
santa Luciia	santa Luciia	La Madelèna	santa Luciia	*santa Walburg*
santa Walburg	santa Walburg		santa Barbara	*santa Caterina*
La Nunciata*	La Nunciata*		La Nunciata	*santa Barbara*
santa Emerenziana	santa Emerenziana*		La Befana	*santa Luciia*
La Madelèna				*santa Agnesa*
La Befanna				*santa Emerenziana*
7 rituals	**6 rituals**	**2 rituals**	**4 rituals**	*La Nunciata*
La Minima*	La Candelora*	L'Ottava	La minima	*La Madelèna*
N. Pas dun Gal	Chalandamarz*	1st Camporella	La Candelora	*La Befana*
N. con i Tuoi*	La Minima		Chalandamarz	
Chalandamarz*	1st Camporella		1st dì dla Mærla	***all 13 rituals***
Tredesin*	3rd Camporella			*La Minima*
L'Ottava*	1st dì dla Mærla			*La Befana*
1st dì dla Mærla*				*La Candelora*
13 men	**16 men**	**9 men**	**10 men**	*L'Ottava*
san Simoon*	san Simoon	san Simoon	sant Andree	*N. Pas dun Gal*
san Martin*	san Luca	san Gioorg	san Dalmaz	*N. con i Tuoi*
san Steven	sant Andree	san Murezzan	san Giüsep	*1st dì dla Mærla*
san Tantòni*	san Dalmaz	san Michee	san Tantòni	*2nd dì dla Mærla*
san Biaas	san Silvester	san Bertulamee	san Paul	*3rd dì dla Mærla*
san Valentino	san Valentino	san Luca	san Tumaas	*Chalandamarz*
san Barnabàm*	san Martin	san Giowan	san Valentino	*Tredesin*
san Giowan*	san Paul*	san Silvester	Sant'ilaari	*1st Camporella*
san Peder*	san Bernardino	san Matee	san Barnabàm	*3rd Camporella*
san Lowreens*	san Giowan		san Murezzan	
san Bernard	san Peder			***3 frozen totems***
san Bertulamee*	san Bernard			*santa Agnesa*
san Michee*	san Bertulamee			*san Bassan*
	san Matee			*san Sebastian*
	san Murezzan*			
	san Michee			***11 major pickets***
1 picket	**5+1 pickets**	**2 pickets**	**4 pickets**	*july 20th*
august 2nd	august 2nd	july 20th	august 2nd	*july 28th*
	april 26th	july 28th	september 17th	*august 2nd*
	april 27th		december 10th	*september 11th*
	may 4th		june 17th	*september 17th*
	july *28th			*december 10th*
	february 1st (bis)			*april 26th*
				april 27th
3 knots		**1 knot**	**2 knots**	*may 4th*
	vernal equinox*	autumn equinox	vernal equinox	*june 17th*
	summer solstice*		autumn equinox	*february 1st (bis)*
	winter solstice			
9+7+13=**29**+1	7+6+16=**29**+**6**+3	4+2+9=**15**+**2**+1	7+4+10=**21**+**4**+2	